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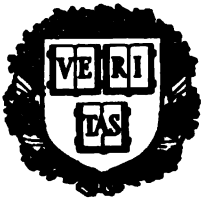
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HANDBOOK

FOR

EGYPT AND THE SUDAN.

HANDBOOK

FOR

EGYPT AND THE SUDAN.

EDITED BY

H. R. HALL, M.A., F.R.G.S.,

Assistant in the Department of Egyptian and Assyrian Antiquities, British Museum.

ELEVENTH EDITION,

REVISED, LARGELY RE-WRITTEN, AND AUGMENTED.

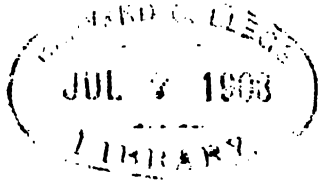
WITH 58 MAPS AND PLANS.

LONDON: EDWARD STANFORD,

12, 13, & 14, LONG ACRE, W.C.

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PREFACE TO THE ELEVENTH EDITION.

THE original *Hand-book for Travellers in Egypt* (1847) was a reprint of Sir T. Gardner Wilkinson's learned and exhaustive work, *Modern Egypt and Thebes*, corrected and revised by the erudite author himself, so as to meet, as far as possible, the requirements of a guide-book. A few additions and corrections were subsequently made from time to time, but substantially the *Handbook* remained the same as when it was first published for twenty years or more. The great changes introduced into Egypt by Ismail Pasha, however, necessitated a thorough re-casting of the book, which was now (1873), so to speak, merely "based" upon the work of Sir Gardner Wilkinson. Many hands contributed to the preparation of this and succeeding editions of Murray's *Egypt*, and full acknowledgment of this outside help was made in the prefaces of the editions of 1873 and 1880. With these editions are chiefly associated the names of the Rev. W. J. Loftie, Mr. Roland L. N. Michell, Mr. Greville Chester, and Mr. Phené Spiers. Many of the plans which appear in this edition were prepared by Mr. Spiers. The ninth and tenth editions (of 1896 and 1900) were edited by Miss Mary Brodrick, Ph.D., who revised the book with the assistance of Prof. A. H. Sayce and Capt. H. G. Lyons, R.E.

The eleventh edition of the *Handbook* has been thoroughly revised and brought up to date. The old division into two parts has been abolished. Many sections have been re-arranged and re-cast, as the Delta and Fayyûm routes, others have been greatly augmented, as Cairo, others almost entirely re-written, as Thebes and the Oases. In addition, a new section has been specially written for

this edition on the Anglo-Egyptian Sudan. This carries the traveller from Wâdi Halfa, the terminus of the older editions, to the frontiers of Abyssinia and to the Uganda Railway and Mombasa.

The revision has been made as thorough and complete as possible. New paragraphs, sometimes of considerable length, have constantly been inserted in order to record new discoveries or supplement a description already existing in the older editions. On the other hand, much that seemed redundant and no longer suited to a practical guide has been excised. It is hoped that this necessary work has not been carried out too uncritically. Everywhere what seemed to be the work of the earliest editor, Sir Gardner Wilkinson, has been preserved, unless entirely out of date or no longer corresponding to existing facts. The main stuff of the description of the Nile Valley and its antiquities is still Wilkinson's, in spite of the additions and alterations of half a century. Of later contributions, Mr. Michell's complete description of the Cairene Mosques, which first appeared in the edition of 1880, has been retained almost untouched in this as in the preceding editions. The section on Sinai, originally prepared under the supervision of the late Sir Charles Wilson, has needed but few additions since Prof. Sayce's revision of some years back. Prof. Sayce's contribution of his archæological *notes de voyage* to the later editions has been most kindly continued by him for the present edition. To Capt. H. G. Lyons's various publications as Director of the Egyptian Survey Department I am, of course, indebted for much information, especially in the case of his recently published *Physiography of the Nile Basin* (Cairo, 1906), from which the distances on the White Nile between Khartûm and Uganda are taken. I also owe to him several suggestions. For the Sudan I have consulted Count Gleichen's *Official Guide* and have received private information from several friends, especially Dr. E. A. Wallis Budge and Messrs. R. C. Thompson and P. D. Scott-Moncrieff.

For Lower Nubia Mr. A. E. Weigall, Chief Inspector of Antiquities for that district, and Mr. John Garstang have given me archæological information, and the former has been good enough to read the proofs of this portion of the book. For Upper Egypt, Mr. Somers Clarke has most kindly given me information with regard to el-Kab, and Mr. R. L. Mond with regard to his excavations at Thebes. To Mr. E. R. Ayrton also I owe thanks for items of information in the Theban section of the book, which I have endeavoured to make as complete as possible during my residence of several months there in connection with the recent excavations at Dêr el-Baḥari. For the Southern Oases I have utilized the published work of Mr. Ball, of the Egyptian Survey Department, and for the Northern Oases that of Prof. Steindorff.

The main portion of the revision is the result of my own observation and the consultation of the latest archæological and other works, which need not be specified, available up to date. In this edition, as in all the preceding ones, the archæological side of Egyptian travel is emphasized. But it is hoped that the rare tourist who is not particularly interested in the antiquities of Egypt will also find all the information he needs in it. All information regarding the railways, for instance, has been carefully revised, and the particulars of the light railways in the Delta are a new feature of this edition. The latest arrangements of the Sudan Government Railways have been most kindly communicated by Capt. E. C. Midwinter, R.E., D.S.O., Assistant-Director of Railways at Wâdi Halfa. Also, all information as to hotels has been brought up to date.

The maps and plans have all been carefully revised and often re-drawn in Mr. Stanford's geographical establishment. Those of Modern Alexandria, the Mosques of el-Azhar, Ṭûlûn, and Ḳâit Bey, the Church of Abû Sarga, the Pyramids of Abusîr, the Fayyûm, the Temple of Medînet Habû, the Tombs of the Kings, Aswân, and the Sudan maps are entirely new.

The transliterations of ancient Egyptian and modern Arabic names and words which have been used are those most familiar to English readers, with one or two slight modifications. Thus, in transliterating the hieroglyphics, the symbols transcribed in former editions by our *z* have been considered to be better represented by *tch* or *tj*, which certainly give a better equivalent of the original sound, which cannot have been very much like our *z*. It has not been considered necessary to continue the list of peculiar signs, ' : and the rest, used by the German school of Egyptologists, which was given on p. 91 of the last edition. It is useless to the non-scientific reader for whom the section on Hieroglyphics is intended. As regards Arabic, the use of *q* to represent ق has been abolished in favour of that of *ḳ*, as less likely to cause confusion; one does not want to hear Ḳena pronounced "Kwẏnor" on the authority of the spelling *Qina*. The sound usually represented by "ay" or "ei," as in *dayr* or *deir*, *shaykh* or *sheikh*, has been more simply written *ê*: *dêr*, *shêkh*—in order to avoid such mispronunciations as "deer" or "shike." The syllable *-eh* at the end of names has been regularly written simply *-a*. The more correct *al* for the definite article has, however, still generally been written *el*, on the ground of long use and custom. In the case of both Egyptian and Arabic words all vowels are intended to be pronounced as in Italian: *a* is "ah," not "eh," *u* is "oo," not "yoo," and so on. The explanation of the sounds of *kh*, *ṭ*, *ʿ*, *gh*, will be found in the section on the Arabic language in the pocket at the end of the book.

Though everything has been done to make the work as complete and useful for travellers as possible, and to secure accuracy, mistakes can hardly have failed to have crept in, and travellers are requested kindly to send to Mr. Edward Stanford, 12–14, Long Acre, London, W.C., any information which may serve to correct errors or furnish fresh matter.

H. R. HALL.

July, 1907.

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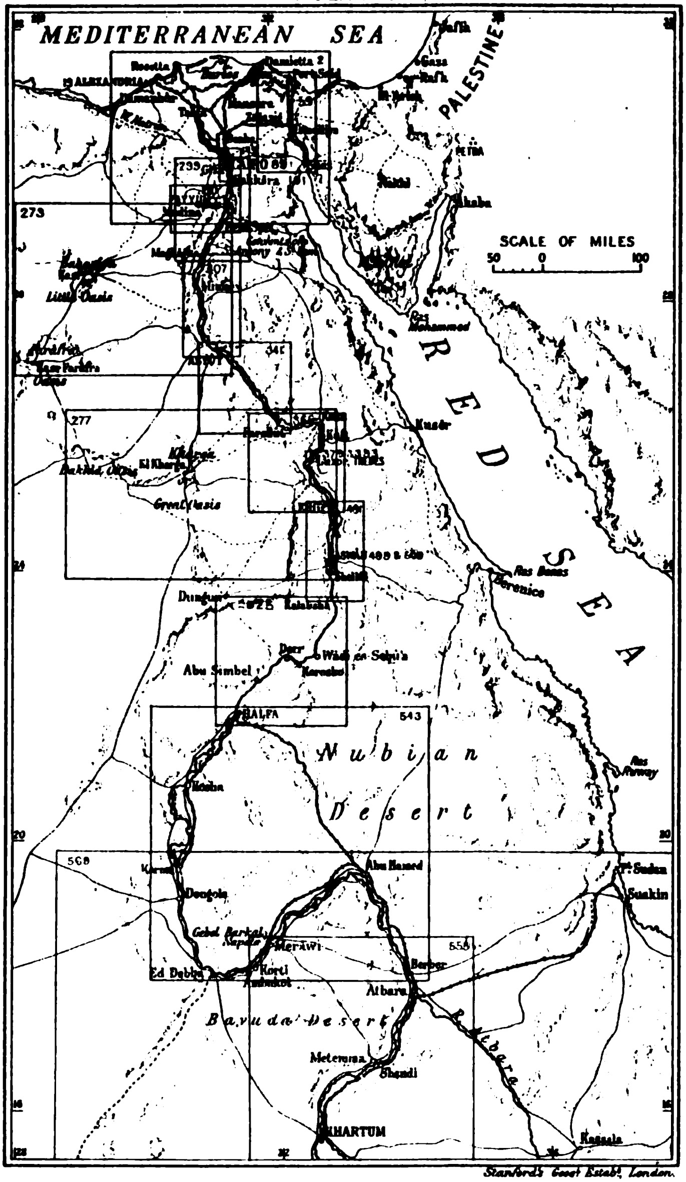
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Arabic Language and Vocabulary . . *In pocket at end.*

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Stanford's Geog' Estab', London.

London: Edward Stanford, 12, 13 & 14, Long Acre, W.C.

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I. PRELIMINARY INFORMATION.

1. Season for Visiting Egypt.

FROM October to May is the best season for a residence in Egypt. For those who intend to do the whole Nile voyage, and who can choose their own time, the months especially to be recommended, both for climate and convenience of travelling, are November, December, January, February and March. During those months winds from the North are more or less prevalent, which cool the air pleasantly and add to the comfort of travelling. A good deal will, of course, depend on the destination of the traveller after leaving Egypt. If he intends going to Syria, he could arrange so as not to get there before April, as it is too cold to travel comfortably in Syria before that date. The same may be said as regards Greece.

For those visiting Egypt *for health* the following plan is recom-

mended:—Reach Alexandria early in November, stay at Ramleh until the end of the month. Then go direct to Luxor, without any stoppage in Cairo, which is then unhealthy for invalids. Spend December, January, February and March at Luxor and at Aswân. Return to Cairo in April, when, the damp of the inundation and winter having disappeared, it is healthy. For those who do not wish to go up the river a good alternative plan would be to go straight to Helwân or Mena House (Pyramids), both of which places, being on the edge of the desert, are excellent health resorts. Leave for Ramleh when the hot, dust-laden winds begin to blow, and pass over into Italy in May. It may be noted that Cairo is seldom unpleasantly hot until the end of June.

For those who propose to do the so-called "Eastern tour" *completely*, the following average time-table may be given:—Arrive in Egypt about the middle of November, and remain there till the end of February, going to the Second Cataract and back. Leave Egypt at the beginning of March, and go by way of Sinai and Petra to Jerusalem, arriving there about the second week in April. Five or six weeks in Palestine will then bring the traveller to Beirût before the end of May. Or he may vary the latter part of this programme by only going to Mount Sinai, and instead of continuing the Long Desert journey—undertaken by comparatively few returnthence to Port Said and take steamer to Syria. And should he care to spend no more than three months in Egypt he had better not arrive there till December.

Of course these remarks are not intended to apply to those who merely propose to see the country in the shortest possible time in which steam, the railway, and their own energy can enable them to accomplish it. They may go from London to the Second Cataract and back in six weeks, and any one time during the months named above will be as good as another. But even to them it may be said, choose, if possible, the period between the middle of December and the middle of February. It is perhaps, everything considered, the most delightful season in Egypt. The temperature is delicious, often, indeed, cool, the Nile neither too high so as to cover the land, nor too low so as to look like a huge canal flowing between high banks, over which it is impossible to see from the deck of either boat or steamer, and the country is perfectly lovely in colouring—it is, in fact, spring time. Further information useful for invalids, as to the season for visiting Egypt, will be found under this section, § 18, *Climate*.

2. Expenses of the Visit.

It is difficult to give any trustworthy estimate of the expenses of a visit to Egypt, as they must necessarily vary considerably according to each traveller's wants and requirements, and the length of his purse. The cost of the journey to Egypt will range from 20*l*. to 30*l*. Hotel living in Egypt may be set down at from 15*s*. to 25*s*. a day. Travelling by steamer or dahabîya on the Nile at from 25*s*. to 2*l*. 10*s*. a day; travelling on land by camels, donkeys, &c., and with tents, at about the same rate. The actual cost of the Nile trip by steamer from Cairo, including all expenses of food, sight-seeing, &c., may be roughly estimated at 50*l*. to the First Cataract and 20*l*. more to the Second. Travellers wishing to visit Egypt as rapidly and cheaply as possible, may do so in the following way:—

	£	s.	d.
London to Cairo, *viâ* Liverpool and Alexandria, 1st Class return fare . . .	26	14	6
Or 2nd class return by an Ocean Liner from London, *viâ* Port Said to Cairo .	24	18	6
Cairo to Luxor by rail (15 hrs.), Luxor to Aswân and back to Cairo by Cook's steamer, with seven days' accommodation at the Luxor and Aswân hotels	17	0	0
Aswân to Wâdi Halfa and back by Government boat, with food and attendance .	12	2	3
Halfa to Khartûm and back by rail (not including meals)	20	10	4
Monuments, tickets, bakhshish, &c., &c. .	4	0	0

Ladies travelling together can very well go 2nd class by P. & O., Orient, N. German Lloyd, and Austrian Lloyd Steamers to Port Said and Alexandria. For fares see p. [4].

Several of the hotels in Cairo will take visitors *for a prolonged visit* at reduced terms; so also will those at Luxor and Aswân.

At Asyût, Girga, and other minor towns, there is tolerable accommodation to be had at Greek inns for 5*s.* or 6*s.* a day. Anyone with a fair knowledge of Arabic can live in the country for from 3*s.* to 5*s.* a day, including a native boy to cook. This means roughing it.

It is also possible, though fatiguing, to perform the journey by rail from Cairo to Aswân, making a break at Luxor. First class circular tickets for this purpose are issued in Cairo—fare, 4*l.* 7*s.* 8*d.* The distance to Luxor is 417 miles, and the time occupied in the journey about 15 hours. It is 547 miles to Aswân, and the journey is done in about 26 hours.

A *tax* of P.T.120 (1*l.* 4*s.* 6*d.*) is levied by the Government on all travellers visiting the Monuments, Temples, and Tombs in Upper Egypt, the proceeds being exclusively devoted to their maintenance.

3. Disposition of Time.

The following table may help to give the traveller some general idea on this subject:—

Journey from England to Cairo	6–15 days.
Cairo and Environs	6–10 days.
Excursion to the Fayyûm	3–7 days.
(*a*) Voyage by steamer from Cairo to First Cataract and back . . .	21 days.
Voyage by steamer from Cairo to Second Cataract and back . .	5 days additional.
Voyage by steamer and rail from Cairo to Khartûm and back . .	10 days additional.
(*b*) Voyage by dahabîya from Cairo to First Cataract and back . . .	60 70 days.
Excursion to Mount Sinai	14 21 days.

The time occupied, therefore, in making the above tour will vary from 2 to 5 months.

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The black brackets [ ] denote that the places described within them are off the main Route.

graphers at Luxor and Aswân, as well as at Cairo. Roll-films can be obtained at Alexandria, Cairo, Luxor and Aswân, and can be developed and printed by the photographers. They are, however, apt to suffer from the dry climate, and an ordinary box hand-camera, with falling arrangement, and flat films (much lighter than plates), is preferable on the whole. For instantaneous photographs a smaller stop must be used than in Europe, and a clouded sky is no obstacle to a good snap-shot. For detail, a bulb-exposure with very small stop (F 64 and smaller) is best. Moonlight photographs are always possible; in full moon twenty minutes' to half an hour's exposure with F 8 or 16.

6. Passports. Custom House. Antiquities. Arms.

Passports.—Though not required for Egypt, passports are sometimes asked for on landing at the Egyptian ports, and are often useful in establishing identity, obtaining letters from the Poste Restante, &c. Passports are required for the Sudan only by those who proceed thither independently of the Tourist Agencies. Travellers from Egypt intending to visit any part of Turkey must have their passports *visé* by the native Governor at Cairo, Alexandria, Port Said, or Suez, unless previously *visé* by a Turkish Consul in Europe, for which the fee is 5*s*. Recently the Turkish Government require, in addition, a "Teskera," or permit. The charge for the former is five piastres (1*s*.), and for the latter 12½ (2*s*. 6*d*.).

Custom House.—All luggage is liable to be opened at the Custom House, but as a rule the examination is not inconveniently strict, the Customs' department being now under English control. There is a heavy duty on cigars, equal to about 8*s*. 6*d*. to 9*s*., according to quality, and great difficulty is made about admitting guns and cartridges. An *ad valorem* duty of 1 per cent. is levied on all goods leaving the country, and 8 per cent. on all goods imported.

Antiquities.—Until recently antiquities were not allowed to be exported, but now permission is granted on certain conditions. The Egyptian Government has approved of certain regulations for private persons and scientific societies desiring to excavate for antiquities. All unique objects found belong of right to the Museum; surplus objects and duplicates are to be divided between the excavator and the Government. Gold and silver objects are to be equally divided, on the basis of the intrinsic value of the articles.

Arms.—Travellers must obtain permission from the Adjutant-General of the Egyptian Army, War Office, Cairo, to bring their guns, rifles, or revolvers into the country. They must at the same time enclose a signed certificate giving numbers and description, and declaring that they are for their own private use. Gunpowder and cartridges are both of them a Government monopoly; visitors bringing them out for their own use must also apply to the War Office, Cairo, for permission to bring them into Egypt. English sporting powder and cartridges can be bought in Alexandria and Cairo; the former may also be obtained in most of the large towns in Egypt.

7. Consulates. Courts of Justice.

Consulates.—Each of the principal European Powers is represented in Egypt by an agent and consul-general, who is accredited direct to the Khedive, and resides generally in Cairo. There are, besides, Consuls,

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VALUE OF EGYPTIAN SILVER MONEY.

	20 Piastres Tariff.	10 Piastres Tariff.
		
Value.		
Shillings	4/2	2/1
Francs .	5 fr. 20	2 fr. 60
Cents .	104	52

	5 Piastres Tariff.	2 Piastres Tariff.	1 Piastre Tariff.
			
Value.			
Shillings	1/0½	5d.	2½d.
Francs .	1 fr. 30	0 fr. 52	0 fr. 26
Cents .	26	10½ c.	5½ c.

	1 Piastre Tariff.	½ Piastre Tariff.
		
Value.		
	Nickel.	*Nickel.*
Pence .	2½d.	1½d.
Francs .	0 fr. 26	0 fr. 13
Cents .	5½ c.	2½ c.

Equivalent of European gold in Egyptian silver money:
One Pound Sterling = P.T.97½
20 Franc Piece = P.T.77½.

Vice-Consuls, and Consular Agents, at the different ports and chief towns.

Courts of Justice.—Until 1876, the Egyptian authorities had no civil or criminal jurisdiction over foreigners, who were only amenable to their consuls. Consequently, any foreigner accused of a civil or criminal offence had to be indicted in the Consular Court of the nation of which he was a citizen. As there are seventeen of these courts, it is easy to imagine the inconvenience caused by such a system, and the miscarriage of justice which frequently resulted from it. At the instance of the Egyptian Government, and chiefly through the exertions of Nubar Pasha, an international commission was appointed in 1869, which recommended the abolition of this state of things, and the appointment of mixed tribunals of natives and foreigners, for the trial of all cases between foreigners of different nationalities, and natives and foreigners. The law is administered in these tribunals, which consist of Courts of First and Second Instance, according to the Code Napoléon, adopted in Egypt with some modifications. The languages employed are English, French, Italian, and Arabic. The Consular Courts still continue to have jurisdiction in civil causes between foreigners of the same nationality; and in criminal cases foreigners are amenable only to their respective Consular Courts, the Mixed Tribunals being allowed only very limited criminal jurisdiction. In cases of any difficulty, the traveller had better apply immediately to his consular representative.

8. Money.

Money.—The probable expenses of a visit to Egypt have been already spoken of under Section I., § 2.

The money tables for Egypt, if put into the form used in school arithmetics, would be as follows:—

10 millièmes make 1 piastre (*ktrsh*, pronounced in Cairo *'irsh*, in Upper Egypt *girsh*) = about 2½*d.*; 100 piastres (*kurush*) make 1 Egyptian pound (£E.1; *ginêh*, pl. *ginêhât*) = about 1*l.* 0*s.* 6*d.* The 20-piastre piece is usually called *riyâl*.

The natives in the country still reckon by the old-fashioned paras, forty of which make one piastre. A half-piastre (5 millièmes) is often called *'ishrîn fadda* (twenty paras) by the fellahin, and *wahid 'ishrîn* ("one twenty") for short; P.T.1½ is in the same way called *settîn fadda*, or *settîn* ("sixty") simply.

The coins in use are -

Gold	. .	(the British sovereign = P.T.97½).
Silver	. .	pieces of 1, 2, 5, 10, and 20 piastres.
Nickel	. .	,, ,, 1, 2, and 5 millièmes, and 1 piastre.
Copper	. .	,, ,, ½ and ½ millième (paras).

A Paper Currency exists in the shape of the notes of the *National Bank of Egypt* for £E.1, 5, 10, 50, and 100. The notes in circulation Dec. 31, 1904, amounted to £E.538,000.

The English sovereign is worth P.T.97½ and the French napoleon is worth P.T.77½.

The Tariff piastre (P.T.) is universal in the country as well as in all official statements. The Current piastre (*ktrsh sa'a*), an amount, not a coin, is a local usage of Cairo and Alexandria, and is gradually dying out. It is always reckoned as half the Tariff piastre.

There are a large number of bad piastres in circulation, and care should be taken not to accept these.

When drawing money from a banker, English sovereigns or napoleons had better be taken. The napoleon is accepted: the sovereign is legal tender. Half-sovereigns are often not accepted by natives, who do not always understand them.

Letters of credit and circular notes, bank notes and cheques, should be taken without charge by the bankers, but are paid only at the business rate of exchange of the day, which being subject to fluctuations, the holder will sometimes be paid at par, and at other times incur a loss ranging from ¼ per cent. to 1 per cent., but very rarely exceeding the latter. In the European shops at Port Said and Alexandria prices may be named in shillings or francs; elsewhere always in sovereigns (*ginêh*) and piastres. The 5-piastre piece is often called *shilling* and the 20-piastre (*riyâl*) *dollar*. At Port Said a franc = P.T.4. The metric system of weights and measures is universally used. The hotel bills will be made out either in P.T., English, or French money. Before starting up the Nile, the traveller should provide himself with some small change for purchases, &c. The copper coinage, now greatly depreciated, circulates in the country at P.T.1 for 1½ millièmes, and is entirely declined by the Government. It is used in making small purchases, such as eggs, &c.

The cheapest and best way to transmit money from England is to have it sent (in sovereigns) in parcels of 5*l.* or under by Parcels Post, insured for full value. This costs ¼ per cent. By Post Office Money Order to any office in Egypt the cost is 1 per cent. Bankers generally charge as much by exchange, commission, &c., and can only be drawn on in the chief towns.

9. Weights and Measures.

i. *Measures of Length.*

1 *Dirâ'a* Beledi, or *Pik* (for cloth, &c.) = 0·58 mètre = 22·835 inches.
1 *Dirâ'a* Miama'riy (for buildings) = 0·75 ,, = 29·528 ,,
1 *Kasaba* = 8·55 mètres = 11 ft. 7·76 in.

1 *Feddân* = 4200·833 sq. mètres = 1 acre 6 rods.

ii. *Weights.*

1 *Dirhem*	=	0·003 kilo	=	1·76 drs.	Avdp.
1 *Wukkiya* (12 dirhems)	=	0·037 ,,	=	1·32 ozs.	,,
1 *Rotl* (144 dirhems)	=	0·449 ,,	=	0·99 lb.	,,
1 *Okka* (400 dirhems)	=	1·248 kilos	=	2·75 lbs.	,,
1 *Kantar* (100 rotls)	=	44·928 ,,	=	99·05 ,,	,,
1 *Kantar* of Alexandria (112 okkas)	=	139·776 ,,	=	308·15 ,,	,,
1 *Hamla* (60 okkas)	=	74·880 ,,	=	165·08 ,,	,,
1 *Himl* (200 okkas)	=	249·600 ,,	=	550·27 ,,	,,
1 *Tonalâta* (Tonneau)	=	1000·000 ,,	=	2204·62 ,,	,,
1 *English Tonalâta* (Ton)	=	1016·047 ,,	=	2242·00 ,,	,,

Weights for Precious Metals.

1 *Mithkal* (1½ dirhems)	= 4·680 gram.	= 72·22 grains	Troy.
1 *Dirhem* (16 kirâts)	= 3·120 ,,	= 48·15 ,,	
1 *Kirât* (4 kamhas)	= 0·195 ,,	= 3·00 ,,	
1 *Kamha*, or grain of wheat	= 0·048 ,,	= 0·75 ,,	

iii. *Measures of Capacity.*

1 *Ardeb* (12 kailas)	= 198·000 litres	= 5·44 bushels.
1 *Waiba* (2 kailas)	= 33·000 ,,	= 3·63 pecks.
1 *Kaila* (8 ḳadhs)	= 16·500 ,,	= 3·63 gallons.
1 *Rub'* (4 ḳadhs)	= 8·250 ,,	= 1·81 ,,
1 *Malwa* (2 ḳadhs)	= 4·125 ,,	= 3·63 quarts.
1 *Ḳadh* (32 ḳirâts)	= 2·062 ,,	= 1·81 ,,
1 *Nûs ḳadh*	= 1·031 ,,	= 1·81 pints.
1 *Rub' ḳadh*	= 0·515 litre	= 3·63 gills.
1 *Kharrûba*	= 0·128 ,,	= 0·90 gill.
1 *Ḳirât*	= 0·064 ,,	= 0·45 ,,
1 *Dartba*	= 1584·000 litres	= 43·58 bushels.
1 *Fard* (large)	= 115·500 ,,	= 3·17 ,,
1 *Fard* (small)	= 57·750 ,,	= 1·58 ,,

1 Litre = 0·005 *ardeb.*
1 Hectolitre = 0·505 ,,
1 Kilolitre = 5·050 *ardebs.*
1 Décilitre = 1·551 *ḳirâts.*

1 Mètre = 1·724 *dirâ'a beledi.*
1 Centimètre = 0·172 ,, ,,
1 Kilomètre = 281·69 *ḳasabas.*

1 Gramme = 0·320 dirhem.
1 Kilogramme = 320·5 ,,

320 Rotls = 1 Ardeb (beans).
300 ,, = 1 ,, (wheat).
270 ,, = 1 ,, (cotton seed).

Boat Measures.

All boats on the Nile are measured by Ardebs, 3 ḳantars making 1 ardeb.

10. Modes of Travelling.

Railways.—The first railway made in Egypt was that between Alexandria and Cairo in 1855. Stephenson was the engineer, and he proposed it in conjunction with the direct line between Cairo and Suez, now disused, as an alternative for the Maritime Canal across the Isthmus of Suez.

The Egyptian Railway Administration (E.R.A., the official style; on some carriages the initials E.S.R., *i.e.* Egyptian State Railways, are used) now has connecting lines running all over the Delta and into the Fayyûm, besides the branch lines from Cairo to Matarîya (el-Merg) and Helwân, and the main lines from Alexandria, Port Said, and Suez to Cairo, and from Cairo to Shellâl, south of Aswân, a distance of 580 miles up the Nile.

An electric railway belonging to an English company connects Alexandria and San Stefano (Ramleh).

The total mileage of the Egyptian State Railways is 1,667. The gauge is the standard 4ft. 8½in., except from Luxor to Aswân, which is 3ft. 6in.

The railways of the Anglo-Egyptian Sudan (see p. 540) belong to a separate administration, the Sudan Government Railways (S.G.R.). There are four lines, from Halfa to Khartûm North, running across the desert to Abu Hâmed, from Halfa to Kosheh, north of Dongola, on

the Nile, from Atbara to Port Sudan, and from Abu Hâmed to Karêima, south of Dongola. The total mileage of the Sudan railways is 777. The gauge is 3ft. 6in.

The trains on the Egyptian railways are made up of 1st, 2nd, and 3rd class carriages. It is quite impossible to travel 3rd class in Egypt, and British travellers rarely even go 2nd class, except in the Delta.

The express trains consist of 1st and 2nd class carriages only, and the fares by them are subject to an increase of 20 per cent. on the fares by the ordinary trains. The *trains de luxe* from Cairo to Luxor take 1st class passengers only.

The bridges over the two branches of the Nile on the Alexandria-Cairo line, the Embâba bridge, and the bridge at Nag' Hamâdi, on the Cairo-Luxor line, are the only structures of importance. The lines are uniformly laid on an embankment of earth thrown up to the height of a few feet above the level of the soil. With the exception of the express trains, which are very punctual, time is not well kept on most of the lines. The first-class carriages are fairly good. It is well to be at the station some time before the train starts, especially with luggage. The hours of departure are very seldom altered, but the time-table had always better be consulted.

The Light Railways in the Delta and the Fayyûm are managed by companies, the "Delta," "Basse-Égypte," and "Fayoum." The gauge is very narrow, the speed slow. The total of kilometres in work is 1,107. The Fayoum line, which is worked by an entirely native company, is bad. The other two lines are well managed, but punctuality is not to be expected. The miniature lines used to bring sugar-cane from the fields to the main railway in Middle and Upper Egypt do not carry passengers. That running from Erment northwards on the west bank of the Nile is of the normal (4ft. 8½in.) gauge.

Luggage.—Passengers are permitted to take into the railway carriages, *free of charge*, such articles as may be placed on the racks. The weight of such not to exceed 20 kilogrammes for each person.

Passengers' luggage is registered and is charged for according to weight. Where people can be independent of their heavy baggage, it is more economical to send it by *petite vitesse*. The hotel porter can always get it at the terminus by presenting the passenger's railway receipt, and the delay is but short.

Roads.—The chief highways of Egypt are the river and the railway, and this being so, there are no great roads in Egypt, and no roads at all, other than the railway embankment and the edges of the desert, in the north to south direction. The only metalled roads are those from Cairo to the Pyramids and to Shubra, and in the outskirts of Alexandria: these are the only routes on which driving can be comfortably essayed and on which the motor can be used at all. There is therefore no scope for the motorist in Egypt. The country roads going E. and W. across the valley are merely the dusty tops of the high dykes separating the *hôds* or irrigation-basins from each other; it is only possible to use them riding, foot-going being quite impossible. During the inundation they are the only possible means of passing from village to village, except by boat, and when the inundation is falling and boats cannot be used, owing to the shallowness of the water over the flooded land, they alone can be used, making long detours inevitable. When the waters have subsided, however, bridlepaths, which vary from year to year,

become practicable across the cultivated land. By such dyke-roads or *gisrs* and paths or *sikkas* the tourist will ride from Bedrashîn to Sakkâra or from Beliâna to Abydos, for instance.

Dahabiyas and Steamboats.—The great highway of Egypt, especially above Cairo, is the Nile, and sailing or floating along it in a dahabiya is still, railways and steamboats notwithstanding, the pleasantest way of seeing the country. Full particulars with regard to this mode of travelling will be found on pp. 288 ff., where also information is given about the steamboats that ply between Cairo and the First and Second Cataracts during the winter months.

Donkeys.—There are many places, however, in Egypt which cannot be reached by either railway or boat, and recourse must be had to that useful, and in Egypt by no means to be despised animal, the donkey. The Egyptian donkey is patient, sure-footed, and very enduring, and his paces are generally easy. It is best to use the saddle of the country, which has a hump in front, but ladies will generally prefer a side-saddle, and had better therefore provide themselves with one. As the native saddles are very apt to turn round, and girths and stirrup-leathers are apt to break, owing to the dry climate, no reliance should be placed on the stirrups. The usual donkey-fare is P.T.10 the day, P.T.5 the half-day, but at Aswân it is higher. *Bakhshîsh* to the boy is additional. In Cairo it is not usual to ride donkeys, except for excursions into the native city.

Camels.—For long excursions into the desert camels will be required. The ordinary baggage-camel is very heavy and rough in his paces, and it requires considerable experience in camel riding before the *Mehâra*, *Hegîn* or trotting camel can be mounted with any comfort. The paces of a quiet smooth-walking camel are, however, by no means unpleasant.

11. Posts. Telegraphs. Telephones.

Posts.—The Post Office department in Egypt is admirably managed. Letters can be despatched to and received from Europe 5 times during the week at Alexandria, viz., Austrian and Italian, *viâ* Brindisi; Italian, *viâ* Naples; French, *viâ* Marseilles; Khedivial, *viâ* Constantinople; and British, *viâ* Brindisi and Port Said.

The British Mail generally leaves Port Said early in the week, but is dependent upon the arrival of the steamer bringing the mail from India, of which due notice is given. All the other mails have fixed days of departure. At Cairo the mails close from 7 to 12 hours earlier, and are delivered from 7 to 12 hours later than at Alexandria.

Mail notices of arrivals and departures are sent round to all the hotels.

Inland Mails.—Letters are sent daily by rail to all stations as far south as Shellâl. Thence they are conveyed to Wâdi Halfa for the Sudan twice a week. The rate for inland letters is 5 millièmes per 30 grammes; in towns 3 millièmes.

Foreign Postage Rates.—Egypt being included in the Postal Union, the rates of postage between it and all other countries included in the Union, except Great Britain, are 10 millièmes per 15 grammes for letters, 2 millièmes per 50 grammes for newspapers, and 4 millièmes for post-cards; to Great Britain 5 mill. per 15 grammes. Insured letters can now be sent between the United Kingdom and Egypt.

Parcel Post.—An inland parcel post express delivery has been

established and extended to such foreign countries as admit of this service. The maximum insurance on parcels for the United Kingdom and some of the British possessions has been raised to 120*l*. Value-payable parcels (cash to the postman on delivery) can be exchanged between Egypt and every country in the world except Great Britain (!), Russia, Spain and Turkey. It is proposed to make an arrangement by which this curious anomaly as regards Great Britain will be abolished.

Telegraphs.—There are two telegraph systems in Egypt, one belonging to the Eastern Telegraph Company, who have offices at Alexandria, Port Said, Suez, Port Tewfik and Cairo, with sub-offices during the Cairo season at Shepheard's and Gezira Palace Hotels, and the other to the Egyptian Government. Only the latter can be used for messages circulating within Egypt. It is in operation throughout the whole Egyptian territory, reaching to Khartûm and further southwards and to El Arish at the North-east. Messages can be sent at the chief stations in English, French, or Italian, but at most of the smaller ones Arabic must be used. Tariff, P.T.2 for the first eight words, for every two additional words 5 millièmes. Surtax to the Sudan P.T.2 per word.

By the Eastern Telegraph Company's system messages can be sent all over the world. Tariff from Cairo, Suez, and Port Said:—

To Great Britain and Ireland	. .	48 millièmes	per word.
„ France	. .	48	„ „ „
„ Germany	. .	48	„ „ „
„ Greece	. .	48	„ „ „
„ Italy	. .	48	„ „ „
„ Malta	. .	48	„ „ „
„ Turkey in Europe	. .	48	„ „ „
„ Turkey in Asia	. .	67	„ „ „
„ North America	. .	96 to 121	„ „ „
„ India	. .	92 to 96	„ „ „
„ South Africa	. .	108 to 113	„ „ „
„ Australasia	. .	166 to 188	„ „ „

The tariff from Alexandria is 10 millièmes cheaper.

It is possible to send cheaper telegrams to Europe by the Egyptian and Turkish lines *vid* El Arish, but this is not recommended. In places where there is no Eastern Telegraph office, telegrams for other countries may be handed to the Egyptian telegraph offices, but should be marked "*vid* Eastern," in which case they are transmitted to the offices of the Eastern Company at Alexandria or Suez, which then forwards them.

Telephones.—The Telephone Company of Egypt is in operation in Alexandria, Cairo, Helwân, Matarîya, Asyût, Zagâzig, Mansûra, and Port Said. The Government Telephone between Cairo and Alexandria is worked, as far as ordinary messages are concerned, by the Telephone Company, between the two Bourses by the Government Telegraphs.

12. Hotels. Apartments. Servants. Dragomans.

Hotels.—Good hotels are to be found at Port Said, Alexandria, Cairo, Helwân, Giza Pyramids, Luxor, and Aswân. The pension system is adopted at all of them, and so much a day charged for lodging, attendance, and board. This charge varies from P.T.50-90, and includes

two or three meals in the day; wine extra. Sitting-rooms can be had at the best hotels at from P.T.50-100 a day. No difference is made in the charge whether the meals are eaten in the house or not, but a lunch-basket is provided for day-expeditions. If a long stay is intended, arrangements at a lower rate should be made in advance. At Tanta, Mansûra, Zagâzig, Asyût, and most of the large towns in Upper Egypt, there are Greek locandas where food and a bed can be obtained; but they cannot be recommended.

In all parts of Egypt where there are no hotels or inns, the traveller, if without a dahabîya or tents, must trust to the hospitality of the principal natives or of European officials or merchants. In small villages it is customary for the *omdeh* or headman to provide hospitality to travellers, but naturally very little is to be expected, and a present is obligatory.

Apartments.—These can be procured both at Alexandria and Cairo, but the difficulties and discomforts connected with them are so great that they cannot be recommended.

Servants, a necessary evil anywhere, are especially so in the East. The traveller may indeed, if he only intends visiting Alexandria and Cairo, and the line of the Suez Canal, do without them, or at any rate he need only hire an occasional guide at from P.T.30-40 a day, according to the service rendered. But if he intends to travel about by himself, he must provide himself with one or more domestics; and should he know nothing of the country or the language, a dragoman (*targumân*, "interpreter") will be indispensable. The dragoman will take all trouble off his hands, and for a fixed sum defray all the expenses of travelling, food, lodging, servants, &c.

Dragomans.—There are Dragomans (the plural form "dragomen," habitually used by Englishmen, is incorrect) of every sort and kind, good, bad, and indifferent; but it is seldom that the really good ones, who confessedly are at the head of their profession, fail to give satisfaction. Their charges, however, are very extravagant; and travellers who are not so particular as to comfort and luxuries may find a very fair dragoman who will do everything at a lower rate. One thing, however, the traveller must not expect, and that is, to obtain from them accurate information of any kind. The Nile dragomans, as a rule, know absolutely nothing about the various objects of interest in Egypt, to which they go year after year; and though always ready with an answer if asked any question about the country and the people, the probability is that the answer is as inaccurate as it is prompt. The dragoman is in fact a *courrier* and *maître d'hôtel* in one, but he has none of the kind of information possessed by the commonest *laquais de place* in a continental town. The expense of a dragoman varies with the nature of the journey and the things required. *Further information with regard to dragomans will be found on p. 287.*

For hiring a servant for travelling in the country, a decent lad can generally be obtained at any railway station. The Stationmaster or Postmaster should be asked to recommend one. Three to 5 piastres a day, without food, will be ample wages, and a deposit of a dollar could be made with the Stationmaster to give confidence. In Cairo, Asyût, and Luxor, the American Mission can often recommend a superior boy with some education as a servant.

13. Climate.

General Sanitary State.—The climate of Egypt is remarkably dry and salubrious, and although the mortality amongst the inhabitants is great, it can easily be accounted for apart from the climate. Through the ignorance, superstition, and filthiness of the natives, there is an excessive infant mortality, and the death-rate amongst the young and adult Egyptians is greatly increased by the privations, hard work, and exposure they have to endure. Besides this, a great number of the poor die for want of medical care and advice, which the Government does not supply them with, unless in the hospitals, of which the natives have a deep-seated dread. They prefer to die at their homes, surrounded by their friends, rather than enter a hospital. Much, however, is being done to remedy this state of things, especially since the English occupation of Egypt; and the sanitary service, which is under an English doctor, is greatly improved.

Except in the Delta and sea-coast towns, the country is quite exempt from low fevers and diseases of the chest. Ophthalmia, diarrhœa, dysentery, and affections of the liver are the principal endemic complaints. Only two or three months of the year, from June to September, can be called unhealthy.

Plague has occurred of late years in Egypt, but is not endemic; typhus and relapsing fevers are present every spring among the overcrowded denizens of mud hovels. Cholera overran the country in an epidemic form in 1865 and again in 1883, and was then absent in spite of all efforts to find it until September 1895. Between September and December it smouldered quietly in the neighbourhood of Damietta and Lake Menzâla, and then appeared in Alexandria, where it lasted till July, in spite of the energetic efforts of the Municipality to stamp it out. There was no sign of it in Cairo until May 1896. The Egyptian Government, under advice from its English advisers, rose to the occasion, and liberally voted men and money for the most pressing sanitary needs.

Dengue fever was present in Egypt in 1880 and 1887, but only from August to November, it being always an autumnal disease.

Smallpox is by no means uncommon in the country districts, and therefore it behoves visitors to protect themselves by recent revaccination. Measles sometimes occurs as an epidemic among native children, and is also sometimes imported by English visitors. Diphtheria is not uncommon among natives, but ought not to occur among any visitors living in sanitary houses. Influenza has been present every winter since 1890, but the disease in Egypt is never dangerous, and seldom serious. Typhoid fever is often imported by visitors from France and Italy, and is sometimes contracted in Egypt itself, though this disease is almost unknown among Egyptians.

Temperature.—The Egyptian climate is more uniform than that of any other place on the globe. Still it varies considerably through the different parts of the country. The whole of Middle and Upper Egypt is characterised by great dryness and clearness of the atmosphere, while the Delta enjoys a much cooler and damper climate. Certain localities are having their climates noticeably modified by new and extensive irrigation, by the cultivation of large tracts of previously sterile land, and by the growth of trees. The immense surface of water now exposed

by the Suez Canal to the influence of a tropical sun must produce local disturbances of the atmosphere, while the northerly winds, that blow for about eight months in the year, as they pass over the Canal district, will carry along with them a considerable amount of moisture, which, combined with that arising from the annual overflow of the Nile, would lead us to expect still milder summers but damper winters in Middle and Lower Egypt.

From the peculiar dryness of the atmosphere Egypt is rendered susceptible of sudden changes of temperature; but the fact of its dryness prevents the injurious effects that usually result from such sudden changes. The thermometer often indicates a variation of 20° F. between morning and midday, and as much between midday and evening. The early morning is invariably cool, but after two or three hours the sun's warmth is speedily communicated to the atmosphere, which continues warm till near sunset, when it rapidly cools; and if there be any moisture in the air, it now appears as dew which has fallen on the ground, half an hour after sunset. In Upper Egypt dew is rare; in some extremely dry spots, such as Western Thebes, it is never known to occur. Although the thermometer falls suddenly about sunset, it soon rises again from the radiation of the heat absorbed by the earth during the day. Towards morning it falls again, to rise with the return of the sun.

The mean annual temperature at Cairo is about 71° F. The thermometer seldom falls to 40° F. at Cairo (37° F. on the desert near Cairo is the lowest Egyptian temperature ever recorded), but it is frequently lower on the Nile. The coldest months in the year are December and January, and the hottest are June, July, and August, but even then it is cool in the shade and at nights. The humidity of the atmosphere is principally controlled by the rise and fall of the Nile. Fogs prevail during the first two months of the receding of the waters. Evening fogs descend very quickly as the sun goes down, and are as quickly deposited after the sun has set, leaving the sky clear and the air as fresh as after a good shower. Morning fogs are soon dispelled by the heat of the sun, and then follows the clear beautiful day.

On the desert the air is always dry and bracing, and much cooler than that over cultivated land. During winter the nights seem piercingly cold on the desert owing to the contrast with the heat of the day. The moonlight nights are singularly brilliant, and when there is no moon the starlit sky is as light as any moonlight night in Europe. The starry heavens are nowhere seen to such advantage as in Egypt. Photographs can easily be taken by moonlight (see p. [6]).

The Seasons.—In Egypt there may be said to be only two seasons in the year—Summer and Winter.

The Summer extends from April to the end of September. It is ushered in by strong equinoctial winds, which are at first cool; but they soon give place to the hot south wind, or *khamsin*, so called from blowing at intervals during a period of 50 days. This wind is very peculiar, and may be thus described. It is preceded by an unusual stillness of the atmosphere, and, as it approaches, the air assumes a dusky yellow hue from being laden with impalpable dust, through which the sun shines obscurely, and gradually becomes quite concealed. Electric influences accompany this wind, so that, notwithstanding the excessive heat, one feels excited rather than depressed by it. The

respiration is quickened, and the skin becomes quite dry and shrunk, and sometimes a prickly sensation is felt all over the body. This wind blows generally for three days in succession, with intervals of four or five days. It sometimes lasts from ten to twelve days continuously, and if blowing from the south-east is not only very destructive to vegetation, but exhausting to the animal organism. The khamâsin (plural form of *khamsîn*) are not so severe as formerly, and they always cease about the middle of May; northerly winds then set in and blow almost continuously till November, when for two or three weeks easterly winds prevail. A north wind blowing constantly during the summer months modifies the heat considerably.

After the harvest in June, the country becomes an arid-looking waste; everything appears burned up, and the ground is dry and cracked in every direction. During May and June the Nile remains at its lowest, but by the end of June it begins to rise in Cairo, and continues to increase till the middle of September. Before it has reached its height all the canals are filled, and the water is admitted into the fields. Such a surface of water materially alters the temperature, and light dews now occur about sunset, all through the lower country. As the river falls, leaving the land wet and exposed to the action of the sun, exhalations arise, which render the Delta somewhat unhealthy, the prevailing diseases then being ophthalmia, dysentery, diarrhœa, and ague. By the middle of November the river has retired within its banks; and then the atmosphere is remarkably free from humidity. The average summer temperature is about 85° F., the mornings and nights throughout the whole summer being always pleasantly cool.

The WINTER begins in October and ends in March. It is so genial and uniform as to prove a great attraction to invalids, who find here a winter climate unsurpassed by that of any other country in the world. "Boat life on the Nile is the most enjoyable of all restoratives for the sick; and for lovers of all that is luxurious in travel, of all that is glorious in memory, of the grand, the beautiful, the picturesque, and the strange, Egyptian travel is the perfection of life." From the middle of November till March the wind blows from the N. The atmosphere continues to be comparatively dry till the middle of November, when there is an appreciable amount of humidity arising from the land left wet by the Nile. The dews at night and in the morning are now sometimes quite heavy in Lower Egypt, and fogs are usual below Asyût, but they are of short duration, and by the end of December they more or less disappear, and the air regains its former dryness, though there are occasional showers.

RAIN (*nattar*) seldom falls in Upper Egypt; but on the Delta and along the Mediterranean coast it is not at all uncommon at this season. About Alexandria there would be on an average eight inches during the winter. At Cairo rain falls on about fifteen days during the winter, but the whole rainfall is very little more than one inch. When showers do come they are liable to be almost tropical for a few hours, and, owing to the absence of all drainage, the streets are then rendered impassable. Snow is unknown: but in Upper Egypt and the Delta hail and thunder storms sometimes occur with great violence, and do much injury, the hailstones being frequently as large as a pigeon's egg.

The mean winter temperature at Cairo is about 58° F. The season ends with boisterous southerly winds and dust storms, which begin to

blow about the latter part of March, and continue for one, two, or three days at a time till the proper khamsin sets in.

Cairo is dangerous to unhealthy people from November until February, owing to fever.

Invalids should especially avoid being in and about towns in Egypt, owing to the amount of foul dust. The day should be spent out in the desert or in the fields. They cannot be too careful to avoid a chill at sunset. The fall of the temperature, owing to the clearness of the air, is far greater than in Europe, and there is nothing more unwise than standing about at sunset, or going out without sufficient clothing after dark. Everyone does wisely to carry a light wrap to be put on at sundown.

Diseases benefited by the Climate.—The following remarks are from Dr. Sandwith's 'Egypt as a Winter Resort':—"The climate of Egypt is suitable during the winter months for a great variety of chronic ailments, among which may be mentioned—convalescence from pneumonia, fevers, and all acute diseases; that common delicacy of English and American youth which may be called 'threatened phthisis,' all cases of early phthisis, and all *quiescent* cases of the late forms of the disease; chronic bronchitis and emphysema; bronchial, catarrhal, and spasmodic asthma; chronic catarrhal affections of the larynx and pharynx, including 'clergyman's sore throat'; rheumatism, rheumatoid arthritis, and gout in its various forms; heart disease, and all other complaints which prevent a patient from walking or other active exercise; anæmia and chlorosis; exhaustion of nervous system from too great excitement, worry, business or study, and sleeplessness or hypochondria; neuralgia, hysteria, and its accompanying dyspepsia; diseases of spinal cord, locomotor ataxy, &c.; chronic kidney disease; and the very large class of people without organic diseases, who shrivel up sadly in a cold climate, and expand joyously in a sunny atmosphere where they are not perpetually reminded of their sensitiveness to cold and to 'taking cold.' This last group includes those invalided home from India for malaria and other causes."

Clothing and Mode of Life.—Invalids coming to Egypt for the winter should be well provided with *warm clothing*, and should always wear wool next the skin. A cholera belt is advisable. Two tweed suits, one of lighter texture than the other, form the best outfit for the ordinary traveller; and on the Nile voyage flannel shirts will be found the best both for health and convenience of washing. The head should be well protected: for this purpose the best headdress is a common felt helmet or wide-awake. Some prefer a pith helmet. The red tarbûsh or fez with which travellers so often delight to adorn themselves affords little or no protection to those unaccustomed to an Egyptian sun; and as it is the mark of a Government official, or a servant, it is only a ridiculous affectation to wear it. Brown boots and shoes are preferable to black ones, and for the Nile trip these should be strong. The ground all round the ruins is rough and covered with loose stones, so that boots are preferable to shoes. Coloured-glass spectacles with gauze sides afford great relief to the eye from the glare of the sun, and a blue or grey veil is often useful for the same purpose.

The visitor must be prepared for both hot and cold weather, and must dress accordingly. A warm great coat, fur cloak, and rugs are absolutely

essential. Ordinary English spring or summer clothing should be worn in Cairo, with the exception of top-hat and frock-coat, which are only necessary in case of presentation to the Khedive. The usual headgear is a straw hat. Nothing is more ridiculous than to see English tourists in Cairo, in fashionable January under a clouded sky, wearing helmets, goggles to keep away imaginary dust, and muslin *puggarees* which are practically useless under all circumstances. A white umbrella is useful for the Nile trip, but this, like shady hats and most other things, can now be bought in Cairo, Luxor, or Aswân.

The Nile water is soft and extremely palatable, but it must always be drawn from the middle of the river, and must then be filtered through native *siehs* before being drunk. The Egyptians who prefer muddy water to filtered suffer from various disorders in consequence of their inveterate ignorance and prejudice on this point.

Care should be taken never to sleep or to sit in a draught, and invalids should avoid all bedrooms on the ground-floor if there is the slightest risk of malaria from mosquitoes which may come from the garden or from cesspool emanations. Mosquito-nets over the beds should be insisted on.

Intending visitors before choosing should find out whether any given hotel is built on the most modern sanitary principles, and also whether the drinking-water is sterilised by means of the Pastour-Chamberland or Berkefeld filters.

The most picturesque parts of Cairo are, unfortunately, also the most insanitary.

Treatment of Slight Ailments.—There are many good European doctors and chemists in Alexandria, Cairo, and Port Said, and every tourist steamer up the Nile also carries a European physician and a medicine chest. It is, therefore, not necessary for steamboat travellers to carry any drugs with them, but a few words of advice may be useful to those who intend to travel in a dahabîya. Sunstroke, even in a mild form, is rare, but can be treated by an aperient and applying cold water to the head, followed later by quinine.

Simple diarrhœa is very common, and is generally due to chill when the individual is fatigued. It is best treated by castor oil, seidlitz powder, rhubarb pill or other mild aperient, liquid diet, and later on astringent medicines such as Dover's powder, chlorodyne or bismuth. Diarrhœa when severe or choleraic is well checked by corrosive sublimate, dose $\frac{1}{10}$th of a grain, best carried in a standard solution made up. For all tendency to diarrhœa rice-jelly should be taken, well boiled for two hours to break up the grains.

True dysentery is very rare, but a little dysenteric diarrhœa is not uncommon, and can be best treated as already stated for diarrhœa. Liquid diet and brandy must be continued as long as the symptoms exist; and simple food, such as eggs, milk puddings, bread, toast and biscuits, should be ventured on before the patient attempts chicken, meat, or vegetables.

Purulent ophthalmia used to be very common among Europeans in Egypt, but it is now extremely rare, except in the case of neglected children; mild catarrhal ophthalmia is still often seen, especially among those who have not learnt the importance of specially washing their eyes after exposure to any dust. One good rule is to wash the eyes regularly in Egypt with a saturated solution of boracic acid in tepid

water. If, in spite of all precautions, the eyes become red and painful, with a slight sticky discharge, it will be good to drop a few drops into them of such an eye lotion as two grains of sulphate of zinc in one ounce of water. If ophthalmia will not yield to zinc alone, use a saturated solution of quinine mixed with zinc. A slight purgative and simple diet are also necessary. A shade will be better than a bandage to keep off the light when the eyes are inflamed.

II. GEOGRAPHY.

1. Ancient Egypt.

In the ancient Egyptian language, as well as in Coptic, Egypt is called *Kamit*, or the land of Kam, the "Ham" of the Bible, meaning "the black land," a name derived from the blackness of the soil. By the Hebrews it was called *Misraim*, a name still preserved in the modern Arabic appellation *Misr*. Its Greek name was Αἴγυπτος, from which the modern European name is derived: signification doubtful.

From the old inscriptions we learn that the country was divided into two large districts, styled the "land of the North" and the "land of the South," or the Upper country and the Lower country. The land of the North extended from the neighbourhood of Memphis to the sea, and corresponded with what was afterwards termed by the Greeks, from its resemblance to the fourth letter of their alphabet, Δ, the Delta, the name by which it is known to us; the Arabs style it Behêra. The land of the South included the remainder of the country as far as the island of Elephantinê, opposite Syene (the modern Aswân); this the Arabs call es-Said. From these two Arabic names the usual designations of the Upper and Lower Egyptian dialects of the Coptic language, *Bohairic* and *Sahidic*, are derived.

These two large divisions were further subdivided into districts (*hesepu*), called by the Greeks Nomos (Νόμοι). The number of these nomes seems to have varied. The old Egyptian lists generally give 44; Pliny the same number; Strabo and Diodorus 36; the usually received number is 42. Of these, 20 were in the Lower country, or Delta, and 22 in the Upper country. Each nome had its own capital, the residence of the hereditary governor. "The capital formed likewise the central point of the particular divine worship of the district which belonged to it. The sacred lists of the nomes have handed down to us the names of the temple of the chief deity, of the priests and priestesses, of the holy trees, and also the names of the town-harbour, of the holy canal, the cultivated land, and the land which was only fruitful during the inundation, and much more information, in such completeness, that we are in a position, from the indications contained in these lists, to form the most exact picture of each Egyptian nome in all its details, almost without any gaps."—*Brugsch*, 'Egypt under the Pharaohs.'

The following is a list of the nomes, with their Egyptian names and the names of their capital towns, both in Egyptian and Greek, and the divinity to whom they were dedicated: —

THE SOUTH COUNTRY, OR UPPER EGYPT.

Nomes.	Capitals. Egyptian.	Capitals. Classical and Modern.	Deity.
I. Ta-kens	Àbu	*Elephantiné*	Khnemu (Chnoumis).
II. Utes-ḥer	Dbu	*Apollinopolis Magna* (Edfû)	Ḥeru-behutet.
III. Ten	Nekheb	*Eileithyias-polis* (el-Kab)	Nekhebet (Smithis).
IV. Uaset	Uaset and Annu ḳemat	*Thebes, Her-monthis* (Luxor and Ermont)	Àmen-Rā (Amonrasonter) and Mentu.
V. Herui ("Two Hawks")	ḳebt	*Koptos* (Ḳuft)	Min.
VI. Aati	Ta-en-tarert	*Tentyris* (Dendera)	Het-Heru (Hathor).
VII. Sesheshet ("Sistrum")	Het-seseshet	*Diospolis Parva* (Hou)	Hathor.
VIII. Àbt	Teni	*Thinis* (el-Birba)	An-her (Onouris).
IX. Ma-min (?)	Àpu	*Panopolis* (Akhmîm)	Min.
X. Uatjet	Tebt	*Aphroditopolis* (Itfu)	Hathor.
XI. Set	Shas-ḥetep	*Hypselis* (Shotb)	Khnemu.
XII. Du-hefi ("Serpent Mountain")	Nut-ent-bak	*Hierakonpolis*	Ḥeru (Horus).
XIII. Àmef-khent	Saut	*Lykopolis* (Asyût)	Uapuaut.
XIV. Àmef-peḥ	ḳesi	*Kusae* (el-Ḳusîya)	Hathor.
XV. Uenet ("Hare")	Khmennu	*Hermopolis Magna* (Eshmunên)	Tehuti (Thoth).
XVI. Maḥetj ("Oryx")	Ḥebnu	. . . .	Horus.
XVII. Ànpu ("Jackal")	Ka-sa	*Kynonpolis* (el-Kês)	Ànpu (Anubis).
XVIII. Sepet	Het-benmu	*Hipponon* (el-Hiba)	Anubis.
XIX. Bu-tjamui ("Land of Two Sceptres")	Pa-matja	*Oxyrrhynchus* (Behnesâ)	Set.
XX. Àm-khent	Ḥenensuten	*Herakleopolis Magna* (Aḥnasya)	Her-Shefi (Harsaphes).
XXI. Am-peḥ	Smen-Her	*Nilopolis* (?)	Khnemu.
XXII. Maten ("Knife")	Tep-âḥet	*Aphroditopolis* (Atfiḥ)	Hathor.

THE NORTH COUNTRY, OR LOWER EGYPT.

Nomes.	Capitals.		Deity.
	Egyptian.	Classical and Modern.	
I. Ânեb-hetj ("White Wall")	Men-nefert	*Memphis* (Mîtrahîna)	Ptah.
II. Aa	Sekhem	*Letopolis*	Horus.
III. Âment ("West")	Amu (?)	. . . .	Hathor.
IV. Sepi-res	Tjeḳa	*Prosopis*	Sebek.
V. Sepi-meht	Sait	*Saïs* (Sâ)	Nit (Neïth).
VI. Ka-set	Khasuut	*Xois* (Sakhâ)	Âmen-Rā.
VII. Nefer-âment	Sent-nefert	*Metelis*	Âmen-Rā.
VIII. Nefer-âbt	Patumu	*Patumos*, *Pithom* (Tell el-Maskhuta)	Âtumu.
IX. Âti ("Prince")	Pa-Âsâr	*Busiris* (Abusîr)	Âsâri (Osiris).
X. Ka-kam ("Black Bull")	Het-ta-ḥer-âbt	*Athribis* (Atrîb)	Ḥeru-Khent-Kheti.
XI. Ka-hesebh	Pa-māka	*Kabasos* (Shabbâs)	Set.
XII. Teb-Aui	Theb-netert	*Sebennytos* (Samanud)	Ân-ḥer.
XIII. Hek-at	Annu	*Heliopolis* (Matarîya)	Rā-Âtumu.
XIV. Khent-âbt	Tjaant	*Tanis* (Sân)	Horus.
XV. Thuti ("Ibis")	Pa-Tehuti	*Hermopolis Minor*	Thoth.
XVI. Khar	Pa-ba-nob-ṭaṭui	*Mendes* (Tmei el-Amdîd)	Osiris Ba-nob-Ṭaṭui.
XVII. Sam-Behu-tet	Pa-khon-en-Amen	*Diospolis*	Âmen-Rā.
XVIII. Âm-khent	Pa-Ubastet	*Bubastis* (Tell Basta)	Ubastet or Bast (Bubastis).
XIX. Âm-peḥ	Pa-uatjet	*Buto* (Tell Fara'în)	Uatjet (Buto).
XX. Sopṭ	Ḳesem	*Phakussa* (Faḳûs)	Sopṭ.

It may be remarked that at a later period there were three divisions: portions of Upper and Lower Egypt being taken to form a Middle Egypt, called by the Greeks, from its containing 7 nomes, Heptanomis. Upper Egypt, or the Thebaïd, then reached to the Thebaïca Phylace (Φυλάκη), now Dêrût esh-Sherîf; Heptanomis thence to the apex of the Delta; and the rest was comprehended in Lower Egypt. In the time of the later Roman emperors, the Delta, or Lower Egypt, was divided into 4 provinces or districts—Augustamnica Prima and Secunda, and Ægyptus Prima and Secunda—being still subdivided into the same nomes: and in the time of Arcadius, the son of Theodosius the Great, Heptanomis received the name of Arcadia. The Thebaïd, too, was made into two parts, under the name of Upper and Lower, the line of separation passing between Panopolis and Ptolemaïs Hermii. The nomes also increased in number, and amounted to 57, of which the Delta contained 34, nearly equal to those of all Egypt in the time of the Pharaohs. In Byzantine times the chief provinces were governed by Dukes (Δούξ, from Latin *dux*), as representatives of the Emperor, assisted by Counts and *Topoterites* or Lieutenants.

Although many of the old Egyptian kings extended their dominions from time to time beyond the southern border of Elephantinê, as is proved by the various temples above the First Cataract, and one dynasty, the XXVth, was actually composed of Ethiopian kings, who conquered the whole of Upper Egypt, and reigned from Thebes to Napata, or Gebel Barkal, there is no record of any geographical division of this more southern country. Under the Ptolemies, the more northern portion of what is now called Nubia had the name of *Dodekaschoinos* or "12 schœnes," and is usually supposed to have comprehended the district from Syenê to Hierasykaminos, now Maharraka, though Prof. Sethe, of Göttingen, is of opinion that the name means the district between Syene and Philæ only.

2. Modern Egypt.

If in the term Egypt we include all the countries over which the Khedive claimed supremacy prior to the events of 1882–86 in the Sudan, it is rather difficult to determine its boundaries, with the exception of the northern, which is of course the Mediterranean. On the south its furthest limit nearly reached the Equator, though it narrowed there almost to a point. Within its eastern borders, which commenced on the Mediterranean at el-Arîsh, were included the Peninsula of Sinai, the Gulf of Akaba, and a narrow strip of the east coast of the Red Sea, as far as opposite Râs Benas, from which point the boundary-line continued down the west coast of that sea to Massâwa, and on into the Gulf of Aden to Berbera, though the Khedive's authority in this extreme southern portion did not extend far from the coast; inland, Abyssinia and some native tribes were independent. On the west, it was bounded by an imaginary line from Râs el-Kanais on the coast, through the Libyan Desert to Dârfûr, and thence trending in a westerly direction to the Blue Mountains. The Mahdist rebellion of 1883 confined the Egyptian dominion to the Nile valleys north of Wâdi Halfa; but the Anglo-Egyptian military operations of 1897 9 have resulted in the re-conquest of the whole of the former dominion of Egypt, with the exception of the Red Sea littoral south of Suâkin, which is now divided between Italy (Massâwa, *Eritrea*), France

(Obock and Djibouti), and England (Zeila and Berbera), and the southern portion of the old Equatorial Province, which is now held by England from Uganda, a portion (the Ladò enclave) being temporarily handed over to Belgian-Congolese administration. The whole of the re-conquered territory is now under the joint control of England and Egypt, from a point north of Wâdi Halfa to the frontiers of the French Congo, the Free State, Uganda, Abyssinia, and Eritrea; Wâdi Halfa has thus been transferred from Egypt proper to the Sudan. The British and Egyptian flags fly side by side in the Sudan, except at Suâkin; the local governors (Mûdirs) are British officers. Khartûm is, as before, the capital.

Egypt Proper comprises the Delta, together with the Peninsula of Sinai and the Oases of the Libyan Desert, the Nile as far as the Second Cataract, and Nubia as far as Wâdi Halfa. As of old, it is divided into two parts, Lower Egypt and Upper Egypt, and each of these is subdivided into Provinces, with their chief towns, as under.

LOWER EGYPT.

Province.	*Chief Town.*	*Province.*	*Chief Town.*
Behêra.	Damanhûr.	Gharbîya.	Tanta.
Menûfiya.	Shibîn el-Kôm.	Kalîûbîya.	Benha.
Sharkîya.	Zagâzig.	Giza.	Giza.
Dakâlîya.	Mansûra.		

Cairo, Alexandria, Suez, Port Said, el-Arish, and Damietta form separate Governorates (*Mohafzas*).

UPPER EGYPT.

Province.	*Chief Town.*	*Province.*	*Chief Town.*
Beni-Suêf.	Beni-Suêf.	Girga.	Sûhâg.
Fayyûm.	Medinet el-Fayyûm.	Kena.	Kena.
Minia.	Minia.	Aswân.	Aswân.
Asyût.	Asyût.		

Each of these provinces has a governor called a *Mudîr;* and they are subdivided again into districts, each under a *Mamûr*, or deputy-governor. The Sudan is divided into the provinces of Dongola, Berber, Khartûm, Kordofân, Bahr el-Ghazal, Upper Nile, Sennaar and Kassala, and the districts (second-class provinces) of Suâkin, White Nile, Mongalla, and Wâdi Halfa.

The total area of the cultivated and inhabited territory under direct Egyptian rule is estimated at 34,000 square kilometres. More than half of the cultivable land is in the Delta, which is 160 miles broad at its Mediterranean base, but narrows to about 10 miles at its head below Cairo. From this point to Aswân the alluvial soil, called by the Arabs *er-Rîf*, nowhere extends to a greater width, and is indeed generally much narrower, except at the quasi-oasis of the Fayyûm, on the left bank of the river, which measures about 80 miles from N. to S., and 40 from E. to W. The total length from the sea to the southern frontier is, in a straight line, about 700 miles.

The Anglo-Egyptian Sudan measures 1,200 miles from N. to S., and about 1,000 from E. to W., drawing a line from Suâkin to Darfur. Its area is about 1,006,000 square miles.

Of geographical features Egypt may be said to possess but one, its river; for the hills which border the Nile's course on either side from Cairo to Wâdi Halfa, branching out on the E. from Kena to Kusêr, and on the W. from Wâdi Halfa to the Great Oasis, never reach any great

height; and the lakes, with the exception of the Bitter Lakes, which must be considered as artificial, and the Birket el-Ḳurûn, in the Fayyûm, are nothing but lagoons, of which the most considerable are Mareotis, Edku, Bourlos and Menzâla.

At the same time no geographical notice of Egypt, however slight, would be complete without a mention of the **Oases**. These are five in number, and are situated in the Libyan Desert several days' journey W. of the Nile. The most northern is Siwa, the famed oasis of Jupiter Ammon: next comes the Little Oasis, the Oasis Parva of antiquity, now called Wâh el-Baḥrîya; then the oases of Farâfra and Dakhla; and further to the S., the Great Oasis, the Oasis Major of the Romans, now called the Wâh el-Kharga. There are, besides, one or two smaller ones. The title given by the ancients to these oases, of "islands of the blest" (*μακάρων νῆσοι*), is somewhat misleading, as they do not spring up from the surrounding desolation, but are depressions in the lofty desert table-land, which rises above them in steep limestone cliffs. Nor is the whole of their area cultivable soil, all being intersected by passes of desert. They owe their existence and their fertility to the copiousness of the springs with which they abound.

The following are some of the common Arabic appellations of towns, &c.:—*Medîna* is a "capital," and is applied to Cairo, and the capital of the Fayyûm. *Markaz* is an administrative division of a Province, and often means the office of the local administration. *Beled* is the usual appellation of a "village"; whence *Ibn el-beled*, "son of a village," or "countryman." *Nahia* corresponds to a French "commune"; it may contain two or three villages. *Kafr* is a village independent of the *Nahia*; *Nesla*, a village founded by the people of another place, as *Neslet el-Fent*. *Minia* (corrupted into *Mit*, particularly in the Delta) is also applied to villages colonised from other places. *Beni*, "the sons," or *Awlad*, "the boys," is given to those founded by a tribe or family, as *Beni Amrân*, "the sons of Amrân," or *Awlad 'Amr*, "the boys of 'Amr," and then many villages in the district are often included under the same name. *Zawiya* is a hamlet having a mosque. *Ḳaṣr* is a "palace," or any large building. *Bîrj* is a "tower" (like the Greek Πύργος); and it is even applied to the pigeon-houses built in that form. *Sâḥil* is a level spot, or opening in the bank, where the river is accessible from the plain. *Mersa* is an anchoring-place, or harbour. *Dêr* is a "convent," and frequently points out a Christian village. *Kôm* is a "mound," and indicates the site of an ancient town, and *Tell* is commonly used in the Delta in the same sense. *Kharâb* and *Kuffr* are applied to "ruins." *Birba* (which is taken from the Coptic) signifies a "temple." *Wâdi* is "a valley"; *Gebel*, "a mountain"; and *Birka*, "a lake," or "a reach" in the Nile. The W. bank of the river is called *gharbi* and the E. bank *sharqi*; and the common expressions for N. and S. are *baḥrî* and *ḳubli*.

3. The Nile.

The **Nile** is emphatically *the* river of the Old World. The Amazon of the New World alone surpasses it in length, so far as that length is as yet known; but no river, in either hemisphere, can in any degree equal it in historical and geographical interest. By the ancient Egyptians it was honoured as a divinity to whom their land was indebted for its very existence, Egypt being most truly, as Herodotus

puts it, "the gift of the Nile." Its connection with the most important events of ancient history, and the stupendous monuments which still bear witness to its former wealth and civilization, render it an object of the greatest interest to the archæologist and the student of history; while the discovery of its source has been a problem which down to the present day has never ceased to excite the curiosity and stimulate the zeal of geographers and travellers. The words of Tibullus:

"Nile pater, quânam te possim dicere causâ,
Aut quibus in terris, occultus cæpit?"

have not received a complete answer even now, though the proverb "caput Nili quærere" does not quite convey the idea of the hopeless enterprise that it once did.

The true **Source of the Nile** must be considered to be the lake Victoria Nyanza, the most important tributary of which is the Kagera. From the Victoria Nyanza it descends north-west, joining the stream from the Albert Nyanza, which lies about 1,400 feet lower than the larger lake. Passing Gondókoro near 5° N. lat., it is joined near 9° N. lat. by the waters of the Bahr el-Ghazâl (Gazelle River) and the Sobât: from which points to Khartûm it is known as the *Bahr el-Abyad* (White River) or White Nile, a name which may be derived either from the whitish clay which it holds in solution, or from its contrast with the Bahr el-Azrak (Blue River) or Blue Nile, which unites with it at Khartûm. The length of its course to this point of junction is about 1500 miles.

The *Bahr el-Azrak* or Blue Nile, so called from the dark colour of its waters, rises in the mountains of Abyssinia, and is joined by many important tributaries before reaching Khartûm. At its point of confluence with the White Nile it constitutes, under ordinary circumstances, but ⅓ of the volume of water which henceforth flows on under the name of the Bahr en-Nil, but in spring and summer this amount is considerably increased. It is then swollen with the rains that have fallen in the Abyssinian mountains, and sweeps along in an overflowing turbid stream, thick with the fertilising mud from which it derives its name, and the deposits of which have formed and still continue to maintain the land of Egypt.

From Khartûm the Nile flows in one undivided stream, and fed only by one affluent, the Atbara, to the sea, a distance of more than 1800 miles. Nowhere is the cultivated land (except in the Fayyûm and the Delta) more than 10 miles broad, and in many places there is nothing but a strip of sand between it and the hills which on either side flank the whole length of its course as far as Cairo. Through these hills it has occasionally to force its way in a series of falls, to which the name of cataract has been given, though they bear no analogy with such cataracts as Niagara, being in fact merely rapids. There are six of these cataracts, besides some smaller falls, between Khartûm and Aswân. That at Aswân is known as the First Cataract.

The Nile now enters Egypt Proper and continues, at an average rate of about 3 miles an hour, increased to 4½ at the height of the inundation, a quiet winding course varying in breadth from 350 yards at Silsilis to 1100 yards at Minia. So far its course is the same as in old times, but a considerable change now takes place; for whereas formerly it discharged itself into the sea by seven **Mouths**, at the present day these are reduced to two. The point of separation, which constitutes the apex of the Delta, has remained about the same. Its ancient name

appears to have been Kerkasoros, the modern representative of which may be placed at a point opposite Shubra. Here the river anciently divided into three branches, the Pelusiac, running E., the Canopic, running W., and the Sebennytic which flowed between these two, continuing indeed the general northward direction hitherto taken by the Nile, and piercing the Delta through the centre. From this Sebennytic branch two others were derived, the Tanitic and the Mendesian, both of which emptied themselves between it and the Pelusiac branch. The lower parts of the remaining two branches, the Bolbitine and the Phatmitic, were artificial, and were constructed probably when the other outlets began to dry up. It is by these two mouths that the river at the present day finds its outlet. At the point of bifurcation the general direction of the two streams is probably that of the old Pelusiac and Canopic branches, but they gradually quit the extreme E. and W. course, and continue more in the centre of the Delta, the one to Damietta, and the other to Rosetta, from which places they derive their modern appellations.

The annual **Inundations**, which not only water the country, but supply it with the fertilising deposit on which its very existence depends, are the result of the rains falling in the mountains amongst which the Blue Nile has its source, and in Central Africa along the course of the White Nile. Although the rise of the river in the S. begins in April, its effects are not felt in Egypt until June. The inundation continues about three months, and reaches its highest point at the end of September, though very often there is a sudden final rise in October. Early in November it steadily subsides, and by the end of November the country it has covered begins to dry up. From that time the river flows within its natural limits, sinking gradually lower and lower, till the period of the next rise. On the height of the inundations depends the prosperity of the country for the ensuing year. Too great a rise involves a destruction of dikes and a loss of life and property. A deficiency leaves large tracts unmoistened and unfertilised, and the canals not sufficiently filled to supply water for irrigation during the dry season.

Great improvements have been introduced of late years into the system of irrigation in Egypt. By a carefully constructed arrangement of canals, siphons, escapes, weirs, etc., it is arranged that even during a bad season a great part of the Nile valley shall receive its share of the mud-charged water. At the same time there are still large tracts of "*shargki*" land—that is, land which is exempt from taxation on account of receiving no flood-water—which call for some system of irrigation to bring them into cultivation. In order to meet this difficulty the Government has created the immense reservoir at Aswân (see p. 516).

The importance, therefore, of watching the rise of the river and regulating it by means of dikes, sluices, and canals, has always been recognised. At the present day the progress of the inundation is telegraphed from Wâdi Halfa, just as in old times messages were sent from Aswân, and afterwards from Semna, the southernmost point of the kingdom in the days of Amen-em-hat III. Several inscriptions at Semna record the height of the Nile at different times during the reign of this king, to whom Egypt was indebted for the Lake Mœris and many other important irrigation works (see p. [60]). From them it

would appear that the highest recorded rise was 27 ft. 8 in. above any inundation of the present day. The height of the inundation varies in different parts of Egypt. At Cairo a good average rise is about 26 feet.

The inundation alters the appearance of the country very considerably. Instead of a normal river valley, with a broad stream flowing between cultivated fields, we see a great flood lying between two banks of desert-cliffs or slopes, studded with innumerable islands, on which are palm-shadowed villages and towns, connected with each other by causeways. So Herodotus describes the Delta when he saw it. At this time communication by sailing-boat is possible over all parts of the submerged land; but later on, when the flood has partially run off, the water becomes too shallow for boats, and the long and wearisome detours by the dusty dike-causeways, which every traveller in Egypt in October and November knows too well, become inevitable. The mud is too soft for paths to be formed as yet; but very soon the waters have disappeared, and almost before one can realise the change, the fertilising mud has dried up, and one is riding, where only a few weeks before boats were sailing, on a hard path, with verdant crops rising on every hand.

During the height of the inundation the agricultural population is left without its usual occupation for some weeks. The ingenious inhabitants of many of the villages utilise this period of enforced leisure in manufacturing forged antiquities to sell to tourists during the ensuing winter.

III. INHABITANTS.

The total **Population** of Egypt proper may be stated roughly at 10 millions. The returns published of the last **Census** taken on June 1, 1897, show the population of Egypt proper to have numbered 9,734,000, an increase of 2,000,000 as compared with the census of 1882, or about 43 per cent. in 15 years. It was larger in ancient times. Herodotus states that there were 20,000 populous cities in the time of Amasis: Diodorus reckons the population at 7 millions; and Josephus places it at 7½ millions in the reign of Vespasian. It had, however, sunk in the time of the Mamelukes to 3 millions. Since the accession of Mohammed Ali it has steadily increased. Esna is the most densely populated district; the Fayyûm and Behêra the most sparsely. The proportion of the sexes is about equal.

The various elements of the motley population of Egypt may be divided into Egyptians, who may again be subdivided into the country population (*Fellâḥîn*), and the inhabitants of the towns (*Nâs Beledî* or *Beledîya*); the wandering tribes (*Beduw' or Bedouins, Bisharîn, etc.*); Nubians (*Barabra*); Abyssinians (*Habbashî*) and Negroes (*Sûdân*); Turks (*Turkî*); Greeks (*Rûmî*); Levantines; Armenians; Jews (*Yahûdî*); and Europeans (*Afrangî*).

The **Fellâḥîn** (*Ibn el-'Arab*) are the most numerous, and the most important element, amounting to more than three-fourths of the whole population. The *Fellâḥ* (fem. *Fellâḥah*) is only to a certain extent the representative of the conquering Arabs who came with 'Amr; these were so mingled and intermarried with the original inhabitants, and with Abyssinians, Nubians, and others, that they present but very slight resemblance to the original stock. In many parts of Egypt the peasantry exhibit more likeness to the old Egyptians, as depicted on the

monuments, than to the true descendants of the Arab conquerors, the Bedouins, and there is little doubt that the majority of them have far more ancient Egyptian than Arab blood in their veins, though they call themselves *Arabi*. They are, as a rule, a handsome, well-formed race, with fine oval faces, bright deep-set black eyes, straight thick noses, large well-formed mouths, full lips, beautiful teeth, broad shoulders, and well-shaped limbs. It is astonishing that such well-shaped, perfectly-proportioned men and women should grow out of such pot-bellied, shrunken-limbed things as the children are. The colour of the skin varies considerably—light and tawny in the north of Egypt, and gradually getting darker in the south. The most beautiful tint is the deep bronze one of Upper Egypt. The fellâhin are patient, industrious labourers, and docile and intelligent when young. Their dwellings are made of mud-bricks, and sometimes only of mud and straw; the thatch is of palm branches or dura straw and rags. Most of them have two rooms, but very few are two stories high. Near the roof are apertures for the admission of light and air. The furniture consists of a few mats and some earthen vessels. Tourists often comment with surprise on the apparent miserable poverty of these dwellings, but in reality they are quite suited to the climate; and the fellâh desires nothing more complicated.

Bread made of millet or maize forms the staple of their food, together with the common vegetables of the country, milk, cheese, eggs, and dates; meat is seldom tasted. The ordinary meal is bread dipped in a mixture called *dukkah*, composed of lentils seasoned with salt, pepper, onions, and a variety of herbs. The two luxuries in which the fellâh chiefly delights are tobacco and coffee.

The dress of the fellâh needs little description, consisting at the most of a pair of drawers (*libds*), a long full shirt or gown of blue cotton or linen (*kamts*), a brown goat's-wool cloak (*zâbût*), and a white or brown felt cap (*libda*). The more well-to-do wear a *tarbûsh maghrabi*, a low red fez with a blue tassel, and a turban of white, red, or yellow cotton or muslin. Shoes, when worn, are broad, pointed, red (*zerbân*), or yellow (*balgha*) morocco; in winter a brown and white striped cloak is worn in addition. Some of the very poor classes, however, have nothing but the cotton shirt and a little cotton cap; and when at work find the cap alone sufficient. The fellâhin women when quite young are generally models of beauty in form and limbs, and often pleasing in countenance; the eyes especially being very beautiful. They lose their good looks, both of shape and feature, however, at a very early age. Their dress is as simple as the men's, consisting of a pair of white cotton or linen drawers (*shintyân*); a blue linen or cotton shirt like the men's, reaching to the feet; a face veil (*burko*) of thick black crape; and a long dark blue muslin or linen veil (*turba*) covering the head and hanging down behind. In Upper Egypt most of the women wear nothing but a large piece of dark brown woollen stuff (*hulaliya*) wrapped round the body and fastened over the shoulders, with a piece of the same for a turban. Nearly all wear trumpery brass ornaments, blacken the edge of their eyelids with *kohl*, stain their finger and toe nails and the palms of their hands with *henna*, and tattoo different parts of their person. Plain silver rings are much worn by the men.

The **Inhabitants of the Towns** differ in many respects from the peasantry, though the distinction is chiefly noticeable as regards the

Cairenes, who consider themselves, and with some justice, the superiors, mentally and physically, of the fellâhin. No doubt they are a more mixed race, showing signs both of European and African descent, the result of the constant introduction of white and black slaves.

The dress of the lower orders of townspeople, both men and women, is much the same as that of the fellâhin. That of the men of the middle and higher classes consists of a pair of full drawers (*libâs*); a shirt of linen, cotton, silk, or muslin (*kamîs*); a short, sleeveless vest of cloth or striped silk and cotton (*sudâra*); a long vest of striped silk and cotton (*kuftân*), reaching to the ankles, and with long sleeves extending beyond the fingers, but opening at the wrist; a girdle of silk or muslin (*hezâm*) wound round the waist; and over all a long cloth coat (*gibba*), or a black woollen cloak (*'abaya*). On the head is worn a small, close-fitting cotton cap (*takîya*), and over this the red cloth fez (*tarbûsh*), with a tassel of blue or black silk, round which is wound a piece of white or figured muslin, or a Cashmere shawl, thus forming the turban (*imma*). Red or yellow shoes, and sometimes socks complete the attire. The above is the proper native dress, but a great many of the middle and upper classes, especially in the towns, now wear a semi-European dress; and the Turkish tarbûsh, without a turban, is worn instead of the Egyptian tarbûsh (*maghrabi*). The dress of the women consists of the *shintiyân*; the *kamîs*; a long vest (*yelek*) something like the kuftân, or a short one (*anteri*); a shawl girdle; and a *gibba* of cloth, velvet, or silk, something like the man's, or a jacket (*saltah*). The headdress is formed of a *takîya* and *tarbûsh*, with muslin or crape wound round it, forming what is called a *rabta*, and over this hangs a long piece of muslin embroidered at the ends (*turba*). Sewn on the top of the turban is a round convex ornament of plain gold, or gold and diamonds (*kurs*); and the hair hangs down behind in numerous braids, tied with black silk, and with little ornaments of gold attached. Shoes of yellow or red morocco, and ornaments of various kinds, complete the indoor dress of women of the upper and middle classes. On going out they wear in addition a large loose silk gown (*lôb*); a face-veil of muslin (*burka*), concealing the whole of the face except the eyes, and reaching nearly to the feet; and over all, from the head to the feet, a black or white silk cloak (*habara*).

The **Bedouins** (**Beduw'**, sing. **Bedawi**; there is no such word as "Bedawin," which is a European invention) are the wandering Arabs living in the desert on either side of the Nile, and in the Sinaitic peninsula. The total number living upon Egyptian territory is about 246,000, of whom 146,000 live in villages, or hamlets, and the remaining 100,000 live a wandering life. The Beduw' are divided into seventy-five tribes, of which the principal are as follows:—

Tribe.	*Number.*	*Province.*
Awlad Ali	19,500	Behêra.
Guemeat	6,000	do.
Nagama	6,000	Gharbiya Giza.
Hanadi	10,500	Sharkiya.
Temêla	5,000	do.
Hewêta	5,000	Kalîûbiya.
Harabi	9,500	Fayyûm.
Samalûs	5,000	do.

Tribe.	*Number.*	*Province.*
Fargan	5,000	Fayyûm.
Fawaia	13,000	Fayyûm, Beni Sûef.
Do'afa	7,000	Beni Sûef.
Ma'aza	5,000	Beni Sûef, Minia.
Gawasi	10,000	Minia.
Eleka	8,000	Kena, Esna.
Ababda	19,000	do. do.

Of the remaining sixty tribes, twenty-five number between 1000 and 5000 and the remainder number less than 1000 persons each. The Bedouins in Lower Egypt speak Arabic, as do also some of the tribes in Upper Egypt; but the Ababda, who occupy the country between the

Nile and the Red Sea from Kena, southward, speak a different language, which is known as Bedy or To-Bedyawîya. This language is spoken also by the Bisharîn, whose territory lies south of the Ababda, and by the Hadéndua tribes in the vicinity of Suâkin. Many of the Ababda, who live near the Nile, also speak Arabic. The Ababda and Bisharîn are supposed by some authorities to be the descendants of the Blemmyes (Bega), who formerly occupied part of Nubia. There is a resemblance between the Ababda and the Bishârîn, and a certain amount of intermarriage takes place.

There is a considerable difference between the nomad Bedouins and those who live in villages. The latter have lost much of the wild character of the desert Arab and become more civilised. Some still keep up the Bedawi tradition, as in the Pyramid-village at Gîza, but others have lost it and are indistinguishable from the surrounding peasantry, as the people of Luxor and Ḳurna, who are of Bedawi ancestry, but only betray it by an occasional Bedouin pronunciation, such as *wên* for *fên*, "where," or *Ḥajjâj* for *Ḥaggâg*.

The **Copts** (*Ḳubṭî*, *Gubṭî*, or, at Cairo, *Ubṭî*, pl. *Ḳubṭ*) have usually been considered to be the descendants of the ancient Egyptians; but they are by no means an unmixed race, and the majority of the Mohammedan fellâḥîn are just as much descendants of the ancient Egyptians as the Copts are. The Coptic fellâḥîn would be quite indistinguishable from their Muslim fellow-villagers, but for the crosses tattooed on their arms. Their Arabic name may be derived from Koptos in Upper Egypt, now Ḳuft, the headquarters of the Christians till the Mohammedan conquest; but it has probably some analogy with the Greek Αἰγύπτιος. Their dress is the same as the Moslems, except that they often wear a black or blue turban, which the latter rarely do. The number of Copts is about 400,000. In Upper Egypt there are whole villages composed of them, and they are numerous at Cairo; there are but few in the Delta. The town Copts are in general better educated than the rest of their countrymen, and are extensively employed in all the public offices as clerks, accountants, etc.

The language of the Copts of the present day is that of the rest of the country, the Egyptian dialect of Arabic. Coptic is only used in some of the Church prayers, and then they are repeated in Arabic for the benefit of the hearers; indeed, the priests who use them have merely learnt them by heart, and know hardly anything of the language. The Coptic language began to fall into disuse after the Mohammedan conquest, and by the 15th or 16th century was replaced by the Arabic, though isolated survivals of its use have been recorded even into the 19th century. Coptic is the language of the Old Egyptians. After the introduction of Christianity into Egypt it began to be written from left to right, contrary to the ancient and Oriental manner, and in a character mostly adapted from the Greek, from which the Copts also borrowed many words and expressions. But notwithstanding the modification it has undergone, it is still the language written on the monumental walls of old Egypt, and to it the world is indebted for the key by which the hieroglyphs have been interpreted. Coptic MSS. are rarely written on vellum, but on *charta bombycina*, or cotton paper. A few exist on papyrus.

The **Nubians** may be considered as the inhabitants of the country

between the First Cataract and Khartûm; Nubia being the title under which all that district is known to us, just as the Greeks called it Ethiopia. By the Arabs the Nubians are called *Barâbra*, sing. *Berberi*, a name applied much in the same sense as "*Barbaroi*" by the Greeks. They are of totally distinct race from both Egyptians and Arabs, and speak a language entirely unlike Arabic. Thus "island," in Arabic *gezira*, in Nubian is *artiga*; "boat" in Arabic *markab*, is in Nubian *kâb*; "whore," Arabic *fén*, Nubian *sé*, and so on. The syntactical order also is different. Many Arabic words are used, such as *ghafîr*, "watchman," etc., just as English words are used in Welsh. In the Nile valley Nubian bears much the same relation to Arabic as in England Welsh does to English. The northernmost point at which Nubian is spoken is the small town of Darâw, south of Kom Ombo. Aswân is bilingual. On the island of Elephantine Nubian only is spoken. Nubian is the language of the country as far south as the Dongola province, beyond which it is again replaced by Arabic.

Owing to the extreme poverty of the greater part of their own country, great numbers of Nubians come to Egypt, where they are employed in the towns as doorkeepers (*bawwâb*), grooms (*sâis*), coachmen (*arbagi*), house-servants (*khaddâm*), and cooks (*tabâkh*), each of these classes being constituted as a guild with its own shêkh, who is responsible for the character of the members. They are preferred to Egyptian servants as being more honest and truthful, and generally cleaner. They are devotedly attached to their country and their countrymen. Brave and independent in character, they differ also in these respects from the Egyptians; and in some parts of Nubia their constant feuds keep up a warlike spirit, in which their habit of going about armed enables them frequently to indulge. Those who know how to read and write are in a far greater proportion than in Egypt among the same class; for, with the exception of their chiefs, they have no wealthy or upper orders. Like the blacks, they are fond of intoxicating liquors; and they extract a brandy and a sort of wine from the date-fruit, as well as *bûsa*, a fermented drink made from barley, bread, and many other things, which are found to furnish this imperfect kind of beer. They also are fond of smoking *hashish*. They are skilful boatmen, and many dahabîya crews are wholly Berberis. At Aswân all the boatmen are Berberis living on the island of Elephantine.

The **Turks**, relics of the old Turkish domination (Turkey is still nominally a pashalik of the Ottoman Empire), were formerly a more numerous and important section of the population than they are now, but their numbers are diminishing, nor do they fill, as was at one time the case, all the more important civil and military posts. They are chiefly to be found in the towns, employed as officials, soldiers, merchants, and shopkeepers. Many of them are emancipated Circassian slaves, while others are the descendants of Turks born in Egypt, and of very mixed origin. They are as a rule handsome and dignified in appearance, and courteous in their manner to strangers, though haughty and overbearing to the natives. The Turkish language has contributed a certain number of words to colloquial Arabic, but as a language it is only used for military purposes, the military organisation of Egypt being of Turkish origin. The military grades have Turkish designations, such as *Ferik* (general), *Miralai* (colonel), *Kaïmakam* (lieut.-colonel), *Saghkologhasi*, *Bimbashi* (major, lit. "head of a thousand"), *Yüzbashi* (captain, "head of a hundred"), *Ombashi*

(corporal, "head of ten"); and all words of command are in Turkish, as *dörtinji tob, patesh!* ("Number four gun, fire!"). The titles *Pasha* (Ar. *Bâsha*), *Bey*, and *Effendi* are Turkish; *Bâsha* is often used by the fellâhîn as a title of respect for European employers of labour; *Effendi* is used for anybody (except a servant) who wears a Turkish fez (ordinary *tarbûsh*, not *maghrabi*); but *Effendina* ("Our Master") is a term of respect for the Khedive alone, and *Effendim*, with the Turkish affixed definite article *im*, is the proper phrase for "sir," which all servants should be taught to use instead of the too familiar Arabic *ya Sidi*, which they use to one another. The word *Effendi* is ultimately derived from the Byzantine Greek title αὐθέντης. *Bey* is the same as *Beg*, "lord."

The **Abyssinians and Negroes**, of whom there are a considerable number in Egypt, are mostly slaves. The latter come chiefly from the Sudan and Dârfûr. The females of the former race are much prized for their beautiful figures, agreeable features, and amiability of character. Negresses are principally employed as domestic servants. Though the slave-trade is officially forbidden in Egypt, and slaves who desire it can obtain their freedom, it certainly cannot yet be said that slavery is done away with, nor indeed are slaves as a rule anxious to obtain their release, as they are generally very well treated and sure of support in sickness and old age.

The **Levantines** may be described as Arabic-speaking Christians of European and Syrian origin; there are few of them who, in addition to their mother tongue, are not acquainted with several other languages. They are chiefly engaged in commerce, many of them being very wealthy. Most of the subordinate *employés* at the Consulates are Levantines, their linguistic acquirements rendering them peculiarly fitted for such posts. The term Levantine is sometimes applied to persons of European origin born in the East.

The **Armenians** form a small but important community. They are chiefly engaged in commerce and trades, especially as goldsmiths and jewellers; but many of them hold important posts in the government offices. Some of Egypt's most distinguished public men—Nubar, Tigrane, and Artin Pashas—have been Armenians.

The **Jews** (*Yahûd, Yahûdiya*, sing. *Yahûdi*) are often remarkable in Egypt for their fair hair, blue eyes, and white skin, just as in Europe they are generally to be distinguished by opposite characteristics. The street money-changers (*sérâf*) in the towns are Jews, and there are many wealthy merchants and shopkeepers, though the Jews' quarter is a poor, miserable-looking one, and they themselves are said to be dirty in person and unclean in their habits. They are, however, subjected to no persecution, nor do they labour under any civil disabilities, though they are contemptuously regarded by the Mohammedans.

The **Europeans** are an important and ever-increasing section of the population, especially in Cairo and Alexandria and the towns of the Delta. The total number in 1882 was 84,000, of which 35,000 were Greeks, 16,000 Italians, 15,000 French, 6000 British, exclusive of the troops and inclusive of Maltese, and 12,000 Germans, Austrians, Swiss, Russians, &c., &c. Since then the European population has greatly increased, especially the Greek and Italian elements. There are many permanent settlers, particularly at Alexandria, where the wealthiest members of the mercantile community are Greeks. Nearly all the

small general shops at which European articles can be purchased, both in the Delta and up the country, are kept by Greeks, Maltese, or Italians, especially the former, who are omnipresent in Egypt, just as they used to be under the Ptolemies and Romans. They form a useful element of the population, and are strong supporters of the British régime. A large proportion of the other Europeans are a floating population. There are a certain number of Frenchmen employed under the Government and by the Suez Canal Company, and a considerable element of French origin in Cairo, but French influence in Egypt is steadily declining, and the use of the French language diminishing, its place being taken by English as the dominant European speech. All the younger educated natives speak English, not French as heretofore, and soon French will not be understood except in Cairo and along the Suez Canal, where it has a strong foothold owing to the French origin and associations of the canal company. The British proper are becoming more numerous; there are some first-rate British mercantile houses at Alexandria and Cairo, while Englishmen hold high official posts, and a large number are employed as engineers; the European staff of the railways is chiefly British. The British garrison is of course important in Alexandria and Cairo.

Relations with Natives. Natives and Europeans, the latter generally included by the former under the general term "Afrangi," live peaceably together. European travellers need be under little apprehension of meeting with rudeness; on the contrary, they will find themselves treated as a rule with politeness and good nature, except at one or two places which have a bad reputation, such as Abydos. Individual villages differ in this respect: in one the inhabitants will be all friendliness, while in another, close by, a single traveller may be treated with scant courtesy. When this is the case it is usually due to the bad influence of some stupid or fanatical shêkh. Actual violence need rarely be apprehended even among the most discourteous, and if it does occur, it is sure to be partly the fault of the Europeans. No natives should ever be treated with unnecessary *hauteur*: they are not "niggers," and should not be spoken to as if they were; on the other hand, unnecessary familiarity is equally to be avoided, especially with the dragomans and donkey-boys, who are apt to become extremely impertinent owing to the injudiciousness of tourists (especially ladies) in talking to them too familiarly, and have in consequence to be sharply kept to heel by the residents and visitors who know the customs of the country. A tourist must never strike a native, who will resent from a chance stranger the personal correction which he takes as a matter of course from a native superior. Native gentlemen and officials must be treated with exactly the same degree of courtesy as would be shown to Europeans. Pashas and Beys should be addressed, in Arabic, as *saadtak*, lit. "Your Blessedness"; *saat 'l-Basha*, *saat 'l-Bey*, "His Blessedness" the Pasha, or Bey, is the correctly polite way of speaking of a Pasha or Bey. A plain Effendi is addressed as *gendbak* or *hadretak*, "Your Honour." *Gendbak* may, but *hadretak* should not, be used by a European to a native gentleman, nor would the latter accord it to him; a well-mannered fellah will, however, always use it to a European traveller, the familiar *ente*, "thou," being considered impolite. If the traveller speaks any Arabic with his servants or donkey-boys he should never allow them to address

him as "thou," which implies absolute equality and corresponding freedom to obey or not at pleasure. It should be borne in mind, especially by ladies, that in conversing with a native no enquiry must be made as to whether he is married or not, or as to the health of his womenkind; such enquiries may be politely answered, but the enquirer may rest assured that he or she is regarded as an offensively inquisitive and impertinent person. In Mohammedan countries women are regarded as being of no interest except to their own relatives (see p. [35]).

IV. RELIGION.

1. Islâm.

Islâm, *i.e.* subjection to God, is the name applied to the religion formulated by Mohammed (Muḥámmad, "the praised"), the great prophet of Arabia. It rests on four foundations: 1. The Kurân; 2. *Sonna*, or tradition; 3. The harmony in opinion of orthodox Moslem teachers; 4. *Kias*, or reasoning.

The actual creed of Islâm may be summed up thus: (*a*) Belief in God (Allâh)—"there is no God but God and Mohammed is His prophet (*Lá iláha il Alláh, w Muḥámmad rasúl Alláh*)"; (*b*) Belief in angels; (*c*) Belief in written revelation, *i.e.* the Kurân and the prophets; (*d*) Belief in predestination; (*e*) Belief in judgment after death and eternal life.

The *Din* (Religion), or practical side of Mohammedanism, is fourfold, and requires of its adherents: (*a*) Prayers and purifications; (*b*) Alms; (*c*) Fasting; (*d*) The Hagg, or pilgrimage to Mecca.

The Kurân, or sacred book, is believed by pious Mohammedans to be of supernatural origin, and the revelation of it was vouchsafed to the Prophet during a period of twenty-three years. It is divided into *Sûras* or portions. Moslem prayers are chiefly based upon it, and these, together with long portions from the Kurân itself, are committed to memory as a part of every boy's education, though they often convey no meaning to the learner. Tradition is handed down by means of the prophets. They are believed to be free from mortal sin and granted divine power, with which they work miracles. Mohammed is the chief prophet and the exponent of the will of God; among the most important and next to him in rank are Jesus, Abraham, Moses, Jacob, Noah, and Adam.

The Moslem doctrine that "the faithful" are elect has probably been the cause why, as a religious sect, Mohammedans have made but few attempts at proselytising. They consider themselves as chosen of God by virtue of their belief in God and Mohammed, though they also believe man's future destiny must be subject to his mode of life. Yet even here predestination comes in, and, according to the Kurân, the salvation or damnation of souls is absolutely determined beforehand.

At the great day of judgment Asráfil, the angel, shall sound two mighty blasts: one shall kill every living thing, the other shall arouse the dead. They that are righteous shall pass over by a hair's-breadth bridge (*Es-Sirât*, the *Chinvat* of the Persians) into a paradise of sensual delights, while the evil ones shall fall from this same bridge into hell, which is yawning below.

The practical side of Islamism requires that five times during the day (immediately after sunset, nightfall, daybreak, noonday, and about 1½ hr. before sunset) the faithful Moslem must recite his prayers. Washing and turning his face to the East—to Mecca—and removing

his shoes, the worshipper, making certain prostrations, recites the required formulæ from the Ḳurân. Very often he recites only a short prayer called *el-fât'ha*—the opening—so called from being the first Sûra in the Ḳurân. It runs thus: "In the name of God, the merciful, the gracious. Praise be to God, the Lord of creatures, the merciful and gracious, the Prince in the day of Judgment. We serve thee, we pray to thee for help; lead us in the way of those to whom thou hast shown mercy, upon whom no wrath resteth, and who go not astray. Amen." The fellâhîn are not very scrupulous as regards their prayers, and by an increasing number of Egyptians religious exercises of all kinds are, unless they are accompanied by fasting or *zikrs* (see p. [87]), fast becoming regarded as mere symptoms of respectability.

The observance of the yearly fast of **Ramadân** is also essential, when for a whole month the devout believer may neither eat, drink, nor smoke from sunrise until sunset. As a set-off the true believers generally eat, drink, and make merry most of the night. By a large number of the fellâhîn the fast is more honoured in the breach than the observance; and those who are not *saim* (fasting) enjoy themselves as much in the evening as their more scrupulous brethren, and are equally solicitous to claim the usual dispensation from work earlier than during the rest of the year, in order that home may be reached and food and tobacco seized upon directly "the sunset is consummated," *lammâ el-maghrib khallâs*. The Moslem year being lunar, the fast of Ramadân travels the round of the seasons: in summer its observance causes great privations.

The **Hagg**, or **Pilgrimage to Mecca**, though not absolutely essential, is enjoined on every man who can possibly undertake it. The pilgrims used to endure great hardships in their journey to and from Mecca, to which many of them succumbed, but the existence of railways and steamships on the larger portion of the route has of late years greatly modified these rigours.

It cannot be said that the **Morality** of Islam is of a very high order, though adapted to the climate and character of the Orientals. Polygamy is sanctioned on the ground that the Prophet had four wives. The treatment of women is a great blot upon the Moslem system. Under it women are no better than chattels, and are considered to have no souls. The virtue of hospitality is still honourably observed, but that of frugality has degenerated largely into mere sordid avarice, the besetting sin of the Egyptian. Wine and strong drink are forbidden by the Prophet, but in Egypt certainly that precept is set at naught. This fact, as well as the growing indifference to prayers and fasting, noticed above, is symptomatic of the easy-going nature of Egyptian Mohammedanism, due partly to the cheerful and sensible nature of the people as a whole, and the enormous influence of Western civilisation in its midst.

There are four orthodox sects of Mohammedans: the Hanéfites, the Shâfi'ites, the Malekites, and the Hambalites. These are known as **Sûnnis** or Sunnites (from *sonna*, "tradition"). From the Orthodox or Sunnite party the Shi'as or Shi'ites broke off and gained considerable ground both in Persia and Egypt. The Shi'as expect the coming of a kind of Messiah, called "el-Mahdi," the last of the Imâms. There have been many false Mahdis; the best-known of them is Muhammad Ahmad, whom we call "the Mahdi," who caused the Sudan Rebellion (p. 563).

The **Dervishes** (*darwish*, pl. *darâwish*) are both the monks and the freemasons of the East. They are divided into innumerable sects and orders. The principal Egyptian orders, with their subdivisions, are:—

1. The *Rifâ'iya*, founded by the Seyyid Aḥmad Rifâ'î; its members carry black banners, and wear black, dark blue, or dark green turbans. The chief sects of this order are: (*a*) The *Saadiya*, founded by Saad ed-Dîn el-Gibawî; they carry green banners, and wear turbans of the same colour, or of the dark hue of the Rifâiya in general. The members of this sect perform some curious ceremonies and do various snake-charming feats. (*b*) The *Ilwâniya* or *Awlâd Ilwân* go through remarkable performances at festivals, such as thrusting nails into their eyes and bodies, eating live coals and glass, breaking stones on their chests, &c.

2. The *Ḳâdiriya*, founded by Abd el-Kadir el-Ghilâni, who was the guardian of the tomb of Abû Hanîfa, the founder of one of the four orthodox sects of Islâm, at Baghdad. Their performances consist in shrieking or howling (see below). The banners and turbans are white. Most of the members are fishermen, and carry nets of various colours in processions.

3. The *Ahmediya*, founded by Shêkh Ahmed el-Bedâwi; its banners and turbans are red. The chief sects of this order are: (*a*) The *Iêyâmiya*, known by their long hair; (*b*) the *Shinnâwiya*, and (*c*) the *Awlâd Nû*, all young men, who wear high caps with tufts of coloured cloth on the top, and strings of beads across their breasts, and carry wooden swords and a thick-corded whip. The Shinnâwîya and the Awlâd Nû used to play an important part in the ceremonies at Ṭanṭa in honour of their founder (see p. 85).

4. The *Barâmiya* or *Bûrhamiya*, founded by Shêkh Ibrâhîm ed-Desûḳî; its banners and turbans are green. The great festival of its members is at Desûḳ (see p. 81).

Besides these orders, there are others that exist in Egypt, though not originally founded there. Of these the principal is that of

The *Môlawiya* (in Turkish *Mevlevi*), the largest of all the orders, founded by the (Môla or Mullah) Jelâl-ed-dîn er-Rûmi, of Balkh, in Persia, who died at Koniah about 1278 A.D. (672 A.H.), and was the author of the celebrated mystic poem, the *Methnevi Sherîf*. The Môlawîya have come to be considered the most aristocratic of the Dervish orders, and most of the Sultans have of late been enrolled as members of the order. Their headquarters are at Koniah, in Asia Minor, the office of shêkh being hereditary in a family of the name of Tjêlebi. The performances of the Môlawîya consist in dancing, or rather whirling (see p. 116). Among other orders may be mentioned:—The *Nakshibendîya*, founded by Mohammed Nakshibendi, a contemporary of Othman I. The *Bektashîya*, another Turkish order, founded by Hadji Bektash, of Khorasan, who lived for some years at the court of Orkhan I.; in connection with the Janissaries they played an important part in Turkish history. Their peculiar doctrines are decidedly heretical, and they are thought to have some connection with the ancient sect of the Assassins. The *Gulshenîya*, founded by Shêkh Ibrâhîm Gulsheni, who died at Cairo, A.D. 1533. The *Bekrîya*. The *Aftîya*. The *Demirdashîya*, &c.

Most of the dervishes are tradesmen, artisans, or fellâhîn, &c. (the *Ẓemaliya* or water-carriers are nearly all low-class dervishes), and only

assist occasionally at the ceremonies of their order, but others make it their occupation to perform at festivals, funerals, &c. These last are called *faktrs*, and often lead a wandering life, subsisting on alms. Their dress is usually a patchwork coat (*dilk*) of many colours, and they carry a staff with strips of different coloured cloths fastened to the top. Dervishes are not forbidden to marry. There is no doubt that the higher orders of dervishes have elaborated a somewhat mystical, and even heretical, interpretation of Islam. A considerable amount of learning, as well as wealth and comfort, is found among them, as among the *Bektashiya* mentioned above, whose pretty monastery is referred to below (p. [38]). The common orders are however as ignorant and poverty-stricken as the mediæval friars of Europe, which they resemble.

The religious exercises of the dervishes consist chiefly in the performance of *sikrs*. The chief features of these *sikrs* are continued invocations of God, accompanied by a motion of the head, or of the whole body, or of the arms; and the performance of a dance. These *sikrs* are performed all over the country on great occasions, as at the feast of Bairam, by the villagers, and are regarded as part of the "fun of the fair," though an air of religious decorum is always preserved, and accentuated if there are any Europeans looking on.

There are several colleges or monastories (*tekiyas*) of the different orders in Cairo, which the traveller who has time may find an interest in visiting, and many will no doubt be anxious to see the performances of the dervishes.

The principal **College or Monastery of the Howling Dervishes** (*Tekiya Kadriya*) is at Kasr el-'Aini, on the banks of the Nile, on the road to Old Cairo, adjoining the Hospital and School for Medicine (see p. 94).

The following Dervish monastories are also well worthy of a visit to those interested in the history and institutions of the various orders as represented in Egypt. They belong to fraternities that are chiefly Turkish and Asiatic, and which number few if any Egyptians amongst their members.

The *Tekiya en-Nakshibendiya*, in the Habbaniya or Darb el-Gamamiz. This is a monastery built by Abbas Pasha for the order of Nakshibendi dervishes resident in or visiting Cairo. It forms a quadrangle enclosing a small garden with a *Haneftya* for ablution in the centre. There are separate rooms, or cells, for the accommodation of fifteen or twenty members. The hall for prayer and the silent or meditative *sikr*, are on the N. side; the walls being adorned with scrolls and inscriptions in Persian and Arabic characters. The chamber of the shêkh is on the E., and his house on the S. side of the building.

The *Tekiya Habbaniya*, in the street called by the same name, and not far from the last-named. This institution, as well as the *sebil* and school adjoining, was built by Sultan Mahmûd II., and is not so much a dervish tekiya, in the proper sense of the word, as a training college for those devoted to religious learning.

Ascending a flight of steps, you find yourself in a quadrangular open court surrounded by an arcade formed by marble columns, into which look the cells of the students, who may generally be seen reading or chanting within. The centre of the court is planted with trees and shrubs, in the midst of which is the place of ablution shaded by a

cupola supported by marble columns. The peaceful aspect of the place contrasts remarkably with the bustle of the outer street.

The *Tekiya Gulshani*. This is situated near the S. side of the mosque of Muayyad, near the Bab ez-Zuwêla. Ascending a flight of steps and turning to the left, you enter a peculiar but picturesque retreat. The building forming the tekiya encloses, as usual, an open court, of which the greater portion is raised considerably above the level upon which you stand, and is spread with mats and carpets. In the midst stands a small square building containing the tomb of the shêkh, and supporting a whitewashed dome. The whole of the N. façade of this mausoleum is encased with coloured tiles of various patterns somewhat promiscuously arranged.

The *Tekiya el-Maghâwri*, on Gebel Mokattam. This is the retreat of the Turkish *Bektâshi* dervishes previously mentioned (p. [36]), and should by all means be visited. It is situated to the E. of the tombs of the Mamelukes, and just behind the modern buildings of the Military Arsenal behind the Citadel, and on the right hand of the road up the Mokattam Hills. The tekiya projects from the hill, and may be distinguished from afar by a bank of verdant foliage with which it is fronted, forming a charming little oasis in the desert. Ascending a long flight of steps, and passing through a small garden, you enter the tekiya, which has lately been rebuilt for the dervishes by the Khedive Ismail and some of the princesses. The hall for the devotions of the members, the rooms of the shêkh, and the sumptuous kitchen may be inspected. The shêkh of the order, and the other members of the fraternity, are most polite and hospitable. Coffee is offered to visitors, and should be accepted; no payment is expected, and presents are refused.

The small open court of the tekiya leads into an ancient quarry similar to those of Tûra and Mas'âra, and penetrating the rock for more than 200 ft. A pathway of matting enclosed by a wooden railing leads to the innermost recess, where lies buried the Shêkh Abdallah el-Maghâwri, *i.e.* of the Grotto or Cave (*Maghâra*). His original name was Kêghûsûs, and he was a native of Adalia. Sent as deputy shêkh to Egypt to propagate the doctrines of the fraternity, he settled there, and took the name of Abdallah.

Mohammedan Festivals. These are celebrated according to the Mohammedan lunar year, so that no dates according to the European computation of time can be given. The Mohammedan year consists of 12 lunar months, and is therefore about 11 days shorter than the Gregorian year. The names of the months of the Mohammedan year are as follows:—

Muharram.	Rabi' Akher.	Regeb.	Shawwâl.
Saffar.	Gumad Awwal.	Shaabân.	Zilkada.
Rabi' Awwal.	Gumad Akher.	Ramadân.	Zillega.

The Mohammedan day always begins at sunset, *not* at midnight, so that what we would call the night of the 6th of the month they would call the night of the 7th. It is very important to remember this. The Mohammedan month begins at sunset on the day when the new moon is *visible* at or before sunset. It does not therefore always agree with the commencement of the lunar month according to exact astronomical calculations, and it *may* happen that the month will begin on a different day in two different countries. For Mohammedans, the two important months are Ramadân, the month of the Fast, and Shawwâl,

the month after the Fast. The months commence when two witnesses inform the Kâdi that they have actually seen the new moon. No printed calendar will satisfy a pious Mohammedan; the moon must actually have been seen for him to begin or end his fast. For the convenience of business people, calendars are published giving the comparative dates of the Gregorian, Mohammedan, and Coptic years. Several attempts have been made by scientific Mohammedans to make some absolute rule respecting the commencement of the months.

The following is a complete list of festivals. It must be noted that the minor feasts are not so much celebrated in the open as they used to be, and that the wilder dervish accompaniments, *zikrs*, &c., are now in many cases not allowed. The subjoined account, however, may be allowed to stand on account of its general interest.

Festivals, &c., in Muharram.

Lêlet-Ashûra (the Eve or Night of Ashûra). The ceremonies of the 10th of Muharram commemorate the death of Husên. The Shi'ite Moslems of Cairo, almost exclusively Persians, celebrate in a remarkable manner the "martyrdom" of Husên (son of Ali, and grandson of the Prophet), who was slain by Yezid, near Korbela, in 61 A.H. (680 A.D.). About two hours after the prayer of nightfall (*esha*), a long procession is formed, which, starting from an okâleh called the Hôsh Otât, in the Gemaliya, passes by the W. side of the mosque of the Hasanên (in which is said to be buried the head of Husên); then through a part of the Mûski and along by-streets to a house, generally in the Hamzâwi, which has been prepared for the occasion. The procession is headed by a number of well-dressed Persians, accompanied by men bearing flaming cressets and handsome banners. Then follows a white horse with saddle and trappings of pure white, on which is seated a young boy holding a small sword in his hand, his head bare and smeared with blood, as are the trappings of the horse. After him is led another horse, bay or brown, with saddle-cloth of rich cashmere, but having no rider. The white horse represents that of Husên. Then follow a company of about 50 dervishes and others robed in white—equally divided on either side of the road, and facing each other as they advance sideways—who gash their bare heads, like Baal's priests, with long, curved swords, while the blood streams from their wounds. They represent the relatives and friends of Husên, who perished as martyrs in his defence. These are succeeded by other fanatics, stripped to the waist, who lash themselves with iron chains, and thump their breasts with their fists and open palms. The name of Husên is shouted incessantly in loud and piteous tones; occasionally also that of his brother Hasan, who was poisoned at Medina. The procession ends by passing into the court of the house above mentioned, which is brilliantly illuminated, and in which an interested company has been for several hours seated, and listening to the recitals appointed for the occasion. Here the scene is repeated, and the fanatics continue to gash and smite themselves as in the street. When this semi-dramatic and barbarous portion of the ceremony is concluded, a most impressive scene takes place. The recital of the martyrdom of Husên is made in loud and pathetic tones by a môllah. All present are moved to sobs and tears, and to every expression of the most intense grief.

Admission to the house in which this ceremony takes place can be

obtained without difficulty, through friends among the Persian community. Those who desire to witness the spectacle of the procession may do so from the window of some house overlooking the streets through which it passes, or by taking up a position in the densely-crowded streets.

The Sunnite, or Orthodox Moslems, offer no opposition to the celebration of this solemn anniversary, but a large force of police is employed to keep order.

Yôm Ashûra (the day of Ashûra). The 10th day of Muharram, to which this name is given, is observed with peculiar reverence by all Moslems. The first ten days, indeed, of the New Year, which generally go by the name of the *Ashr*, are devoted to prayer and to deeds of charity. Amulets of various kinds are now provided, especially for young children, who are carried through the streets on their mothers' shoulders. A particular sweet dish is made by all classes on this day. The mosque of el-Ḥasanên (p. 112) is densely crowded during the morning, chiefly by women, and presents an interesting scene. At the house alluded to in connection with the Lêlet-Ashûra, a further solemn service commemorates the Husên anniversary. A large company of Persians assemble and strike their breasts with their hands as they listen to further recitals.

Festivals, &c., in Safar.

Return of the Maḥmal and of the pilgrim caravan. This takes place towards the end of the second month, Safar, generally about the 27th. Though numerous pilgrims, by rail and road, arrive at Cairo before the caravan, and enter the city, escorted by their families, with music and rejoicing, there is a formal procession, very similar to that of the departing caravan in the tenth month (see p. [44]). After remaining one night, or more, in the district N. of Cairo towards Abasiya, the *cortège*, preceded by a body of infantry, and the Bashi-Bazûk guard of the Maḥmal, enters the Bab en-Nasr, and passes through the streets, beneath the Bab ez-Zuwêla, along the Darb el-Ahmar and the Darb el-Wizîr, to the Rumêla (or Place Mohammed Ali), where it is solemnly received by the Khedive. This is a very impressive scene, and should on no account be omitted by the traveller, especially if he should not happen to have been in Cairo at the time of the departure of the Maḥmal for Mecca. The best point of view is from the road a little beyond the Khedive's kiosque. The *Maḥmal* is a pyramidal wooden erection, hung round with gorgeous embroideries and carried by a camel. It is empty, but two copies of the Ḳurân are suspended from it.

Festivals, &c., in Rabi' Awwal.

The **Môlid en-Nebi**, or "birthday of the Prophet" Mohammed, is held in the beginning of the month of Rabîya-el-Awwal, on the return of the pilgrims to Cairo. It was first instituted by Sultan Murad, the son of Selim, known to us as Amurath III., 1588 A.D. (996 A.H.). It is a fête of rejoicing, and from the booths, swings, and other things erected on the occasion, has rather the appearance of a fair. It continues a whole week, beginning on the 3rd and ending on the 11th, or the night of the 12th, of the month, the last being always the great day; the previous night having the name of *Lêlet Mobâraka*, or "Blessed Night." The ceremony of the Môlid en-Nebi usually takes

place in an open space on the left hand of the road leading to Old Cairo and not far from the Hospital of Ḳasr-el-'Aini. All round this space are erected the great tents of the different orders of dervishes and other religious sects. High officials, such as the Khedive, the Minister of the Interior, the Governor of Cairo, and others, have also tents in the enclosures. The tents alone are worth a visit. They are of great size, and lined inside with the beautiful *appliqué* work for which tent-makers of Cairo are so celebrated. Religious services go on all day long, accompanied by readings of the Ḳurân.

The night side of this môlid presents the most interesting aspect to strangers. Different forms of the *sikr*, or religious exercise, of the dervishes go on in the tents, which are then brilliantly illuminated. These *sikrs* continue till a very late hour of the night. The last night of the festival should be chosen by preference for a visit. A brilliant display of fireworks then takes place, and the whole scene is strange and striking in the extreme.

Festivals, &c., in Rabî'-et-tâni.

The **Môlid el-Ḥasanên**, or Birthday of "the two Hasans" (Ḥasan and Ḥusên), the sons of 'Ali and Fatma, is celebrated during 15 days in the 4th month Rabî'-et-tâni, the great day being a Tuesday towards the close of the month. From a religious point of view the festival is next in importance to that of the Prophet, and from the picturesque point of view it is one of the most interesting of all the festivals. The Khedive goes in state to the mosque of the Ḥasanên, and walks to it through the Khan el-Khalîli, which is beautifully decorated for the occasion. The shops are closed and hung with Persian carpets; the roadway, generally so dusty, is carpeted, and innumerable chandeliers filled with wax candles are hung from the roof. There is no scene in Cairo which reminds one more forcibly of the Arabian Nights. There is generally no difficulty in getting a seat in one of the shops, but it is very important to go in good time. Immediately after the Khedive has passed the carpets are taken up to prevent their being worn by the crowds which then pass through the Khan el-Khalîli. The people go in crowds to the great mosque of the Ḥasanên, in which are buried the head of Husên, and, as some say, the hand of Ḥasan. Solemn readings of the Ḳurân are made, and grand *sikrs* are performed in their honour; the mosque being brilliantly illuminated, as well as the quarters in the immediate neighbourhood; while the people indulge in the usual amusements of Eastern fairs.

The **Môlid of the Sultan es-Sâla** (Negm-ed-dîn Ayûb, d. 1249 A.D., 647 A.H.), who was considered as a great saint, is observed at the same time in the vicinity of his dilapidated mosque, which is in the Sûk en-Nahasîn, or street of the copper merchants, and thus very near the mosque of the Ḥasanên.

Festivals, &c., in Gumad Akher.

The **Môlid er-Rifâ'i**. This festival is held in the 6th month, Gumad et-tâni, in honour of the Seyyid Ahmed Rifâ'i, founder of the order of Rifâ'iya dervishes, who died at Baghdad about 1165 A.D. (561 A.H.), and of his nephew Abû-Shibâk, over whose tomb is being built the large mosque called the Rifâ'i, opposite that of Sultan Ḥasan. This festival is one of the most remarkable that occur during the year. In

the desert tract between the "Tombs of the Mamelukes" and the mausoleum of the Imâm esh-Shafi' are pitched numerous tents of the Rifâ'i order and its subdivisions. Dervishes of the order collect from all parts of Egypt, and the strangest types of feature and dress may be seen in the S.E. quarters of Cairo. *Zikrs* are performed at night in the tents, which are brilliantly illuminated, as at the other great môlids. The most conspicuous feature of the festival is the great procession which passes through a part of the city about midday on the great day, viz. a Thursday about the middle of the month. The whole scene, including much that is of a barbarous character, defies description. Numerous dervishes as they pass along devour live serpents; others chew glass and burning coals. Many again make a pretence of cutting and piercing themselves with swords and pointed instruments. Men, boys, and even small infants carried in arms, have their arms, cheeks, and breasts pierced with skewers, or long needles, at the extremities of which are placed limes, dates, or other fruits. On arriving at the scene of the môlid, many of the dervishes throw themselves upon the ground, and hold swords across their bodies, necks, or open mouths, upon which the shêkh of the section to which they belong passes over them, treading upon the swords, but at the same time leaning upon attendants, who partially support him on either side.

The **Môlid es-Seyyida Nefîsa.** In the month of Gumâd Akher is also celebrated the Festival of Nefîsa, a great-granddaughter of Ḥusên, son of Ali. The great day is a Tuesday towards the close of the month. The usual festivities take place in the immediate neighbourhood of the mosque which contains her tomb, and which (as well as the gate close to it), in one of the S.E. extremities of Cairo, is called after her name.

Festivals in Regeb.

The **Môlid es-Seyyida Zênab.** This festival is held during 15 days in the sacred month of Regeb; the great day (Tuesday) being about the middle of the month. Vast crowds visit her mosque (p. 120) and make the circuit of her tomb. Numerous tents are pitched near, and in some of the streets leading to, the mosque; and the usual festivities take place. The Seyyida Zênab was the daughter of Ali and Fatma, and granddaughter of the Prophet.

The **Lêlet el-Miarâg**, or Night of the Ascension of Mohammed. This anniversary, which commemorates the Night Journey of the Prophet (from Mecca to Jerusalem, and thence to heaven, where he conversed with God), is solemnly observed by the Moslems of Cairo on the eve of, *i.e.* preceding, the 27th of Regeb. An interesting scene may be witnessed outside, or sometimes within the precincts of, the Palace of Abdin (in the latter case permission must be obtained to enter). A few spacious and richly-lined tents are prepared, the ground is carpeted, and the whole spot brilliantly illuminated. About 9 P.M. *zikrs* of Whirling (Môlawiya) and other dervish orders take place, as well as various performances of a certain Moghrebi, or W. African sect (the Hantushiya), lately established in Egypt. Afterwards, at a late hour of the night, a solemn recital of the Night Journey (which is alluded to in ch. xviii. of the Kurân) is intoned in a clear voice by a shêkh selected for the occasion, who is surrounded by a chorus of Ulema.

The **Môlid of the Shêkh Abû Sâia et-Tashtûshi** is also celebrated on this night. The vicinity of his tomb, which is in the N. of Cairo, near the Bab esh-Shartya, is much frequented.

Festivals, &c., in Shaabân.

The **Lêlet en-Nuss min Shaabân** (the Night of the Half of Shaabân). The eve of the 15th of the 8th month, Shaabân, called in some other countries the *Shab-e-Burât*, or Night of the Record, is solemnly observed. There are special prayers for the occasion. On this night the Lote tree (*es-Sidr*), called "the Tree of the Extremity" of Paradise, upon the leaves of which are written the names of all living persons, is shaken; and the leaf of any person that is destined to die during the ensuing year falls to the ground. At the prayers of sunset the mosques are frequented by unusual numbers of the faithful. The minarets of many mosques are illuminated.

Other môlids celebrated during the month of Shaabân are that of the *Imâm esh-Shafi'*, on a Wednesday, generally about the middle of the month, in the vicinity of his mausoleum, which is numerously attended (p. 155); and that of "*Sultan*" *Hânefis*, held near the mosque called after him, towards the close of the month.

Festivals, &c., in Ramadân.

Ramadân, the 9th month, and Moslem Fast, always of 30 days, is ushered in as soon as the new moon has been seen by two witnesses on the "Night of Observation" (*Lêlet er-Rûya*); evidence of the fact having been duly sworn to at the house of the Kâdi, where a mock trial requiring such evidence is instituted for the occasion. Processions are then formed, and proclamations announcing the fast are made through all the streets of Cairo. The fast is observed by all persons, of either sex, whose age and health permit of their supporting it. No Mohammedan is supposed to eat or drink anything nor to smoke between sunrise and sunset. (But see above, p. [35]). As the end of the day approaches, the streets are crowded with people ready to commence their meal the moment a gun fired from the Citadel announces that the sun has set, and the fast is over for the day. The streets in the native quarters present, during this month, a livelier appearance than usual; and the cafés (in which the reciters of romances are generally engaged by the month, and extend their recitals over the 30 nights) are well attended. In the open court of the house of the Shêkh el-Bekri dervish *sikrs* are performed every night, and the best *munshids* (singers of odes) may be there heard, permission to enter being readily and politely granted to Europeans. On the eves of the 13th and 14th, especially the latter, a visit should be paid between 8 and 10 P.M. to the mosque of Mohammed Ali, in the Citadel. Here a solemn service takes place in memory of the founder of the reigning dynasty, who lies buried in the mosque; and at whose tomb recitations of the Kurân are now made. The dervishes assemble and perform *sikrs*. The scene presented is almost identical with that which may be witnessed on the night next described.

The **Lêlet el-Kadr**, or "Night of Power," is observed on the eve of the 27th of Ramadân. On this night the Kurân is believed to have been sent down to the lowest heaven, whence Gabriel delivered it in portions, during 23 years, to the Prophet. The divine decrees for the

ensuing year are also believed to be issued. The gates of heaven stand open, and prayers are specially efficacious. Chapter 97 of the Ḳurân is as follows:—

"Verily we sent down *the Qurán* in the night of El-Qadr. And what shall make thee understand *how excellent* the night of El-Qadr *is*? The night of El-Qadr *is* better than a thousand months. Therein do the angels descend, and the spirit *Gabriel* also, by the permission of their Lord, *with his decrees* concerning every matter. It is peace until the rising of the morn."—*Sale.*

Travellers should visit the mosque of Mohammed Ali between 8–10 P.M. It is brilliantly illuminated, and *sikrs* of *Mólawíya* ("Whirling"), *Kadríya* ("Howling"), *Aḥmadíya*, *Saadíya*, and other dervish orders take place. The spectacle is a strange one, and being witnessed in a mosque on so sacred a night, will suggest various reflections respecting the present position of the dervishes in Islâm. The minarets of this and many other mosques are lighted with lamps.

An interesting and somewhat similar spectacle may be witnessed in the mosque of the Ḥasanên.

Festivals, &c., in Shawwâl.

The **Îd es-Sugheyyir**, or Little Festival (in Turkish, *Ramaḍân Beirâm*), is celebrated during the first 3 days of *Shawwâl*, the 10th month, and thus immediately succeeds the close of Ramaḍân. This, as well as the "Great Festival," which takes place 70 days later, is celebrated at Cairo by amusements of various kinds. New clothes are worn. Visits are made, especially by women, to the tombs of relatives, upon which palm branches, &c., are laid. The districts bordering on the great cemeteries outside the Bab en-Naṣr, and the Bab el-Karâfa, are the scene of much gaiety, numerous tents being pitched. The Khedive holds a reception in the morning, which is attended by all native officials of any position, by the representatives of foreign countries, and many others. The princesses also receive visits. Visits and friendly embraces are the order of the day amongst all classes.

Procession of the Kiswa. During the early part of the month Shawwâl, the *Kiswa*, or outer covering of the Kaaba at Mecca, a rich black brocade ornamented with letters of gold, and manufactured annually at Cairo, is carried from the Citadel to the mosque of the Ḥasanên. There the separate pieces are sewn together, the *Hezam*, or band of richly embroidered brocade, being attached to the Kiswa itself. The annual cost of the Kiswa is £4600. The pageant, with all its accompaniments, is very similar to that of the Procession of the Maḥmal, which follows.

Procession of the Maḥmal. This ceremony takes place on or about the 23rd of Shawwâl, and announces the departure of the pilgrim caravan from Cairo. The Maḥmal (*i.e.* "thing carried," from *ḥamal*) itself is a square wooden frame with pyramidal top, covered with red cloth richly embroidered with gold. It represents the litter of Fatma Shegerot ed-Dûr, the wife of El-Melek es-Sâla, of the house of Ayûb, who caused herself to be proclaimed Queen of Egypt in 1250 A.D. (648 A.H.), and who performed a pilgrimage. It accompanies the pilgrims annually to Mecca, and an extreme and superstitious reverence is now paid to it. At an early hour on the day a large body of troops are formed up in the Rumêla, opposite the kiosque of the Khedive. A little later the Ministers, the Kâdi, the Mufti, and all the other civil and religious officials assemble

in the kiosque, dressed in their best clothes. Last of all the Khedive arrives, and takes his seat in the centre of the kiosque. The procession of the Mahmal then advances, and the camel on which is the Mahmal is halted in front of the Khedive, who makes an obeisance to it. The procession then passes through the streets of Cairo from the open square below the Citadel to the Bab en-Nasr. On this day many of the harim screens are opened, and the veiled occupants are permitted to gaze into the streets. The procession is headed by detachments of infantry and cavalry. Then follow numerous fraternities of dervishes bearing banners of various colours, and some of the guards of the caravan. Most conspicuous in the *cortège* are the Mahmal, which all spectators endeavour to touch, the camels of the Emir el-Hagg (Chief of the Pilgrims), and the Shêkh el-Gemel (Shêkh of the Camel), a burly, half-naked being, who rolls his bare head from side to side as the procession moves on.

Those who desire to see the actual start of the caravan will do well to ride out to the Birket el-Hagg (Lake of the Pilgrims), about 11 m. N. of Cairo, beyond Matariya, on the edge of the desert. Here the pilgrims bid farewell to those who have accompanied them so far; and soon after the midday prayers on the 27th of Shawwâl, the long train, including many features not witnessed in the Cairo procession—such as the *takht-rawâns*, or covered litters of female pilgrims, and the picturesque corps of mounted guards—moves slowly forward on its desert route. (Nowadays, however, most of the pilgrims go from Cairo to Suez by rail.)

Festivals, &c., in Zilkada.

The **Id el-Kebir**, or Great Festival (in Turkish, *Kûrbân Beirâm*), is celebrated on the 10th, 11th, and 12th of Zilkada. It commemorates the willingness of Abraham to slay his son Ishmael (according to the Arab legend). "Verily this was a manifest trial. And we ransomed him with a noble victim" (*Kurân*, ch. xxxvii.). On this day the pilgrims at Mecca slay their sacrifice; and in Egypt every family that can afford it kills a sheep. The rich give portions to the poor. In other respects this festival resembles "the Little Festival" in *Shawwâl*, all offices being closed, and the holiday being kept with rejoicings by all classes. The Khedive also holds a reception as at the other festival. (Many of these festivals have been shorn of much of their picturesqueness of late years, but the Departure of the Mahmal, the Dance of the Dervishes in the mosque of Mohammed Ali in Ramadân, and the holiday of Bairam are well worth seeing.)

2. The Copts.

The Copts are the descendants of those Egyptians who, early in our era, embraced Christianity; they form about one-fifth of the native population of the country (see p. [80]).

The tenets of the Coptic Church are those of the sect called Jacobites, Eutychians, Monophysites, and Monothelites, pronounced heretical by the Council of Chalcedon in the year 451 A.D. Their secession from the orthodox Oriental Church was the occasion of bitter enmity between them and the Greeks, and they are said to have gladly welcomed the Arabs, and helped to drive out their hated fellow-Chris-

tians. The orders in the Coptic Church are the Patriarch (*Batrak*), always chosen from among the monks of the convent of St. Anthony in the Eastern desert, Metropolitan of the Abyssinians (*Mitrân*), Bishop (*Uskuf*), Arch-Priest (*Kummûs*), Priest (*Kasis*), Deacon (*Shemmâs*), and Monk (*Râhib*). The convents and churches are very numerous, especially in Cairo and Old Cairo (see pp. 122 and 187 ff.). The liturgy of the Coptic Church is based upon those of St. Gregory of Nazianzen, St. Basil, and that called of St. Mark. The Holy Communion is administered in both kinds and to children. The priests always celebrate barefooted, a practice doubtless of great antiquity; and persons entering the doors of the Eikonastasis are expected to take off their shoes, recalling God's command to Moses at the Burning Bush. The services are very long, and often take place very early in the morning.

The most interesting specimens of Old Coptic Churches (*kenîsa*) are at Old Cairo. There are two or three, however, worth notice in Cairo itself. Most of them, as at Old Cairo, are within convents (*dêrs*). They are invariably extremely plain on the outside, and are constructed of thin dark-red bricks, probably of Roman manufacture. One, three, or more domes rise above their roofs, and the thickness of the walls and the narrowness of the apertures for light render them admirably adapted to the warmth of the climate. Internally they are divided by wooden screens into different compartments (*khurs*; pl. *khudris*), in the westernmost of which is commonly found the well or tank for the water blessed at the Feast of the Epiphany. The Baptistery proper (*mamâdtya*) is generally in a separate chapel in the narthex or vestibule of the church. The other compartments are for the women and for laymen, and that within the screen, which answers to the Eikonastasis of Greek churches, is reserved for the use of the clergy in the celebration of the Holy Eucharist. The aisles are likewise separated from the nave by openwork screens. The central and side altars, of which the latter are rarely used, stand under baldacchinos supported upon ancient marble pillars, and behind each is almost invariably a chancel (*hêkal*) and apse with semicircular stone seats, and a central throne, anciently, but not at the present time, used by the bishop according to primitive Christian practice. The walls of the apses are decorated with mosaics or painted, and paintings cover the ceilings. The altars are themselves square, and under each is a cavity at the back. They are generally made of stone, and on the top there is a central groove, in which is placed the square wooden receptacle for the Sacred Elements. As in the Greek Church, there are no organs; the only instruments of music used being cymbals and triangles and small brass bells struck with a rod held in the hand. The voices of the clergy as they "*praise God with the loud cymbals*" have a singularly wild and impressive effect. There are no images, but a great number of paintings in the stiff Byzantine style, some of which are not wanting in a kind of rude grandeur. The principal painting is always that of our Lord in the act of benediction.

The following are among the principal objects found in those churches which merit the attention of antiquaries and those interested in ancient ecclesiastical art:—1. Pulpits of marble, enriched with mosaics in marble and mother-of-pearl. 2. Shrines containing the relics of saints, enclosed in wooden cases wrapped in rich silk or other

stuff, and precisely resembling bolsters. 3. Processional crosses, often with flags attached, and hand-crosses of brass and silver. 4. Ancient silver and brass censers, of which some have small bells attached to the chains. 5. Brass candlesticks. 6. Silver boxes to hold the incense. 7. Silver chalices, patens, and spoons. 8. Coverings for copies of the Gospel, made of silver, silver-gilt, or iron. Many of these are enriched with interlacing work, crosses, and inscriptions in Coptic and Arabic in relief. The Gospels are hermetically sealed inside these cases. 9. Ancient Arabic lamps of glass. Only two or three of these now remain in use. 10. Square painted boxes or receptacles for the Sacred Elements at the time of celebration. 11. Ostrich eggs in metal casing, suspended from the roofs, like those in Mohammedan mosques. 12. Staves upon which the clergy and laity rest themselves during long services. 13. Large carved wooden chairs used as supports for relics, or for the Gospels, and occasionally as a seat for the Patriarch. 14. Screens of inlaid wood and ivory, often of extreme beauty and intricacy of design. 15. Rich hangings for curtains and coverings of the altar. 16. Vestments, of extremely ancient design, but rarely of ancient manufacture. 17. Wall-decoration of Arabic and Persian (or Rhodian) tiles. For an excellent account of the Coptic religious ceremonies, see Butler's 'Coptic Churches.'

The **Coptic Festivals and Fasts** are celebrated according to the (Coptic) solar year, which consists of 12 months of 30 days each; 5 (and on every fourth or leap year 6) intercalary days, called *Nasi*, being added at the close. The 1st day of the first month, Tût, coincides with our 10th–11th September. The following are the Coptic months, with their modern and ancient names, together with the corresponding months of the Gregorian calendar:—

1. Tût (Thoth)	begins 10th (before our leap year 11th)	September.
2. Baba (Phaophi)	,, 10th (11th)	October.
3. Hatûr (Athyr)	,, 9th (10th)	November.
4. Kyâhk (Kholak)	,, 9th (10th)	December.
5. Tûba (Tybi)	,, 8th (9th)	January.
6. Amshir (Mekhir)	,, 7th (8th)	February.
7. Barmahât (Phamenoth)	,, 9th	March.
8. Barmûda (Pharmouthi)	,, 8th	April.
9. Basharis (Pakhons)	,, 8th	May.
10. Baûna (Payni)	,, 7th	June.
11. Abîb (Epiphi)	,, 7th	July.
12. Misra (Mesore)	,, 6th	August.
Nasi	,, 5th to 9th (in Coptic leap year 10th)	September

The Copts date from the "era of martyrs" (the 2nd year of Diocletian, 284 A.D.); and their leap-year immediately precedes our own. Thus the 1st Tût of the Coptic year 1604 coincided with the Gregorian 11th September, 1887. In the years corresponding to the Gregorian leap-years, and the two years following, the 1st day of Tût is the 10th instead of the 11th September. The Coptic calendar is used in Egypt in all matters relating to the rise of the Nile. It is the calendar of the ancient Egyptians, unchanged.

The following are the principal **Festivals**:—

The **Îd el-Milâd** (Festival of the Nativity). The Coptic **Christmas** (29th Kyâhk) is celebrated with rejoicings. Services are held, as also during the night preceding, in the churches. New clothes are worn, and amusements provided for children, as in the Moslem festivals.

Alms are distributed to the poor, and visits are made to the tombs of relatives.

The **Îd el-Ghitâs** (Festival of the Immersion or Baptism) commemorates the baptism of Christ, and is celebrated on the 11th of Tûba (18th or 19th January). The eve of this festival, called the *Lêlet el-Ghitâs*, was formerly observed with great festivities; the banks of the Nile being crowded, and tents erected. The Copts, having poured holy water into the Nile, plunge into the stream. At present this, like many other customs, is but little observed at Cairo. But a visit should be made to one of the Coptic churches, either in Cairo or in Old Cairo, where the custom is still kept up, young men or boys plunging into a reservoir, if one exists in the church, and the priest washing the feet of the congregation.

The *Îd el-Bishâra* (F. of the Annunciation) is observed on the 29th of Barmahât (6th of April).

The **Îd esh-Shânin** (F. of the Palm Branches). **Palm Sunday**, the next before Easter, is a great day of rejoicing. Travellers should visit the Coptic Cathedral in the quarter N. of the Esbekîya about 9 A.M. Here an interesting scene presents itself during and after the morning service. The Copts cut the long leaves of the palm branches into strips, and form them into various cleverly-devised patterns, crosses, stars, &c. Many of them enclose the bread, or small round cakes, of the Eucharist in baskets of leaves thus interwoven.

The **Îd el-Kiâma** (F. of the Resurrection) or **Easter**, which is also called the **Îd el-Kebîr**, or Great Festival, is, as the latter name implies, the chief occasion of festivity among the Copts. Prayers are recited in the churches on the eve of the festival. The day is observed with the usual rejoicings. Alms are given, new clothes worn, &c.

The **Îd es-Suôd** (F. of the Ascension) is also observed with prayer and rejoicing, as is

The **Îd el-Ansara** or **Whitsunday.**

There are several minor *Îds*, such as the *Îd es-Salîb* (F. of the Cross), once a great festival, but now scarcely observed, on the 17th of Tût (26th or 27th September); the *Khamîs el-Ahd* (Maundy Thursday); and the *Îd er-Rosûl* (F. of the Prophets), on the 5th of Abîb (11th July).

The Copts observe numerous **Fasts.** Their Lent or Great Fast (*Sôm el-Kebîr*) was formerly of 40, and is now 55 days, broken only by the festivals that occur during that period, and ending on Easter eve.

Their other fasts are the *Sôm el-Mîlâd* (Fast of the Nativity) of 28 days, ending on Christmas eve; the *Sôm el-Ghitâs* (Fast of the Baptism), commonly called *Baramûn*, of one, two, or three days' duration, preceding the *Îd el-Ghitâs*; the *Sôm er-Rasûl* (Fast of the Apostles), which begins after the *Îd es-Sudd* and ends on the 5th of Abîb, and the *Sôm el-Adra* (Fast of the Virgin), of 15 days preceding the Festival of the Assumption.

Those who fast abstain from all meat-food, but partake of bread, vegetables and oil. Coffee is also taken. The Copts are also enjoined to fast on every Wednesday and Friday, except during the *Khamsin*, *i.e.* from Easter to Pentecost.

3. Egyptian or National Festivals.

These festivals, which are observed according to the Coptic or solar year, are of two kinds—(*a*) those held in honour of some Egyptian saint, either Moslem or Coptic, and (*b*) those which refer to the seasons and are obviously in many cases survivals of ancient Egyptian festivals, and are joined in by persons of all creeds. The fairs which used to accompany the *Môlids* are now prohibited.

(a) Egyptian Saints' Festivals. The *Môlid Shêkh Ahmed el-Bedâwi*, the most celebrated and perhaps the most characteristic national festival in Egypt, is held at Ṭanṭa three times a year, in January, April, and August, in honour of Shêkh Aḥmad el-Bedâwi. A description of the accompanying fair, which is now abolished, is given in the account of Ṭanṭa (p. 85).

The *Môlid Shêkh Ibrâhîm ed-Desûḳi* is held at Desûḳ (p. 31), after each of the Ṭanṭa festivals, and is followed by

The *Môlid Shêkh Abû Rish* at Damanhûr.

The *Môlid Shêkh Embâba* is annually celebrated in June, at the period of the Lêlet en-Nukṭa, at the village of Embâba, on the W. bank of the Nile, opposite Bûlâḳ. It is in honour of the Shêkh Embâba, who there lies buried. Those who have not had the opportunity of witnessing one of the larger festivals in Cairo will do well to pay a visit to Embâba on the Night of the Drop.

The *Môlid el-Bêyûmi*. This very extensive and remarkable fair and dervish festival used to be held annually in the early part of October. The scene of the fête was the portion of the desert bordering on the Abbasiya road, immediately N. of the Bab el-Ḥasaniya. It was in honour of the Seyyid Ali el-Bêyûmi, founder of the great sect of Bêyûmiya dervishes (a branch of the Aḥmadiya), whose memory is much respected in Egypt. All the characteristics of the Môlid en-Nebi were here repeated.

The *Môlid el-Afifi*. This was also a remarkable festival, always celebrated immediately after that of Bêyûmi. The scene was the E. district of the Tombs of the Circassian Mamelukes, in which is the Tomb of Afifi, the founder of a large sect of Cairene dervishes. Here amongst the tombs were pitched innumerable tents, and country people from all parts of Egypt, including many Bedouins, encamped around. The *môlid* lasted, as usual, 8 days; and was of the usual festive and semi-religious kind.

The *Môlid es-Sitt Dimiâna* (F. of the Lady Dimiâna), one of the chief saints of the Coptic Church, is celebrated on the 12th of Bashans (19th May) at a convent dedicated to her in a N.E. district of the Delta.

(b) Festivals of the Seasons. The *Shem en-Nesim*, or "Smelling of the Zephyr," a general and very popular holiday, which is observed on the Easter Monday of the Coptic Church. Egyptians of all classes resort to the open country, or to any gardens or pleasure-grounds within easy reach, believing that if they inhale the fresh air on this day they will be preserved in good health during the ensuing year. Following some ancient custom, many women bruise an onion and suspend it on the outer door of their houses. All Cairo, with its vicinity, is filled with bright and cheery groups of women and children

in gay attire. The blossoms of henna and flowers of all kinds are in great demand, and abundantly supplied. Many families organise picnics and spend the whole day in the fields and gardens. With the Shem en-Nesim begins the period called the *Khamsin*, which has given its name to the hot dry wind that is liable to blow during this season of the year. The Mohammedans observe the Shem en-Nesim on the first and two following days of the Spring Quarter, at the time of the Vernal Equinox (*i.e.* at the *Nordz es-Sultani* or Royal New Year's day, as adopted from the Persian calendar).

The *Lélet en-Nukta* (Night of the Drop) was formerly an important anniversary, but is now little observed. On the night of (*i.e.* preceding) the 11th of the Coptic month *Baûna* (June 17th), a miraculous drop (the tear of Isis) is believed to fall upon the waters of the Nile at a moment that was of old precisely calculated by astrologers. Many persons still spend a part of the night on the banks of the river. Formerly various superstitious beliefs were connected with the examination, on this anniversary, of the weight and quality of a clod of the Nile mud.

V. NATURAL HISTORY AND SPORT.

Domestic Animals. The principal quadrupeds are the Camel (*gemel*; trotting dromedary, *hegîn*, *mehara*), the Horse (*hosân*, pl. *khcyl*; mare, *faras*), the Donkey (*homâr* or, colloquially, *dash*, *i.e.* beast), the Mule (*bughl*, *bughla*), the Buffalo (*gâmûs*), the Ox (*tôr*; cow, *bitkarah*; calf, *igl*), the Sheep (*karûf*, *nâgeh*, pl. *ghunnum*), the Goat (*mayseh*, *anseh*; kid, *gidi*), the Pig (*khanzîr*), the Dog (*kelb*), and the Cat (*kut*, *kuttit*, Cair. *'ut*). And among birds the principal are the Turkey (*farkha* or *dîk rûmi*, *dindi*), the Goose (*wiss*), the Chicken (hen, *farkha*; cock, *dîk*), and the Pigeon (*hamâm*). Of these it is curious to remark that neither the camel, the buffalo, nor chickens are found among the old sculptures, though one or two pieces of evidence seem to show that the camel was really known from the earliest times; the horse was probably introduced from Asia by the Shepherd Kings. The camel and the ass are the most characteristic animals of Egypt, and they may certainly be said to bear the burden and heat of the day in the way of work. The heavy baggage camel is the one most commonly seen. At Cairo he is a magnificent beast of enormous strength, almost able to carry an automobile, but in Upper Egypt he is usually thin and comparatively weak. The camels given to tourists to ride are usually bad baggage camels, which would not be mounted by a native used to the proper riding-dromedary; the inexpert tourist is, however, strongly advised not to try the experiment of riding the latter. The ass is of many kinds, from the magnificent animal of 14 hands, worth from 100*l.* to 200*l.*, down to the wretched little drudge whose miserable carcase seems only fit for the vultures and the jackals. Horses are comparatively not numerous, and the possession of them is confined principally to rich people and Europeans. The old native Egyptian breed is nearly extinct, but endeavours have been made to renew the stock. The buffalo is a most useful animal, and has to a great extent taken the place of the ox since the last two or three outbreaks of murrain. The *sakiyas* or water-wheels are usually turned by buffaloes, but in Upper Egypt ordinary oxen and even camels are

also used for his purpose. All three are used for drawing the plough, and a buffalo and a camel may often be seen yoked togethor. The sheep are very prolific, lambing as a rule twice in the year; the flesh is good. The wool varies according to the kind; the fat-tailed species are the most esteemed. Pigs are kept only by Europeans. The native, or pariah, dog is generally considered unclean by the natives, and a wretched miserable beast he is to look at, but he performs, with the hawks, the useful duty of a scavenger, and when taken care of as a puppy, grows up a fine animal, but is very difficult to domesticate. There is a breed of big, rough-haired black dogs to be found at Erment, and one or two villages near Thebes, that are celebrated for their fierceness and courage, and make good watch-dogs. These dogs are rather dangerous. They are the descendants of some Pyrenean sheep-dogs left at Erment by the French expedition of 1798. The ordinary village dogs always bark at and annoy a stranger, but are soon driven off by a few stones. The turkeys of Upper Egypt are famed for their large size and delicate flavour; and the chickens, and their eggs also, are equally remarkable for their smallness.

The breeding and rearing of domestic animals are not carried on at the present day to the extent that they appear to have been by the ancient Egyptians. To judge from the sculptured and written records, they devoted almost as much attention to pastoral as to agricultural pursuits, and though the herdsmen and shepherds appear to have been held in disrepute, no such feeling extended to those who owned and bred flocks and herds. Nor did the old Egyptians confine themselves to the rearing of the animals already mentioned, but devoted their attention as well to the breeding and herding of the gazelle, the oryx, the ibex, and others of the antelope tribe, and also to the geese and wild fowl of the Nile.

Wild Animals.—There are but few wild animals in Egypt. Among the principal may be named:—

The Wild Boar (*haláf*), to be met with in the Delta, and on the shores of the Birket el-Kurûn in the Fayyûm. The Hyæna (*dhabá*), found on moonlight nights in the outskirts of the desert, and among extensive ruins. The Gazelle (*ghasál*), often to be met with in parts where the desert approaches the Nile; but great patience and watching are required to get within shot. The Antelope (*bakkar el-wahsh*) is said to exist in the region of the Natron Lakes and the Oases. The Moufflon or Maned Sheep (*kebsh el-gebel*) is also said to be found in the same parts. The Ibex or "Wild Goat" (*bedeh*) frequents the mountains between the Nile and the Red Sea, and also those of the Sinaitic Peninsula, but is very shy and difficult of approach. The Fox (*abú husên*) may often be put out of a patch of standing corn. The Jackal (*tálab, shekel*) haunts quarries, cliffs, and rubbish heaps. The Wolf, or, rather, *Canis lupaster* (*dlb*), is rare. A species of Lynx or Wild Cat (*tifal*) is sometimes found in marshy places in the Delta. The curious little Fennec Fox (*fenek*) lives in burrows in the desert sand. The Ichneumon (*nims*) is found in gardens, and often tame. The Desert Hare (*arneb*) is found in great numbers in some places in the Fayyûm, and now and then in the desert up the Nile. The Coney (*webur jutal*), the Dormouse (*fár*), and the Jerboa occur in the Sinaitic Desert. Bats (*watwat* plur. *watawit*) are very common, and are found in large numbers among the ruins and in tombs.

All the above belong to Egypt proper. Of course the number might be very largely increased if those to be found in the regions bordering on the White and Blue Nile, the Sudan, &c., were included.

Crocodiles (*timsâh*) are never seen north of the First Cataract. In Nubia they are occasionally met with. It is by no means easy to get a shot at them, as they are very shy, and slip into the water on the slightest alarm. Of course anyone devoting two or three days to waiting in a hole in the sand, near where they are in the habit of coming up, will be pretty certain to get a shot at one, but he must hit the eye or the side of the neck, to have much chance of killing. They are exceedingly tenacious of life, and, even when mortally wounded, generally manage to slip into the water. There is a kind of Lizard, the Monitor (*waran*), sometimes found close to the river-side; the traveller will probably have stuffed ones offered him as "young crocodiles."

Birds.—Besides being the home of a large number of species, the Nile valley is one of the greatest bird-thoroughfares in the world, vast numbers passing down it to colder climates in spring and returning in the autumn. Some 350 species of birds are already known in Egypt and Nubia.

Land Birds.—Amongst these, birds of prey hold a prominent place. There are many kinds of Eagles, of which the Spotted Eagle (*Aquila nævia*) and the Osprey (*Pandion haliaëtus*) are amongst those most frequently seen on the Nile S. of Cairo; whilst the Golden (*A. fulva*) and the Imperial (*A. imperialis*) occur in the Delta. The commonest Vulture is the black and white Egyptian species (*Neophron percnopterus*, Arab. *rakhama*), but its larger congeners, the Griffon (*Gyps fulvus*) and the Black Vulture (*Vultur monachus*), are frequently met with. Of the Kites, which are very numerous, there are at least two kinds—the Parasitic (*Milvus ægyptius*, Arab. *hedâya*), easily distinguished by its yellow beak, and the Black Kite (*M. migrans*). The kite acts as scavenger in the towns, and his peculiar note, which the Japanese name for him, *Pi-yoroyoro*, admirably imitates, may constantly be heard from the minaret-tops of Cairo. Falcons and Hawks are exceedingly plentiful and of many kinds. Amongst them may be mentioned the Lanner (*Falco lanmarius*), Peregrine (*F. peregrinus*), Merlin (*F. æsalon*), and Kestrel (*F. tinnunculus*); this last is the commonest hawk in Egypt. The Hobby (*F. subbuteo*) is sometimes met with at the cliffs of Abu Fêda and elsewhere. The large falcon (Arab. *saker*) which the Arabs train to hunt the Gazelle, is somewhat rare. The Long-legged Buzzard (*Buteo ferox*) is plentifully distributed throughout Egypt and Nubia. Of Owls there are several species, of which the small *Carine meridionalis* and the Barn Owl (*Aluco flammea*) are the most abundant, being often seen in the ruined temples as well as amongst rocks or thick-foliaged trees. The Egyptian Eagle Owl (*Bubo ascalaphus*, Arab. *bûm*) is common at Thebes. The Long-eared Owl (*Asio otus*) is not so frequently met with.

Many kinds of Plover are found in Egypt; of these the most plentiful is the Spurwing (*Hoplopterus spinosus*, Arab. *siksak*), supposed to be the "trochilus" mentioned by Herodotus, as devouring the parasites which cover the inside of the crocodile's mouth (Herod. Bk. ii. c. 68). The Black-headed Plover (*Pluvianus ægyptius*) is a bird of beautiful plumage constantly to be seen on the banks of the river,

especially in Upper Egypt. The Golden Plover (*Charadrius pluvialis*) and the White-tailed Plover (*Chettusia Villotæi*) are met with chiefly in the Delta. The Hoopoe (Arab. *hudhud*, pl. *hadâhid*), with its fine crest and strongly-marked plumage, is to be seen in every village—quite fearless of man. A small Wagtail is everywhere seen walking about on the river verge; from this habit it takes its Arabic name of *abu faraikh*, "Father of Promenading." The ordinary house-sparrow is as common as in England. Amongst Kingfishers the most abundant is the black and white species (*Ceryle rudis*), which may be constantly seen hovering over the water or darting down to seize its prey. The common Kingfisher (*Alcedo ispida*) and the smaller variety (*A. bengalensis*) are to be met with in the Delta, and occasionally higher up the Nile.

In the early spring many species of brightly-plumaged birds move northwards into Nubia and Egypt. Amongst these may be mentioned the Sunbird (*Nectarina metallica*), Roller (*Coracias garrula*), Golden Oriole (*Oriolus galbula*), and the blue-cheeked Bee-eater (*Merops ægyptius*). A smaller species of Bee-eater (*Merops viridis*) remains in Egypt throughout the year, and is plentiful, but during the winter is seldom found N. of Kulûsna.

The principal land-birds for the *Sportsman* are Sand Grouse, Pigeons, Quail, and Snipe. Sand Grouse (*Pterocles exustus* or *guttatus*, Arab. *kâta*) are often to be found in large numbers near the edge of the desert, and in barren sandy tracts covered with *halfa* grass; they may sometimes be seen soon after sunrise and just before sunset coming in flocks to the river to drink. Hey's Partridge (Arab. *hâgel*) and the Red-legged Partridge are found in the desert E. of the Nile and in the Sinaitic Peninsula. Pigeons (*hamâm*) should never be shot at in a village, and care should always be taken not to shoot tame ones anywhere; they may easily be distinguished from the quasi-wild ones which are kept in the pigeon-towers for the sake of the manure they afford, and which the natives offer no objection to the shooting of in moderation *away from the village*. Quails (*Coturnix communis*, Arab. *summân*) are very abundant; they reach Egypt on their way north in the winter, and the traveller will probably first meet with them in any numbers near Kôm Ombo in January or February; they then go gradually down the river, and reach the neighbourhood of Cairo about the middle of March. They afford most capital sport, and are first-rate eating, as soon as they have settled down a bit and had time to get fat on the ripe corn. Alternate patches of corn and green stuff, such as *bersîm*, clover, *hummus*, a kind of vetch, *melâuch*, chick-pea, and *ads*, lentils, are their favourite resort. Snipe are rarely met with above Cairo, but there are places in the Delta where they are very numerous in the winter. Atfih is an especially good place, and there are some capital marshes near Benha; but the traveller will have some difficulty in finding out the best snipe preserves unless he happens to know some resident in the country well up in these matters. The painted snipe is often found in the Delta.

Aquatic Birds.—These are very numerous and varied in kind. Three species of Pelican are known. The large Dalmatian Pelican (*P. crispus*), which measures 6 ft. from the tip of the beak to the tail, is perhaps the kind most frequently met with. These may be seen, like ships riding at anchor, amongst the smaller birds. They are plentiful

near Kulûsna, in the Fayyûm, and especially in the brackish water lakes of Egypt. Storks, Cranes, Herons, Spoonbills and other waders are to be seen in great numbers during the winter months. The Sacred Ibis (*I. æthiopica*) is common in the Sudan and is said to breed at Wâdi Halfa, but is now never found in Egypt. The white bird, by some miscalled the Ibis, and by others the Paddy bird, so commonly seen in the fields of Lower Egypt, and the constant friend and companion of the buffalo, is the Buff-backed Heron (*Ardeolata russata*). The Glossy Ibis (*I. falcinellus*) is occasionally found. The Flamingo (*Phœnicopterus antiquorum*, Arab. *gemel el-bahr*, "river camel," an appropriate name, or *basharâs*) is abundant on the lakes of Lower Egypt, but is seldom seen on the Nile itself. In the Sudan occurs the Whale-headed Crane (*Balæniceps rex*), called *Abu Markub*, "Father of a Shoe," from the shape of his head. The curious Scissor-Beak (*Rhynchops flavirostris*) is often seen in the summer. Vast numbers of geese are to be seen in the winter, the most common being the White-fronted Goose (*Anser albifrons*). "When on the wing they fly in a wedge-shaped flock, and frequently utter a loud harsh cry, which may be heard at a considerable distance. They are generally on the move just before sunrise and sunset; and as they are very regular, taking the same line and feeding at the same spot each day, they may most readily be obtained by lying in wait for them. If once fired at, the flock generally leaves the neighbourhood altogether."—*Captain Shelley.*

The handsome Egyptian Goose (*Chenalopex ægyptiacus*), though evenly distributed throughout Egypt and Nubia, is by no means so common as the species last mentioned. It is a very wary bird, and hard to approach. It seems to have been domesticated from the earliest times; one of the oldest pictures in the world, found in a tomb of the III. Dynasty, representing some of these geese. Of Wild Duck and Teal there are some eight or ten varieties, some very common, and others, such as the Ruddy Sheldrake, the Pintail, the Garganey, &c., more rarely found. There is very good duck-shooting on Lake Menzala, but the birds are sometimes difficult to approach.

During the months of November, December, January, and February immense numbers of birds are to be seen on the sandbanks of the river, and in some small lakes and canals inland; but, except under certain favourable circumstances, it is very difficult to get within shot of them. To do so with any chance of success requires a small boat, in which to sail up to or float down upon them. The larger birds offer a very good mark for a light rifle. After February the river sandbanks become comparatively deserted, but rare birds are often met with in the spring and summer. The best districts both for number and variety of birds are the Fayyûm, the Delta (especially near Damietta), and that part of the Nile which lies between Minia and Esna.

Reptiles.—The Crocodile, of which there are several varieties, and the Monitor, have been already spoken of. There are several kinds of Lizards. The Chameleon (*herbâya*) is very common in Nubia. The Nile Turtle (*Trionyx niloticus*) is to be found among the rocks in the First Cataract. Frogs are numerous. Among the Snakes (*tâbân*) are the Horned Viper (*Cerastes*, Arab. *mokârena*), the Asp of antiquity, the Hooded Cobra (Arab. *haja, nâshor*), and the Echis, all of which are venomous, besides other kinds which are harmless. They are generally found in

ruins and near the edge of the desert, but in winter no apprehension need be felt with regard to them.

Insects.—The famous Scarabæus (*kunfus*, *gorân*) claims the first mention, though which of the dozen or more varieties of beetles to be found in Egypt is the representative of the old *Ateuchus sacer* or *Ægyptiorum* must be considered doubtful. Grasshoppers are common, and the Locust (*gerâd*) sometimes commits serious ravages. Butterflies are rare, but Moths and Ephemeridæ are numerous. Scorpions (*akrâb*) are not often found, except in summer, but Spiders, some of large size and poisonous, are common. Every visitor to Egypt will have cause to lament the numbers and pertinacity of the Fly (*dibbân*), the Gnat (*namûs*), the Mosquito, and the Flea (*barghût*). A large black Ichneumon-fly and a formidable-looking but really inoffensive Hornet will often be seen.

Fish.—The fish of the Nile are very numerous, but there is not one worth eating; they are all soft and woolly, and have a strong flavour of mud. Among the most numerous and the most commonly used for food are the *Baydd*, a large fish, sometimes reaching 8½ ft. in length; the *Shilba*, with a sharp spinous fin; the *Shâl* (*Synodontis Schal*), of which there are several varieties, called also *Kurkar*, from a sort of grunting sound which it is supposed to emit, with a very long dorsal fin; and the *Karmût*, also a very long, large fish. All these are Siluridæ, fish without scales. Among the scaly fish are several members of the Perch and Carp tribe. The *hût* and *fa'akh* are often of large size. One of the most curious fish is the Polypterus (*bishtr*), a long fish covered with thick bony scales, and having no less than 16 to 18 long dorsal fins; it is not common, and is generally only caught when the Nile is low. Other curious fish are the Oxyrhynchus (*gamûr*), with its long snout ending in a very small mouth; and the Tetrodon, or Ball Fish (*fâkaka*), found both in the Nile and the Red Sea, and often offered for sale stuffed. A report on the Fish of Egypt has lately been prepared for the Government by Mr. Loat.

Hints on Shooting.—Some information on this point has been already given in speaking of the wild animals and birds, and information with regard to the strict Game-laws of the Sudan will be found on pp. 542 and 578. Guns and rifles should be brought from England; but they may be purchased or hired at Alexandria and Cairo. There is sometimes a difficulty in getting them through the custom-house, but permission must be obtained from the War Office, Cairo, for bringing them into the country. Cartridges are a Government monopoly, though they too, both pin and central fire, can be bought at Alexandria and Cairo. If it is intended to go in for snipe and quail shooting, a large number of cartridges will be required. A few wire cartridges with No. 1 shot will be found very effective for the larger birds, as well as for duck at long ranges. Shot can be bought at Alexandria, Cairo, Port Said, Suez, &c., and at towns like Asyût and Kena up the river. Powder is a great source of difficulty, as the Egyptian Government forbids its importation and sale; but it can be obtained from the various Government Salt Stores, and at certain shops which are supplied by Government. A heavy big-game rifle is useless during the ordinary voyage in Egypt. A common rifle with an explosive bullet is quite enough for a crocodile.

No really good wild-fowl shooting can be had without a small boat. The native *feluka*, or small boat attached to the dahabiya, is of no use whatever; it draws a great deal too much water, is clumsy to manage, and requires two men to row it. A light English pair-oar gig or a dingy is the best thing; either of these will float in the shallows, and at the same time weather the extremely rough water which is often experienced on the Nile when the wind is high and the current strong. It should be furnished with a lug-sail, and spare oars and sculls should be taken, as they cannot be satisfactorily replaced in Egypt.

The traveller in Egypt is accustomed to go where he likes in pursuit of game; ripe standing crops offer no obstacle to him, and the proprietor will sometimes make no objection; but this licence should not be abused, and a request to keep off any ground should instantly be complied with. There have been several instances lately in which Europeans have got into difficulties with the natives, owing to not knowing the language. A licence from the police to carry fire-arms is legally necessary, and is sometimes asked for.

'The Birds of Egypt,' by Captain Shelley, is a valuable companion to the naturalist and the sportsman. Some useful information on this subject will also be found in Smith's 'Attractions of the Nile.'

Travellers who intend to collect skins should provide themselves with the few instruments necessary, and with arsenical soap and alum, before leaving England. Tow or cotton wool, plenty of which should be taken, can be procured at Alexandria or Cairo. No. 12 shot will be wanted for small birds. In sending home skins an air-tight case should be used, each skin being wrapped separately in paper. Very small birds may be preserved whole in cotton soaked with carbolic acid.

VI. PRODUCTS.

1. Plants and Vegetation.

The Egyptian **Flora** consists of about 1300 species, of which indigenous plants constitute the largest proportion, few countries having so small a number of introduced plants as Egypt. The desert species alone, all of which are indigenous, number nearly 250. Almost all the ordinary productions of the present day appear to have been known to and cultivated by the ancient Egyptians. The following notes on the Flora of Alexandria and its neighbourhood may be found interesting:—

Flora of Alexandria.—Taking a range of 20 m. E. and W. of Alexandria, including Lake Mareotis and the parallel of its southern limit, there is a fertile field of exploration for the botanist, containing some 800 phanerogamous plants, or considerably more than one-half the total Flora of Egypt, as far as the First Cataract. It includes also, in abundance, the only fern found in Egypt, viz. the common maiden-hair (*Adiantum capillus-Veneris*, L.) Nearly all the plants will be found described (in Latin) in Boissier's 'Flora Orientalis,' in five vols. with supplement, but no special descriptive Flora of Egypt has yet been published. Professors P. Ascherson and G. Schweinfurth of Berlin, however, have this work in hand, and have already published a catalogue (1887), with supplement of later date.

Although flowering plants interesting to the botanist may be found at all seasons of the year within the above limits, around Alexandria the

flowering season *par excellence* may be said to begin at the end of December or the beginning of January, after the autumn and winter rains; and the precocity and abundance of flowers depends in a great measure on whether the rains have begun early (beginning of November) and on the amount which has fallen. The average annual rainfall at Alexandria is from 11 to 12 in.

There are few flowers to be found in January; but between Alexandria and Crab's Tower (20 m. W.), may be found *Narcissus tazzeta* and *Anemone coronaria*; the latter, always of the pale blue or white varieties, is a weed of cultivation in Bedouin barley-fields, irrigated only by rain. Two or three species of *Bellevalia* may also be found in the same situations. At the end of January the fragrant stock (*Matthiola acaulis*) begins to cover the waysides at Mex, and scent the air at sunset. Soon afterwards the tiny crucifer (*Malcolmia pygmæa*), with purple flowers and radiating foliage, covers the desert, followed by the equally small brilliant yellow peaflower (*Trigonella maritima*) and the pretty desert rattle with butterfly-shaped yellow flowers with purple eye (*Hypecoum ægyptiacum*); the beautiful dyer's alkanet, like a large forget-me-not, but of every shade from sky-blue to rose-colour and pale yellow (*Alkanna tinctoria*); the blue salvia (*Salvia lanigera*) and the parti-coloured dwarf toad-flax (*Linaria hælava*); the desert rest-harrow, a shrubby plant with conspicuous yellow flowers (*Ononis vaginalis*); the desert catch-fly (*Silene succulenta*) with white or pale pink flowers. The ice-plant, so well known in English gardens (*Mesembryanthemum crystallinum*), with large glistening leaves of a purple hue when young, and starry white flowers, gives quite a character to the Ramleh desert in early spring, with its smaller, cylindrical-leaved congener (*M. nodiflorum*), the only two species of this genus found in Egypt. By the first week in March not only is the desert brilliant with a vast number of pea-flowers and composites, but what may be called the "weeds of cultivation"—such as the Star of Bethlehem, grape-hyacinth (of many kinds), poppies, the crown-marigold (much resembling the English corn-marigold, but with cut leaves), a pretty ragwort (*Senecio coronopifolia*), with many others—give a brilliantly gay appearance to the vast barley-fields on either side of the road to Marîût. There, too, may be found in plenty, even on stony ground, the Asiatic buttercup (*Ranunculus asiaticus*), with yellow, scarlet, or parti-coloured flowers, larger than poppies; a vast number of milk vetches (*Astragali*); Trigonella; yellow or scarlet Adonis; the large many-flowered *Iris Sisyrinchum*, and its exquisite, dwarf, single-leaved variety; the corn-flag (*Gladiolus segetum*), and a very pretty cornflower (*Amberboa crupinoides*), of sky-blue colour; a frequent shrub, too, is the handsome Jerusalem sage (*Phlomis floccosa*), with large bright yellow flowers. The above may suffice to give an idea of some of the most conspicuous features of the Alexandrian flora; but many of the most beautiful desert flowers are scarcely noticed by the casual visitor, and it is not until he seats himself on the sand, under the shade of an umbrageous palm, say, in the desert between Alexandria and Abukîr, that he begins to realise how many exquisite little plants have escaped his notice during his donkey ride, and now lie around him, modestly awaiting their turn for admiration. A not uncommon desert shrub, near what is called the Mandara oasis, 2 or 3 m. from Ramleh, is interesting as being mentioned in Holy Scripture. This is the *Rætama rætam*—a white-flowered broom, which when not, as is too

frequently the case, devoured by goats, grows to the height of many feet. Many British plants and numerous South European ones are to be found in the swampy ground at Gabâri, near the shore of Lake Mareotis.

Among the principal **Crops** are:—Wheat (*ḳamḥ*), barley (*shaytr*), maize (*dura shâmi*, *i.e.* Syrian), the ordinary holchus sorghum in two or three varieties (*dura beledi*, *dura seyfeh*), millet (*dukhn*), rice (*russ*, grown only in the Delta, and certainly not known to the ancients), sugar-cane (*ḳasab*, *es-sukhar*), beans (*fûl*), lentils (*ads*), vetches or chick-peas (*hummus*), lupins (*termus*), peas (*bisilla*), a kind of French bean (*lûbia*), haricot bean (*lablâb*), onion (*bassal*), leek (*korrât*), garlic (*tôm*), the Hibiscus esculentus (*bâmia*), mallows (*khobbêza*), lettuces (*khuss*), cabbage (*kurumb*), egg-plant (*bedingân*), cress (*rishad*), radishes (*figl*, a peculiar kind), cucumbers of various kinds (*abdalawi*, *aggûr*), water-melons (*batt'kh*), carrots (*gasar*), turnips (*lift*), clover (*bersîm*), the Trigonella fœnum Græcum (*helba*), the Lathyrus sativus, a kind of flat pea (*gilbân*), lucerne (*bersîm hedjâzi*), cotton (*koton*), hemp (*tîl*), Indian hemp (*hashish*), flax (*kettân*), saffron (*kortum*), sesamo (*simsim*), indigo (*nila*), the Lawsonia spinosa et inermis (*henna*), madder (*fûah*), poppies (*abû-nûm*, "father of sleep"), castor-oil plant (*khirwa*), rape (*selgâm*), mustard (*khardal*, *mostarda*), cummin (*kammûn*), coriander (*kusbera*).

Besides the vegetables included in the above list, there are others grown in small quantities in gardens specially for the use of European residents.

The rose (*ward*), violet (*benefsig*), jasmine (*yasmîn*), and oleander are the principal flowers, though many other kinds, specially the bougain-villia and hibiscus, are now to be found in gardens. The lotus (*beshnîn*) is found in the Delta during the inundation in ponds which are dry at other times, but never in the Nile itself; it is a water-lily of two varieties, white and blue-tinged. The papyrus is no longer a native of Egypt proper, being now only found in the Sudan, and, in Europe, in the Anapus, near Syracuse; there are, however, other Cypori still growing in the Delta. A very good paper is now made from a wild grass (*halfa*) that grows in sandy uncultivated spots.

The principal **Trees** of Egypt are:—The date-palm (*nakhl*), [dates (*balah*)], oranges (*bortugân*), lemon (*limûn*), fig (*tîn*), sycomore fig (*gimmêiz*, the fruit small and insipid), prickly pear (*tîn shôk*), bananas (*mûz*), apricot (*mishmish*), peach (*khûkh*), pomegranate (*rummân*), mulberry (*tûti*), vine (*enab*), olive (*zêitân*), almond (*lôz*), acacia or Mimosa Nilotica (*sont*, a thorny, small-leaved tree, with a small yellow flower), tamarisk (*tarfa*), carob or locust-tree (*kharûb*), zizyphus, or rhamnus spina Christi (*nebek*), dôm-palm (*dûm*), acacia, or mimosa lebbekh (*lebbekh*, a thick-foliaged tree, with broad pods).

Most of these trees were known to the ancients, but some are of comparatively recent introduction; among them the lebbekh acacia, which has proved a most valuable acquisition, on account of the ease with which it takes root and the rapidity of its growth. Nearly all the avenues round Cairo are planted with this tree, which can be grown from cuttings of large branches, and even from portions of the trunk, and will form a thick shady covering in four or five years.

During the reign of Ismail Pasha great attention was paid to the cultivation of plants and trees. The gardens of the Ezbekiya, and those

of the palaces of Gezira and Giza, were formed, and many new plants and trees introduced.

2. Agriculture.

The wealth and prosperity of Egypt have always depended on the cultivation of the soil. Agriculture has consequently been one of the principal cares of its inhabitants from the earliest times. It was no doubt the necessity for accurately knowing the time of the rise of the Nile, and when to sow, reap, and carry on the other operations of husbandry, that caused the ancient Egyptians to take such trouble to arrive at a fixed year. Originally the year in all probability consisted of 12 lunar months; it was then changed to 12 solar months, of 30 days each, and 5 days added at the end of the last month to ensure the return of the seasons at fixed periods. As, however, it soon became apparent that some deficiency still existed, a quarter of a day was added to each year, or rather one day to every four years, as in our leap year. When, however, these changes were introduced is not clear, though it is doubtful if a fixed year came into use before 27 B.C., when the calendar was finally reformed by Augustus.

The year was divided by the ancient Egyptians into 3 seasons of 4 months each:—the *Inundation*, corresponding with the months of July, August, September, and October; the *Winter*, with the months of November, December, January, and February; and the *Summer*, with the months of March, April, May, and June. These divisions are still retained.

The Inundation, or, as it may be called, the **Autumn Season** (*el-Dêmira*), begins with the rise of the Nile; and though less varied in its agricultural operations than the other seasons, owing to the land being to a great extent under water, is of considerable importance, as during it the maize (*dura shâmi*) and millet (*dura beledi*) crops are sown and harvested.

The **Winter Season** (*es-Shitâwi*) is the most important of all, especially in Upper Egypt, the principal crops raised being wheat, barley, clover, lentils, beans, peas, vetches, &c. As soon as ever the inundation retires, these crops are sown, and the harvest takes place from four to seven months after, according to the nature of the crop; wheat and barley being seven months in the ground, and the other crops four.

The **Summer Season** (*es-Sêfi*) produces little of any great value in Upper Egypt, with the exception of millet, chiefly in Nubia, and cucumbers and melons. Sugar-cane, however, is sown in March and April, though it is not cut till October for eating, and not till January and February for making into sugar. But in the Delta this is an important time, rice, cotton, and indigo being sown in March, April, and May. These crops require rather longer to come to maturity than the winter ones, and are not harvested, as a rule, till October, November, and even December. Speaking generally, three crops are gathered on good land in Lower Egypt, and two crops in Upper Egypt.

The cultivable land in Upper Egypt is divided into the "*rai*" lands, which are naturally watered by the inundation, and require no irrigation to ripen the crops, and the "*sharâki*" lands, which are too high for the inundation to reach, and must consequently be artificially

irrigated. On some of the sharâki lands as many as three crops are sometimes raised in the course of the year. The rai lands, as a rule, only yield one crop—that of the winter season; but in some parts they also can be irrigated, and made to yield a second or even third crop. Of late years a great impetus has been given to the cultivation of both sugar-cane (*kasab*) and cotton (*kutân*). Tobacco (*dukhân*) is not cultivated; its growth in Egypt being prohibited in order to increase the revenue derived from the customs-duties on imported tobacco.

Irrigation has always been an important factor in the system of Egyptian agriculture. Canals, dikes, and artificial lakes were constructed and kept up with the greatest care in the old days of power and prosperity; but under the Byzantine emperors and during the supremacy of the Mamelukes they were neglected, and as a result the productiveness of the country suffered considerably. A great change for the better was effected by Mohammed Ali; Ismail Pasha carried on the good work, and considerably increased the resources of the country by the various irrigation works constructed during his reign, for the purpose of storing the waters of the inundation, and gradually distributing them over the land. Since the British occupation, further great improvements have been made, and others are now in progress, a sum of £1,000,000, supplied out of the guaranteed loan of 1885, having been appropriated for the Public Works Department. The great barrage works at Asyût and Aswân are also the fruit of the British occupation; and, since the international arrangement with France, by which England has been conceded complete control of Egyptian finance, there is no doubt that the Public Works Department will soon be able to carry out further improvements of the national irrigation system, which is as important to Egypt as her dike and waterway system is to Holland.

The increase in the prosperity and wealth of Egypt depends not only on the extent of canals for irrigation, but on the success of the methods adopted for storing the Nile water, which runs to waste in winter and is very variable in summer, sometimes insufficient for the wants of the land. Lower Egypt needs only the water, as its canals are capable of utilising the full supply necessary to the complete development of its cultivation. Several schemes have been proposed, and some are being carried out, for storing water. The most important of these, which is now completed and in full work, is the great Dam at Aswân, already mentioned. The object of this colossal engineering work, which was planned by the Egyptian Public Works Department, under the superintendence of Sir William Garstin, Under-Secretary of State, and carried out by Messrs. John Aird and Co., of Liverpool, in the years 1899–1903, is to dam up the waters of the Nile during the inundation to a height of 65 ft., and to use gradually the great body of water thus collected for the regular irrigation of the whole country N. of Aswân, unaffected by high or low Nile, during the rest of the year. This object is now being regularly carried out each year, and great benefit has already been conferred upon Egypt by the dam. Further regulation of the water-supply takes place at the subsidiary barrages of Asyût (p. 389) and Cairo (p. 157). Another is to be built at Esna. A constant and unvarying supply of water makes it possible to irrigate high-lying sharâki lands which in time of low Nile would go uncultivated and yield no revenue.

The mode of irrigation is essentially different in Upper and Lower Egypt. In the former, the country on each side of the river is divided into basins (*hôds*) varying in area from 10,000 to 50,000 acres (*feddâns*). These basins are filled by the Nile in the time of the inundation, which is afterwards allowed to flow off, leaving a deposit of Nile mud on the surface of the land. In Lower Egypt, on the contrary, the water is distributed by an elaborate system of canals. The direct process of irrigating the land from the river and the canals is carried on in the same way as of old, with the one addition of steam pumps, which have been introduced in some parts of Upper Egypt where the banks of the river are very high and a large quantity of water is required, as, for instance, for the sugar-cane plantations. The most common machine in use is the *shâdûf*, which consists of two posts, about 5 ft. in height and 3 ft. apart, joined at the top by a horizontal bar, across which is slung a branch of a tree, having at one end a weight composed of mud, and at the other, suspended to it by two palm-sticks, a bucket made of basket-work or matting, or of a hoop with woollen stuff or leather. This is worked by one man, who is able with it to throw up water to a height of about 8 ft. In the southern parts of Upper Egypt, when the river is very low, four or five shâdûfs, one above another, are required to raise the water to the level of the land. There are some shâdûfs with two levers, worked, of course, by two men. This method of raising water is a very laborious one. The other machine in constant use is the *sâḳiya*, a large vertical wheel, sometimes as much as 10 ft. in diameter, with earthen pots attached to its circumference by cords, another small vertical wheel with cogs fixed to the same axis, and a large horizontal cogged wheel, which, turned by one or two buffaloes, cows, or other animals, sets the other two wheels in motion, and raises the water in the pots. This machine is very much employed in the irrigation of gardens. In Nubia they are very numerous, and are often placed two or three deep. Being seldom or never greased, the noise made by them is considerable, varying from a dull groan to a shrill shriek, as the wood is new or old. In the Delta, where it is only necessary to raise the water a few feet, a modification of the sâḳiya is used, called a *tâbût*, which is a very light, easily moved wheel, with hollow follies instead of pots. The water-wheels in the Fayyûm are often so contrived as to admit of being turned by the weight of the water, and thus give the impression of being worked by a running stream, as in Europe.

The water, when raised, is distributed by dividing the land into small squares, separated from each other by ridges of earth a foot or even less in height, and by furrows. The water then flows from the machine along a gutter, whence it is admitted into one furrow after another; these, owing to the softness and plasticity of the river mud, being easily opened or closed with the foot.

The fertilising properties of the Nile mud, renewed every year, answer, as a rule, all the purposes of manure; but the exhausting nature of some of the crops, the cultivation of which has considerably increased, such as sugar-cane and cotton, renders some artificial dressing necessary. The manures most usually employed are pigeons' dung, these birds being kept in enormous numbers for this purpose, and the nitrous soil (*sebakh*) to be obtained from the mounds that cover the sites of ancient towns. The sebakh-diggers, or *sebakhîn*, form a large

class of the population in some parts of Egypt, and from them many of the antiquity-excavators are drawn.

The **Agricultural Implements** of the Egyptians are of a very rude and simple kind, and differ very little, if at all, from those which have been in use from the earliest times. The plough (*mihrâṯ*) consists of a pole, a share, and a handle, all of wood, the share being generally tipped with iron. It is drawn by one or two animals—buffalo, ox, camel, or donkey, as the case may be—attached to the pole by a yoke. Being very light, it does little more than scratch the surface of the soil. In some parts, especially where the sugar-cane is cultivated, steam-ploughs are now used. The functions of a harrow are discharged by a machine called *khonfud*, "hedgehog," a roller studded with iron spikes. All digging and weeding is done with a wooden hoe (*migrafa*) or an iron hoe (*fas*, *turya*), an instrument which corresponds to both spade and pick, and is wielded with unexpected effect by the fellâḥîn. Sowing is done by the hand, the seed being placed in a basket slung from the left shoulder of the sower, who scatters it broadcast with his right hand; it is then sometimes pressed in with a roller, or trodden in by oxen, or rubbed in with a wooden rake in the soft mud. Wheat is cut down close to the ground with a sickle, but barley and dura are plucked up by the roots. The threshing-floor is a level area near the harvested field, in the centre of which the sheaves are heaped; they are then scattered over the surrounding space, and the threshing process is performed by a machine called a *nôreg*, a wooden frame with three cross-bars or axletrees, to which are attached small iron wheels or thin circular plates, four each to the foremost and hindmost axle, and three to the centre one. On the framework is fixed a chair, in which sits the driver, whose weight gives additional effect to the machine, which is drawn by two oxen or some other animals, round and round the central heap, the sharp wheels not only bruising out the corn, but at the same time breaking up the straw. The winnowing is done, first by throwing the mixed grain and straw about in the wind, and then passing the grain through a sieve.

Agricultural Roads. The effects of the inundation on the roads and paths of the country have already been described (p. [27]). The work of maintaining the dike causeways and of forming the paths across the cultivated lands when the water has subsided is naturally entirely bound up with that of irrigation. The latter vary from year to year owing to the varying hardness of the mud here or there and the arrangements of the farmers. During the period of the formation of the paths disputes often arise between would-be wayfarers and peasants who object to a path being formed here or there; but the paths have to exist in certain generally recognised directions, and in case of any dispute with the fellâḥîn, who sometimes seek to obstruct passage altogether, a written complaint should be addressed to the local *Mamur*, who will speedily issue an order to the *omdeh* of the village concerned to see the requisite paths made without further discussion. The dike causeways (*gisr*) are of course permanent, as they either serve to divide the flood-areas (*ḥôds*, p. [61]) from one another, or form part of the embankment of a canal or railway. In the Delta and part of Middle Egypt a considerable impetus has been given to the making of agricultural roads. This reform is due to Riaz Pasha. Until 1889 it would

have been impossible to take a cartload of agricultural produce from any one centre of population to another in Middle Egypt and the Delta. Comparatively few of the canals were adapted for boats, and the one means of transporting cotton to the railway stations or to the river was by camels, which, however well adapted for carrying burdens on the firm sand of the desert, are not suitable for the rich alluvial soil and the sloppy fields of the Nile valley. This is all being changed. The people have willingly accepted a tax never exceeding P.T.6 or P.T.7 per feddân, and, with the fund thus raised, a whole network of serviceable roads is being formed sufficiently adapted for this dry climate.

The light railways of the Delta and the Fayyûm, and the "sugar railways" of Middle and Upper Egypt, already described (p. [10]), are primarily designed for the transport of agricultural produce. Their embankments, like those of the State Railway, are regularly used as causeways also.

The railway embankments are of course maintained by the companies or the State, as the case may be; the ordinary *gisrs* by the local authorities, who employ gangs of labourers at regular wages when necessary for this purpose and for that of keeping up the embankments of the irrigation-canals.

The Corvée.—Previous to 1885 the whole of the earthwork in the clearance and repairs of canals and embankments was effected by the forced, unpaid, unfed labour of the peasantry. In 1884 this labour amounted to 85,000 men working for 160 days. It was said that this was quite a necessary state of things, that it would be impossible to maintain the irrigation-works otherwise, and that the Egyptian peasant, unlike that of any other country, would not work for wages, and must be forced. It was estimated that to redeem this *corvée* and to pay for all this labour would cost £400,000 a year. Nubar Pasha, in the face of the greatest financial difficulty and opposition, managed to give an annual grant of £250,000 for this object. Riaz Pasha, at the end of 1889, found means of granting the remaining £150,000, and in 1890, for the first time perhaps in all history, there was no *corvée* in Egypt. Its abolition has been one of the greatest boons conferred on Egypt since the British occupation.

VII. GEOLOGY.

It is not in the valley of the Nile, and the desert hills immediately beyond it, that the parts of Egypt most interesting to the geologist lie, but even here the vertical cliffs bare of all vegetation and seamed by ravines afford many instructive lessons in the erosive action of the wind and sun, in a country where rain now plays a comparatively small part in carving out the relief of the country.

Commencing with the older deposits, there is a very large area covered by crystalline rocks of various types, which commences on the western shore of the Gulf of Suez immediately S. of Dêr Mar Bôlos, and runs southwards as a narrow belt as far as Kuṣêr, including the celebrated porphyry quarries of Jebel Dukhân. Kuṣêr, the Wâdi Hamamât, and neighbouring valleys have been eroded in these same

crystalline rocks, whence the Egyptians from the earliest times obtained their finest materials for statues, sarcophagi, &c. They continue also S. of Kuṣêr, forming the range of hills of some considerable height which line the Red Sea shore, and, extending westward, cover a large area of the Nubian desert, reaching the Nile at Aswân, at Kalâbsha, and at a short distance S. of Wâdi Halfa, forming the First and Second Cataracts. West of the Nile, they do not occur except at two very small exposures, at the S. end of the Kharga Oasis, and between Dungul Wells and the village of Tomas. The red granite of Aswân (Syênê), called *mat* by the ancient Egyptians, and extensively used by them at all periods, is the true syenite; the so-called "syenite" of modern mineralogists is a different granite. The black colour of the granite rocks at Aswân is due to a deposit the true cause of which has not been ascertained.

These crystalline rocks are overlaid by the Nubian sandstone, which covers an immense tract of country as far N. as about lat. 25°. This sandstone in its better varieties forms an excellent building stone, and was exclusively used for this over the area in which it occurs, while the quarries at Silsila have furnished immense quantities of stone for the builders of the temples of Thebes, and elsewhere. The sandstone country is different of aspect both to the boulder-strewn chaos at Aswân and the limestone Thebaïd, with its stately mountains. The valley hills are low and half buried in streams of golden sand, which pour down over them from the desert to the river. Here and there, as at Mahamid, south of Esna, extraordinary weathered boulders, pinnacles, and rocking stones are seen.

From Esna northwards the Nile runs through the valley which it has cut through the immense plateau of tertiary "nummulitic" limestone which extended from the Gulf of Suez to the Western Oases. This white limestone, easy to quarry and work, furnished the most usual material for the Egyptian sculptors, who could obtain upon it the wonderful effects of relief-carving which we admire at Abydos or Dêr el-Bâḥari. The Upper Egyptian white limestone, the "beautiful white stone of Anu," is, when fresh cut, as white as chalk, but, with time, takes on a gradually deepening orange hue, the colour of the cliffs themselves, resembling the golden bloom of the Pentelic marble of the Athenian temples. The hills at Thebes show generally at their bases a stratum of *ṭafl*, an argillaceous shale of greenish hue, apt to disintegrate easily, and dangerous to work; most of the tombs had, however, to be excavated in this bad rock. Above this comes limestone solid, but with a large proportion of flint nodules, which again are apt to cause disintegration. The result is that the upper third of a Theban hill is usually a slope of disintegrated rocks and stones, tiring and, at times, dangerous to climb. Deep ravines (*wâdis*) score the hill-plateau in all directions, bounded by cliffs from 200 to 400 feet in height, above which rise the disintegrated rock-covered slopes to the hill-summits, some 1400 ft. above the Nile. The outlying hills, which appear so solid a wall from the plain, are in reality peninsulas and islands of rock, worn out and down by erosion from the plateau surface; their summits are either knife-edges or small tables of harder rock which has resisted disintegration. Further into the desert the table-summits grow more and more continuous and the wâdis become fewer, till the more or less level desert plateau is reached. In front of the higher cliffs and hill-

peninsulas, and between them and the plain, are often low subsidiary plateaux, equally scored and seamed with small wâdis. The whole is one of the finest and most interesting examples of erosion in the world. Falls of rock into the wâdis are not uncommon, especially after one of the heavy rainstorms that usually visit the Thebaid every three years or so; larger landslips occur from time to time (the traces of one, which happened a century or two ago, judging from the colour of the newly-exposed cliff-face, may be seen in the Western valley at Thebes), and such great catastrophes as that which caused the whole hill of Shêkh Abd-el-Kûrna to break away from the cliffs of Dêr el-Bâhari and slide forward in the direction of the river, have evidently taken place in the course of the ages. The space of lower desert between the Temple of Kûrna and the hills is a diluvial deposit composed of débris washed down by the old streams of the Wadîyên (the valleys of the Tombs of the Kings) from the hilltops. It belongs to an age corresponding to the First Interglacial or Mosbach period of Europe; in it are found palæolithic implements of the types of Chelles, St. Acheul, and Le Moustier, of the same kind as those found lying on the surface of the hill plateaux above. Palæolithic implements also occur lying on the surface of the desert plateaux in other parts of Egypt. It has been supposed that the palæolithic people lived on the plateaux, which were then clothed with forests, the climatic conditions being different from those of to-day, and the rainfall being constant, causing the water erosion which has washed out the lateral wâdis of the Nile valley. But, if this were so, it would be difficult to imagine that palæolithic implements could now be found, as they are, lying in the desert around the flint factories where they were made, when all trace of the forests and the earth in which they grew, and on which the palæoliths must originally have lain, has absolutely disappeared. There is, in fact, no real proof that the climatic conditions of the Nile valley in the Palæolithic age differed materially from those of to-day; the desert was desert then as it is now, and the palæolithic men went up on foot to make their flint weapons. A greater frequency of heavy rainstorms would be sufficient to account for the amount of erosion which has taken place since Quaternary times, and which caused the formation of the débris-gravel beds of Kurna.

From Thebes to Cairo the quality of the limestone does not vary very widely, but higher beds come in as we go northwards in consequence of the general northerly dip of the series, while between Asyût and Cairo the Nile valley fault seems to have determined the line of the river. At Cairo a magnificent section of these rocks is to be seen in the Mokattam quarries to the E. of the city, and numerous fossils (chiefly "nummulites") can be obtained from the workmen. The Mokattam limestone is much greyer than that of Thebes in colour, and it does not disintegrate so easily.

N. of Cairo newer formations come in which, on the S. side of the Cairo-Ismailîya-Suez Railway, and especially at Jebel Geneffe, contain large numbers of Miocene fossils; but the greater part of this area is occupied by a sandstone containing in some places many fossil trees, especially in the "petrified forest" E. of Mokattam and at Kôm el-Khashab, about 10 m. W. of the Pyramids. This fossil wood occurs in a completely silicified state, and in good specimens the most minute microscopic structures are preserved; some parts of the desert are

covered with pieces of a few ounces' weight up to trunks 60 ft. long and 3 ft. in diameter.

The more recent deposits of the shelly limestone at Moks, the raised sea-beach so clearly visible at Cairo on the W. side of the Mokattam Hills, and on the edge of the plateau of the Pyramids of Giza, may also be noticed; while about 2 m. S. of the Pyramids is a late marine deposit whence the Arabs obtain the large Echinoderms (*Clypeaster ægyptiacus*), which they offer for sale to visitors. The Quaternary débris-deposit at Kurna has been noted above.

Those who make an expedition of any length in the desert will see on the finest scale the result of wind and sand action, and of the great variations of temperature which occur there. Among the most remarkable features of the Libyan desert are those lines of drift sand heaped up by the wind into hills having a breadth of from ½ m. to 5 or 6 m., but which extend almost uninterruptedly for three, four, and even five days' march. To the W. and S.W. of the Dakhla Oasis they cover an immense area, which is absolutely impassable in consequence. In the Eastern desert they are of very small dimensions.

The Oases have always been considered as one of the greatest wonders of Egypt, occurring as they do in the midst of the arid desert plateau, but being abundantly watered by numerous springs, and producing luxuriant vegetation. These Oases are not walled-in depressions in the valley plateau, but rather deep indentations cut back into the plateau from its southern edge. The springs yield a constant supply of fresh water, often slightly chalybeate, and usually of a temperature somewhat higher than the mean temperature of the air, so that the pools may be seen steaming on winter mornings. There seems now to be no doubt that these springs are truly artesian, drawing the water-supply from a rainfall far to the S., since, when borings are made and the rock—a white sandstone usually, which covers the water-bearing strata—is broken, the water rises in the bore with considerable violence and overflows at the surface; in fact many of the Oases springs are on the top of low mounds, the result of drifted sand, and vegetable and animal accumulations. The depth at which the water is reached varies considerably with the spot selected: in Kharga 200 to 400 ft., in Dakhla 120 to 300 ft., and in Bahariya 90 to 120 ft., are said to be the usual depths.

The large number of salt pools and marshes which render the Oases so unhealthy at some periods of the year are caused by the overflow of these springs, which, being allowed to flow away unregulated, take up salt from the cretaceous beds which form the floor of the Oases, and considerable tracts are ruined by them.

VIII.—GOVERNMENT, EDUCATION, AND REVENUE.

1. Government.

Egypt is nominally a Viceroyalty, under the suzerainty of the Porte. Its relations with Turkey were regulated by the treaties of 1840 and 1841, in which latter year the government of Egypt was declared by a special firman to be hereditary in the family of Mohammed Ali. This concession was further extended in 1866, when by another firman the succession was allowed to pass from father to son, instead of, as is the

usual Mohammedan custom, to the eldest member of the family. In 1867 another firman was issued, conferring on the ruler of Egypt the title of Khedive, or more properly *Khidewi*, a Persian title, of which it is difficult to determine the exact signification and value, but at any rate it marked an increase of rank and independence. In 1879 the Sultan removed Ismail from the viceroyalty, and replaced him by his eldest son Mohammed Tewfik, to whom he sent a firman, dated August 1879, confirming the privileges granted to previous Viceroys. The annual tribute to Turkey was fixed at £678,400. It now amounts to £685,041, which is remitted to England direct for the payment of the Turkish Bondholders.

Actually, Egypt is controlled and administered by Great Britain. To all intents and purposes it is a protected territory of the British Empire, but nominally it still remains "a province of the Ottoman Empire in the military occupation of Great Britain." The British military force numbers about 3,500 men.

Since the occupation of Egypt by England, the power of the Khedive has been greatly curtailed; and although the British Imperial Government rarely interferes in the internal government of the country, questions of international importance are referred to London through the British Consul-General, who makes a yearly report to the Secretary of State for Foreign Affairs on the Finances, Administration, and Condition of Egypt and the Sudan, which is issued as a Blue Book, and is always most interesting and instructive reading. The native officials throughout are inspected, checked, and, when necessary, controlled by British advisers and inspectors.

The Khedive is assisted in the government of the country by a Council of Ministers appointed by himself, subject to the approval of the British Imperial Government, conveyed through the Consul-General. The Council consists of the Ministers of Foreign Affairs, Justice, Interior, War, Finance, Public Works, and Public Instruction. There are also English advisers, viz., Sir Vincent Corbett for Finance; Mr. Machell, Interior; Mr. Mollwraith, Justice; Sir Wm. Garstin, C.C.M.G., Public Works. The British Agent and Consul-General, Sir Eldon Gorst, K.C.B., acts as adviser-in-chief to H.H. the Khedive and his Ministers, and as the intermediary between them and the Government of His Majesty the King.

The Native Legislative Council, composed of 30 members, partly elected by the Communes and partly nominated by the Government, has a consultative voice with regard to all laws promulgated and the annual budgets, though Government is not bound to accept their recommendations. These recommendations are often marked by sound good sense.

The country is divided into provinces, each under a governor, called a Mûdir, which again are subdivided into districts, called Markaz, each under its Mamûr, and every village in these districts has its chief, formerly styled Shêkh-el-Beled, but now Omdeh. Certain towns—Alexandria, Cairo, Suez, Port Said, Damietta, and El-Arish—have their own system of government, independent of the provinces in which they are situated (see p. [23]); Alexandria has a Municipal Council composed of Europeans and natives, and similar Councils have been instituted in several large towns of both Upper and Lower Egypt, as, *e.g.*, at Helwân and Medinet el-Fayyûm.

In the **Department of the Interior** great reform has been effected since the appointment of a British adviser to the Ministry in October 1894. The point of departure was the practical recognition of the powers and influence of the Omdehs or Headmen of each village, and measures are taken to ensure their good behaviour.

The Mûdirs, or Governors of Provinces, with the Mamûrs el-Markaz, or Governors of Districts, also come under British control, and are responsible for the maintenance of public security.

British Inspectors visit the provinces and report upon the manner in which the Mûdirs, police, and other local officials perform their duties.

Army.—Since the English occupation, the Egyptian army has been completely remodelled by Gen. Sir Evelyn Wood, V.C., G.C.B., and its condition and quality have been greatly improved under his successors, Sir Francis (now Lord) Grenfell, Major-Gen. Sir Herbert (now Lord) Kitchener, K.C.B., K.C.M.G., and the present Sirdar, Major-Gen. Sir Francis Wingate, K.C.B.

It consists of over 15,000 men, including cavalry, artillery, and a camel corps 600 strong. The infantry comprises 16 battalions, 5 of which are Sudanese. All the superior officers and a large proportion of the juniors are British, numbering about 80 in all. As in all countries except England and the United States, the army is based upon the system of universal military service; all between the ages of 19 and 23 being called up for service, but exemption can be had upon payment of £E.20. The term of service is 6 years, after which the men are liable to serve for 5 years in the police before passing into the reserve. The uniforms of the army are, generally speaking, of British cut, though the undress jacket of the officers, with its aiguillettes crossing from shoulder to shoulder, is rather of Italian type, and the actual colours of the ordinary infantry uniform—dark blue tunic with white facings and light blue trousers—are those of the American infantry, and are probably a relic of the old days of American control of the army in Ismail's time. The artillery uniform is indistinguishable from the British, except for the tarbûsh. The rank marks are on the British system—arm chevrons for non-commissioned officers, stars and crowns on the shoulder straps for commissioned officers. The universal head-dress is a red tarbûsh, except in the case of black regiments, which have a khaki tarbûsh with a red number-patch at the side, and a red hackle. Khaki is worn always by these regiments, and by all branches of the army on service.

The Egyptian **Police** was entirely reorganised by the late Valentine Baker Pasha, and the superior officers are British. In 1895 the Police were placed under the Mûdirs, who are checked by British Inspectors. Except for the tarbûsh, the winter uniform resembles the British in cut, but is dark green in colour. In summer a white uniform is worn. The blue and white London policeman's "duty band" is carried.

The **Coastguard** patrols the desert on either side of the Nile as well as the coast: its chief duty is to prevent the smuggling and illicit manufacture of tobacco. (Salt is no longer a Government monopoly.)

The Egyptian **Navy**, being unnecessary since the British occupation, has ceased to exist; the sailors wearing the British naval uniform, but with a red tarbûsh, seen at the ports, are Suez canal or harbour-service men. A few small customs-cruisers are maintained, and the

Khedive has a yacht, the *Mahrussa*. Egyptian ships fought at Navarino in 1827, and in the Black Sea against the Russians in the Crimean War.

The Administration of Justice in the mixed tribunals has been already referred to (p. [7]). There are two courts: one of First Instance sitting at Alexandria, Cairo, and Mansûra, and one of Appeal at Alexandria, whose decisions are final. The judges number 32 Europeans of 12 different nationalities, 3 Americans, recommended by their respective Governments and appointed by the Khedive, and 23 natives.

Cases are decided by a bench of 3 Europeans with 2 native judges in the Court of First Instance, and 5 Europeans with 3 natives in the Court of Appeal. Civil and commercial cases between natives and foreigners, and between foreigners of different nationalties, are tried by these courts, and the Khedive and Government are amenable to their jurisdiction without appeal. The system of law administered is based on the Code Napoléon. The courts having been instituted by international treaty, the assent of all the European Powers and of the United States, as well as of Egypt, is required every five years for their continuance.

Civil and criminal cases in which natives are concerned are tried by the Native Tribunals, which are established throughout the entire country and are doing good work, since the adoption of Sir John Scott's scheme of judicial reform in 1891. Excepting 4 Englishmen, who sit in the Cairo Appeal Court, and 6 other Europeans, the judges are all natives. The language used is Arabic, and the Code is based to some extent upon the Code Napoléon.

There is also the Kadi's Court (*Mehkema Shari'a*), which deals with questions of inheritance, marriage, charitable or religious bequests, &c., in accordance with the precepts of the Kurân.

2. Education.

Education has made considerable progress in Egypt during the last few years, and is continually improving as regards both the number of schools and the methods of teaching. Mohammed Ali founded schools, but they were neglected by his immediate successors. Under Ismail Pasha, however, a new system of public education was adopted and partly applied. This system has been notably improved by the creation of training colleges for teachers, several of which are now working with the view of giving a special training to teachers preparing themselves for the Arabic, English, and French classes respectively. In 1901 £E.178,000 was spent on schools. With this sum nine colleges and forty schools were maintained.

The Government schools are divided into primary schools, secondary schools, and colleges or higher professional schools (Law, Medicine, Engineering, and Teaching). There is also a technical school at Bûlak. The military school is under the supervision of the War Department. The Christian, native, and foreign communities have numerous private schools (primary and secondary). In addition to these institutions, in 1901 87 village schools (*Kuttabs*) were under Government control, with 760 teachers and 11,991 students, and there is a great number of still more elementary native schools, in which only the Kurân and reading and writing are taught. In 1892 there were

8643 of these very elementary schools, with 183,155 pupils and 11,938 teachers. To the mosque El-Azhar in Cairo is attached a Mussulman University, founded nearly 1000 years ago, in which the main subjects of instruction are Mohammedan theology, Mohammedan law, and the Arabic language and literature. 11,763 students and 337 professors were in attendance in 1892 at this renowned University and several similar establishments attached to mosques in the provinces; but it is to be observed that the subjects taught and methods of teaching have not changed since the Middle Ages, the "University" is therefore of no value whatever from the educational point of view, and in reality serves merely as a rallying point of all the forces of obscurantism, ignorance, and fanaticism in the Mohammedan world. Unhappily there seems as yet no prospect of reforming it without stirring up a storm of religious opposition.

In Egypt, as in other Oriental countries, female education is in a very backward state. Some progress, however, has been made during the past year, owing to the untiring efforts of Artin Yacoub Pasha. A primary school of the higher grade for girls was opened in Cairo in October 1895, with an Englishwoman for its head-mistress. In April 1896 there were already 59 day pupils.

3. Revenue.

The **Revenue** of Egypt in 1904 was the largest ever collected, viz. £E.13,906,152, and the expenditure having been £E.12,700,332, there remained the surplus of £E.1,205,820. Before 1904 only a part of this surplus was at the disposal of Government, which, owing to restrictions imposed by the European Powers, was not allowed to exceed a fixed sum for administrative expenditure, and the remainder was paid to the Caisse de la Dette Publique. This arrangement is now modified by the Anglo-French Agreement of 1904. Under the new arrangement the whole of the land tax, except that derived from the province of Kena, is pledged to the service of the debt. The amount of the tax is estimated at £E.4,200,000 *per annum*, and the total Debt charge, including the administrative expenditure of the Caisse de la Dette, amounts to about £E.3,600,000. The annual surplus from the land tax, over and above what is necessary for the service of the debt, is paid to the Egyptian treasury. Thus the Egyptian Government has acquired a freedom with regard to its own expenditure which it has not known since the days of Ismail. Debt to the extent of £St.911,580 was paid off during the year, and on Dec. 31, 1904, the outstanding capital of the debt amounted to £101,275,340, £92,358,060 being in the hands of the public.

The Caisse was created by the European Powers in 1876, in order to protect the interests of the bondholders. The cause which brought Egypt to the verge of bankruptcy was the general extravagance of the Khedive Ismail, by whom most of the public debt was contracted. Although much of his expenditure was for useful works, including the Suez Canal, it was accomplished by means of loans upon ruinous terms, and his arbitrary exactions obliged many natives to abandon their lands, which they could not afford to cultivate.

Since the English occupation the amount of annual taxation has been reduced by over £E.1,900,000; arrears to the extent of £1,000,000

have been remitted; the price of salt reduced by 40 per cent., and postal and telegraph rates reduced by 50 per cent. A large mass of important remunerative public work, chiefly in connection with irrigation, has been effected, and the value of land has quadrupled. The length of State railway lines now working is over 1500 miles; extensions are in progress. In 1908 the State railways carried about 15,000,000 people and 3,000,000 tons of goods, as against 2,800,000 people and 1,200,000 tons of goods in 1883; in twenty years the receipts have risen from £E.1,200,000 to £E.2,250,000.

The Government monopolies of *tombak* (prepared tobacco for smoking in narghiléhs) and salt yielded respectively £E.57,000 and £E.182,000 to the revenue. The salt and soda monopoly was farmed out to a company, a royalty of P.T.340 per ton being paid to the Government. This monopoly is now (1906) abolished.

IX. INDUSTRY AND COMMERCE.

Industry.—The bulk of the population is, as has been already shown, engaged in agricultural pursuits. Of late the cultivation of cotton and sugar-cane and the establishment of crushing mills, also of refineries, have greatly extended, and are still progressing.

The Daira Sanieh Administration owns a considerable number of sugar mills situated in Upper Egypt, and the cane is grown on their own lands, which they lease to native tenants.

Cotton ginning mills in various towns and villages, and cotton presses in Alexandria, give employment to a large number of Europeans and natives.

Another recently-introduced industry is the manufacture of paper, which is, however, confined to one establishment at Búlak, near Cairo. Very good kinds of paper are made there from maize, straw, and *halfa* grass. A Government printing office exists at Búlak, which produces very creditable work, and there are numerous others at Cairo and Alexandria belonging to both natives and Europeans. Many European newspapers, in English, French, Italian, and Greek languages, and a considerable number of native ones in Arabic, are published.

Large quantities of natron and salt are found in different parts of the valley of the Nile, and their extraction from the soil gives employment to a considerable number of people.

One of the oldest industries in Egypt is artificial egg-hatching. It is principally carried on by Copts. There are said to be in all more than 600 ovens, called *mamal el ferákh* or *farrág*, in the country; and the production of chickens by this process is reckoned at some ten millions.

Among other native industries may be mentioned the manufacture of silk and cotton stuffs, dyeing, the distillation of scents and essences, pottery-making, gold and silver embroidery work, jewellery, &c. A number of articles are made out of the trunk, branches, and leaves of the palm-tree, such as seats, bed-frames, chests, baskets, mats, brooms, and ropes.

Commerce.—The commerce of Egypt is very considerable. In 1904 the principal exports were cotton, cotton-seed, sugar, beans, wheat, Indian corn, and cigarettes. In 1904 the value of exports was £E.20,811,000, and of imports, exclusive of tobacco, £E.19,889,000.

58·6 per cent. of the exports went to Great Britain, and 89 per cent. of the imports came from Great Britain and her colonies. The Customs revenue, including the tobacco duties, amounted to £E.3,216,000. Tobacco yielded a net revenue of £E.1,420,000. Most of the tobacco comes from Turkey and Greece. Its cultivation is forbidden in Egypt for the sake of the customs-revenue from imported leaf. The weight of tobacco re-exported in the form of cigarettes amounted to 620,500 kilogrammes.

The principal imports were cotton goods and other clothing materials, coal, timber, wines and spirits, coffee, tobacco, and machinery; total value in 1904 £E.20,559,588.

X. HISTORY.

1. Sources of Ancient History.

The materials for a knowledge of the history and the manners and customs of the Old Egyptians, have been almost entirely derived from two sources. Their public annals are written on the walls of the temples, their private history on the walls of the tombs. And from temple or tomb have also come most of the objects in the different museums, which help to throw much light on this subject.

The *Tablet of Abydos*, of which there are two copies—a mutilated one in the British Museum, found in the Temple of Ramses II. at Abydos, and a perfectly complete one, found in 1865 on a wall of the Temple of Seti I. at that place, and still remaining there—serves as an excellent guide towards the chronological arrangement of a certain number of the kings of Egypt. It contains the names of 76 kings, a comparison of whose names with the lists of Manetho has much helped towards the work of reconstructing portions of Egyptian history.

Of the same character are the *Tablet of Sakkâra*, containing the names of 55 kings; the *Hall of Ancestors*, a small chamber at Karnak, on whose walls was a tablet, now in Paris, containing the names of 60 kings; and the *Papyrus of Turin*, containing also what was once by far the most complete list of kings, but so mutilated that it can never be fully deciphered.

The first who attempted to write a history of Egypt was Manetho, an Egyptian priest who lived in the reign of Ptolemy Philadelphos, *circ.* 268 B.C. His history was written in Greek, and contained a list of the kings who had reigned in Egypt from the earliest times to the conquest of Alexander. The history is lost; but the lists are preserved in the Chronology of George Synkellos, a Byzantine monk who lived at the beginning of the 9th century. He had collected them, not from the original work, which had long been lost, but from copies made by Julius Africanus in the 3rd century, and Eusebius in the 4th. To what extent credence can be given to these lists, which, supposing them originally correct, had probably been altered and manipulated by the Christian writers above mentioned, is a point much disputed by modern Egyptologists. Many are now disposed to consider that recent discoveries have rather confirmed their title to be looked upon as, to a certain extent, trustworthy guides.

What the classic historians have to say about Egypt may be read in the 2nd book of Herodotus, the 1st book of Diodorus, the 17th book

of Strabo, and the treatise 'de Iside et Osiride' of Plutarch. Their accounts are, however, at the best second-hand traditions, which have served rather to confuse and falsify the history of Egypt, and to mix up with it a number of tales and fables.

The only certain sources of Egyptian history are the monuments, which are now rapidly yielding up the wealth of their written records to the scholars of England, France, and Germany who have made Egyptology their special study.

2. General Sketch.

Egyptian history consists of a series of cycles. From the beginning until now we have a constant repetition of the same class of events. The cycle commences with a native monarchy, ruling despotically but peacefully; wealth and power, perhaps attack from without, lead to foreign wars; a strange race, encouraged by internal discord, conquers the country, and a long period of decadence ensues. Then comes a revival, which lasts perhaps during the reign of only one family, perhaps for three or four; followed by foreign wars, conquest, decline, and subjection as before. During these periods of misfortune the arts have been neglected, history has remained unwritten, and it is often impossible even to approximate to the time which elapsed before the next revival took place.

The successive cycles of Egyptian history were as follows: (1) The "prehistoric" period, before the establishment of the monarchy. (2) The Old Kingdom, *i.e.* the first monarchy down to the end of the VI. Dynasty. (3) A revival under the later kings of the XI. Dynasty, and under the XII., seems to have ended with the first kings of the XIII. (4) A second revival under Aahmes, about the year 1700 B.C., lasted during the reigns of the XVIII. and two following dynasties, and was followed, about 1000 B.C., by a long succession of foreign invasions, culminating in the conquest by the Persians. (5) The prosperous reigns of the early Ptolemies (322-165 B.C.) brought wealth back to Egypt; but after about 150 years the power of the dynasty declined, and in 30 B.C. Egypt became a Roman province. (6) A period of comparative prosperity returned under the Roman emperors from Nero (54 A.D.) to Theodosius (379 A.D.), after which misgovernment reduced the country once more to insignificance. (7) The early Mohammedan conquerors brought in a flourishing state, and, in spite of constant contests for power among the rulers, Egypt became once more a centre of the arts and sciences. This era closed with the conquest of the country by the Turks (A.D. 1517), since which time Egypt has been a Turkish Pashalik. Mohammed Ali, who was appointed Pasha in 1805, after the temporary occupation by the French, re-established the independence of Egypt to all intents and purposes, and his descendant Ismail thought he had re-established her prosperity when he made her one of the "European family" of states. But cycle (8) did not really begin till the final consummation and establishment of British control, which now assures a period of progress and well-being to Egypt which can never have been equalled in the days of the most powerful Pharaohs, and will last as long as the British power endures.

First Period: Prehistoric.—Egypt appears to have been inhabited

during the Palæolithic period. Large numbers of flint implements of this age, similar to the Drift implements of Northern Europe, have been found on the desert surface in the Thebaïd, in the Wâdi esh-Shêkh east of Maghagha, on the skirts of the Fayyûm, and in other places. General Pitt-Rivers has also noted palæolithic flints from a gravel deposit near Ḳurna. The users of these flints probably lived on the hill-slopes when the Nile valley was a morass, and gradually descended to the lower levels (see p. [65]).

During the Neolithic age we find Egypt inhabited by a comparatively numerous population, who have left indubitable traces of their presence in their burying-grounds at Nakâda and Tukh in the Thebaïd, Nag' ed-Dêr, opposite Girga, Kawâmil, Gebelên, and other places. The graves are usually mere scooped-out holes in the desert surface near the cultivation. The bodies were buried in a cramped position, the knees up to the chin. With the dead were buried pottery, flint knives, and other objects. The pottery is of characteristic forms; colours black and red, red designs on buff, &c. The designs are usually of small Nile boats with banners, men and women, ostriches, &c. These people bore the same relation to the ancient Egyptians that the ancient Britons do to us. At an unknown period Egypt seems to have been invaded by another race of proto-Semitic affinities, probably coming from Arabia, who possibly brought with them a bronze age culture derived from that of the Sumerians of Babylonia. These people mixing with the native Egyptians, probably an autochthonous Nilotic race, constituted the Egyptian people of history, and probably laid the foundations of the ancient Egyptian state. The hieroglyphic writing was perhaps introduced by them, though this is doubtful. The Egyptian sun-worship (Râ) and sky-worship (Horus) were possibly brought in by them also. The animal cults and the veneration for the dead are probably indigenous.

Second Period: the Early Monarchy.—The ancient political division of Egypt into Nomes, each known by the name of a sacred animal, was probably of indigenous origin. The higher organisation of the kingdom does not seem to have been evolved until after the conquest of Egypt by the intruding race from the East. Originally there were certainly two kingdoms of the North and the South, with their seats at Buto (Tell Fera'în) and Hierakonpolis (Kom el-Aḥmar, opposite El-Kab) respectively. The union of these two kingdoms is traditionally assigned to a king named Mena. His name occurs at the head of the lists of kings which have been found in various places (Abydos, Karnak, Turin papyrus, &c.) He is believed to have sprung from an ancient line of local monarchs seated at This or Thinis, a town adjoining Abydos, the place of the burial of the mythical Osiris. According to tradition seven kings of the same dynasty followed him on the throne of Memphis, a city near the S. point of the Delta, which he founded. The fourth, Uenephes or Ata, is said to have been the first to build pyramids. The II. Dynasty consisted traditionally of nine kings. The second, Ka-Kau, is said to have appointed the worship of the bull Apis at Memphis, the bull Mnevis at Heliopolis, and the goat Mendes. So far tradition. As a matter of fact, Mena is probably a combination of two or three kings whose names are known to us from contemporary monuments, found in the excavations made of late years in the burying-places of the early kings at Abydos and Nakâda.

The primeval monarchs Ahā, Narmer, and "the Scorpion," are all three probably the originals of the legendary Mena, who is said to have founded Memphis. They probably warred against the North, and for the first time established the Southern power there. Thus they unified Egypt for the first time. Neither Âta nor Ka-Kau are known to us as such from the contemporary monuments, but other kings whose names figure in legend, but were not considered worthy of much notice otherwise, are known, such as Somti Den (Manetho's *Usaphais*) and Merpeba (*Merbap* of the lists, Man. *Miebis*), possibly the first renowned monarch of all Egypt. One of the lists begins with him and not with Mena. A king unknown to fame till the recent discoveries, but apparently a great warrior, was Khâsekhem ("Power appears") who reconquered the North and changed his name to Khâsekhemui ("Two Powers appear"). Somerkhat left a monument in the Sinaitic peninsula, as also did Tjeser of the III. Dynasty, in whose reign a seven years' famine took place. Send and Perabsen of the II. are mentioned on a IV. Dynasty monument, of which portions are preserved in the Ashmolean, British, and Cairo Museums. The Oxford fragment was one of the first Egyptian antiquities brought to England, having been acquired in the 17th century. With Sneferu, last king of the III. Dynasty, the traditions of the lists for the first time square with the true history of the royal succession as disclosed by the contemporary monuments. The pyramid of Mêdûm is his burial-place. The tombs at Mêdûm, contemporary with his reign, have yielded some of the finest statues of the Cairo Museum, notably those of Raḥetep and his wife Neferet. The pyramid builders of Giza were Khufu (Cheops), Khaf-Ra (Khephren), and Men-kau-Ra (Mykerinos), of the IV. Dynasty. Khufu, the builder of the Great Pyramid, is also mentioned at Sinai. The Cairo Museum contains statues of Khaf-Ra and Men-kau-Ra, some of which were found in the so-called granite temple, near the Sphinx, a work of the XII. Dynasty. The V. Dynasty was probably of Heliopolitan origin. At Sinai, in the Wâdi Maghâra, there are records of Sahu-Ra, the second king of the dynasty, and of several of his successors, who conquered the natives and sent commissioners to look after the mines of copper and malachite. Thi, whose tomb at Sakḳâra is well known, lived under the later kings of the dynasty, and the last Pharaoh, Unas, was buried in the pyramid north-west of the village of Sakḳâra, which was opened by Professor Maspero in 1881. The pyramids of the kings of the VI. Dynasty, opened by Professor Maspero at the same time, are in the immediate vicinity; that of Teta, the first king of the dynasty, east of the pyramid of Unas, and those of Pepi I. (Meri-Ra), Pepi II. (Nefer-ka-Ra), and Mer-n-Ra (Mehti-em-saf II.), to the south of it. Monuments of this age are to be found in all parts of Egypt, as far south as Aswân, and we hear of distant expeditions being sent to explore the regions of the Sudan. Una, one of the great officials of Pepi I., has described in a *stela*, now at Giza, the war carried on against the Asiatics east of Egypt by means of negro troops levied between the two Cataracts, as well as the transport of a granite sarcophagus and other stone for the pyramid of the king.

The end of the VI. Dynasty marks also the end of the Old Empire. It was followed by a period of decline. The authority of the Pharaohs was usurped by a feudal aristocracy who absorbed the landed

property as well as the civil and military power of the country. They owned a nominal obedience to the kings of the VII. and following Dynasties, but in their own districts acted like independent princes. A few names only have been preserved of the VII. and VIII. and IX. Dynasties, and we may gather from a fragment of the Turin papyrus that most of the reigns were short. When at length the old line of Memphite kings was destroyed by their rebellious vassals, a new dynasty, the IX., was founded by the feudal prince of Herakleopolis, the modern Aḥnasyet el-Medîna. This was Kheti I. Mer-ab-Ra, the Akhthoes of Manetho, whose name has been found at the Cataract, and who is said in a papyrus to have carried on war with the desert-tribes east of Egypt. The X. Dynasty was also Herakleopolite, and some of the tombs at Asyût belong to the princes who lived under it. In one of them (that of Tef-ab) an inscription describes the victory gained by the Pharaoh over the rebellious nomes of the south, who had combined against him from Elephantinê to Kau. In another tomb (that of Kheti II., the son of Tef-ab) we are told that the king Meri-ka-Ra, after being driven from his capital by an insurrection, was restored to it by the feudal lord of Asyût. Meanwhile the power of the princes of Thebes and Hermonthis had been steadily rising, and one of them, Mentu-hotep I., finally overthrew the Herakleopolite Dynasty, and established the XI. Dynasty, with his capital at Thebes.

Third Period: the Middle Empire.—Under the Antefs and Mentu-hetops of the XI. Dynasty the power of Egypt revived and the "Middle Empire" commenced. Their names are found as far south as Wâdi Halfa, as well as at the mines of Hamamât. The greatest of them, Mentu-hetep Neb-hapet-Râ, erected at Thebes the only temple of the Middle Empire which still exists, his funerary chapel at Dêr el-Bâḥari, excavated by Naville and Hall in 1903-6. The last of them, Se-ânkh-ka-Ra, sent an exploring expedition to Punt on the Somali coast. Thebes now became the capital of Egypt, and its local god, Amen, was raised to the head of the Panthoon and identified with Ra, the Sun-god of Heliopolis. The XII. Dynasty, which began with Amen-em-hât I., was one of the most powerful and vigorous that ever ruled over Egypt. The power of the local aristocracy was broken, and the great feudal princes became court officials. The authority of the Pharaoh was restored in reality as well as in name. Large temples were erected; the gold mines were worked in the eastern desert, and the copper and malachite mines in Sinai, while the Egyptian frontier was advanced beyond the Second Cataract, where twin fortresses were constructed (by Sonusert or Usertsen III.) at Semna and Kumma to protect the passage of boats. Sonusert or Usertsen I., the second king of the dynasty, restored the Temple of Ra at Heliopolis, and erected there the two obelisks, one of which still remains. Amon-em-hât III. created the Fayyûm by damming back the waters of the lake and forming a great reservoir for the surplus water of the Nile, which was afterwards let out so as to irrigate central and northern Egypt. It was in his reign also that observations were recorded of the height of the Nile at Semna, south of the Second Cataract. The Labyrinth was one of the most famous of his buildings, and his brick pyramid stood close to it at the modern Hawâra. The god of the Fayyûm was the crocodile-headed Sebek, whose name enters into those of several

of the kings of the XIII. Dynasty. Under the earlier monarchs of the latter dynasty the power of Egypt continued undiminished, but the number of kings belonging to it enumerated in the Turin papyrus (more than 160), and the short reigns of many of them, show that, as time went on, internal dissensions must have arisen and the royal house have fallen into decay. Of the XIV. Dynasty we know nothing, except that it was said to have come from Xois (now Sakhâ) in the Delta, and that its last Pharaoh, Timæos, was conquered by the Hyksos, or Shepherds, from Asia. At first we are told by Manetho the invaders devastated the country, destroying the cities and temples, and slaying the population, but after a time they passed under the influence of Egyptian culture, and the XV., XVI., and XVII. Dynasties consisted of Hyksos Pharaohs. The capital, which is said to have been at first Memphis, was moved to Zoan (Tanis) and Avaris on the Asiatic frontier, and the Hyksos chieftain became an Egyptian Pharaoh. It was in the reign of one of them (Apepi I. Aâ-user-Ra) that the great mathematical papyrus was written, and part of the statue of another (Khian Se-user-en-Ra) has been found by Dr. Naville at Bubastis. This Khian appears to have been a powerful sovereign. His name appears on a small lion from Bagdad (no doubt originally from Babylon), now in the British Museum, and on the lid of an alabaster stibium-pot of Egyptian manufacture, found in the excavations of the Mycenæan palace at Knossos in Crete. This fact, taken in conjunction with the circumstance that a statuette of a private person of the Hyksos period has also been found at Knossos, seems to show that connection between Egypt and Crete already existed during the Hyksos period at least two hundred years before the already known connection in the reigns of Hatshepsu and Thothmes III. The Egyptians rose at last against their conquerors under the leadership of the hereditary prince of Thebes, Se-ḳenen-Ra Taâ I.—according to the Sallier papyrus, in consequence of his suzerain, the Hyksos Pharaoh Apopi II. Aa-ḳenen-Ra insisting on his worshipping the Hyksos god Sutekh. The war lasted for five generations, the Theban princes taking the title of king and forming a rival XVII. Dynasty to the Hyksos Dynasty in the north, and it ended in the complete expulsion of the foreigners and the rise of the XVIII. Dynasty under Aahmes I., with the capital at Thebes. With the rise of the XVIII. Dynasty begins the period of the New Empire.

Fourth Period: the New Empire.—Aahmes I., or Amosis (B.C. 1600), was the son of Ka-mes, the last king of the Theban XVII. Dynasty, and Aah-hetep, the queen whose jewels form so remarkable a feature of the Cairo Museum. The kings of the XVIII. Dynasty carried the war into Asia, and founded an Egyptian Empire, which extended from the Euphrates in the north to Gebel Barkal in the Sudan. Treasure and captives flowed into Egypt from conquered countries, the gold mines in the desert were actively worked, and trade was carried on by sea with distant lands. Temples and other public monuments were erected out of the spoils of war, and art and literature were diligently cultivated. Some of the finest monuments that will be visited by the traveller were the work of the monarchs of the XVIII. Dynasty; Dêr el-Baḥari, the Temple of Hatshepsu, whose obelisk in the Temple of Karnak to her "Father Amen" is the highest now existing; certain of the quarries at Silsilis, and numerous tombs

in the Theban mountain; a portion of the Temple of Karnak; the colossal figures of Amen-hotep III. in the plain of Thebes; and innumerable statues, and other works of art. Her chief monument is the beautiful temple dedicated in honour of Amen and the deceased Thothmes I. at Dêr el-Bâḥari. The peculiar plan of this temple, with its terraces, colonnades, and ramps, was partly imitated from that of the smaller and older temple of Mentu-hotep III., already referred to, by its side. Her reign was peaceful, and was marked by the great expedition to Punt (Somaliland) depicted on the walls of the temple. Thothmes III., who reigned between 1550 and 1500 B.C., was the younger brother of Thothmes II. and Hatshopsu by an inferior wife of Thothmes I., named Isis. After a long period of tutelage he ascended the throne and immediately resumed the work of northern conquest which his father had initiated, ravaging and subduing the whole of Palestine and Syria to the Euphrates. Henceforth, for over 300 years, Western Asia remained more or less under Egyptian domination. Thothmes III. was fond of natural history, and on the ruined walls of his temple at Karnak are depicted the plants and animals from foreign lands with which he stocked his botanical and zoological gardens at Thebes. Two of the successors of Thothmes III. (Thothmes IV. and Amen-hotep III.) intermarried with the royal family of Mitanni, the Aram-Naharaim, or Mesopotamia of Scripture, and so introduced an Asiatic strain into the blood of the Pharaohs. Under Amen-hotep III. the Egyptian Empire reached its greatest extent, including part of Mesopotamia (*Naharain*, "the two rivers"). The cuneiform tablets found at Tell el-Amarna (described below), containing the diplomatic correspondence of the time, show that this Asiatic dominion was governed partly by native rulers devoted to the interests of Egypt, partly by actual Egyptian officials; royal commissioners were also sent from Egypt from time to time on circuit to examine and report on matters at issue. The son and successor of Amen-hotep III. was "the heretic king" Amen-hotep IV., who, under the influence of his mother Tii, endeavoured to substitute a monotheism, under the form of the worship of the solar disk, for the official religion of Egypt. The cult and very name of Amen were proscribed, the name being erased from the monuments wherever it occurred, and the king changed his own name from Amen-hetep to Akhu-n-Aten or Khu-n-Aten, "the glory of the solar disk." In the struggle which ensued between the Pharaoh and the powerful hierarchy of Thebes, Khu-n-Aten found himself obliged to leave the capital of his fathers and build a new one further north, called Akhut-Aten, the site of which is now the tract known as Tell el-Amarna, occupied by the villages of et-Tell Beni-Amrân and Hagg Kandîl. Here he surrounded himself with the adherents of the new creed, and erected in it a temple to the solar disk, as well as a palace for himself, adorned with painting, sculpture, gold, bronze, and inlaid work in precious stones. Along with the religious reform had gone a reform in art; the old hieratic canon of Egyptian art was abandoned and a striving for realism took its place. Adjoining the palace was "the house of rolls," or record-office, where the cuneiform tablets were discovered which have thrown so much light on the history of Egypt and Canaan in the century before the Exodus. They consist for the most part of letters and despatches from the kings of Babylonia, Assyria, Mesopotamia, Cappadocia, and northern Syria, as well as the

Egyptian governors and vassal kings in Canaan and Syria. They are all written in the cuneiform script of Babylonia, and with one or two exceptions in the Babylonian language, which is thus shown to have been at the time the common language of diplomacy and education throughout Western Asia. The tomb of Khu-n-Aten was discovered in 1891.

The death of the king was followed by civil and religious war and the loss of the empire in Asia. The city of Akhut-Aten was destroyed, not to be inhabited again; the heretical monotheism, which had never attained any influence outside the royal court, was disused, and the worship of Amon was restored. The stones of Khu-n-Aten's temple to the solar disk were even carried off by Hor-em-heb (the Armais of Manetho), and used in the temple of the victorious Amen at Karnak. Hor-em-heb was followed by Ramses I., the founder of the XIX. Dynasty. His son, Seti I., and grandson, Ramses II. (about 1330–1270 B.C.), restored the Egyptian authority in Canaan, but the occupation of Kadesh on the Orontes by the Hittites prevented his advance further north. A long war with the Hittites, in which neither side gained any decided advantage, was closed in the 21st year of Ramses II. by a treaty of alliance, defensive and offensive, a copy of which is engraved on the walls of Karnak. Here we may read the poem of the court poet Pentaur, who has made a personal deed of prowess, performed by Ramses II. at Kadesh, the subject of an epic. Seti I. was the founder of the Temple of Kûrna as well as of that at Abydos. Ramses II., who reigned 67 years, was the Osymandyas of the Greeks, and the greatest builder known in Egypt. The Ramesseum, the great Hall of Columns at Karnak, and the marvellous Temple of Abû-Simbel, are the most famous of his constructions. Much of his work, however, is poor, solidity and finish being sacrificed to haste and grandiose effect. Dr. Naville's excavations at Tell el-Maskhuta have shown that he was the builder of Pa-Tum, the Biblical Pithom, thus proving that Egyptologists had reason to make him the Pharaoh of the Oppression. The Exodus may have taken place under one of his immediate successors, Mer-en-ptah, Seti II., or Se-Ptah. In the reign of Mer-en-ptah Egypt was attacked, both by sea and land, by northern and Libyan tribes, some of whom had come from the islands and shores of the Greek seas, and were what are known as "Mycenæans." The invaders were defeated in a decisive battle and Egypt was saved. The XIX. Dynasty fell in the midst of civil and religious war. Peace was restored by Set-nekht, the founder of the XX. Dynasty, whose son, Ramses III., was the last of the native conquering Pharaohs. Another great invasion of Libyan and northern hordes, among whom figured the Philistines, then probably in course of their migration from Crete to Palestine, was successfully repulsed by him, and the record of his victory was inscribed on the walls of the temple of Medinet Habû, which he built in gratitude to his gods. Here, too, we learn that he made a campaign into Syria as well as one into what was subsequently the territory of Judah, the name of Shalem or Jerusalem occurring among his conquests. But the campaigns were merely raids, and the occupation of Gaza and other cities in southern Palestine by the Pulista, or Philistines, blocked the way to the future march of an Egyptian army. From the Harris papyrus we gather that the wealth of the Pharaoh must have been

very great, which will explain why, under the name of Rhampsinitos, he was made the hero of the famous folk-tale recounted by Herodotos. The mines of the eastern desert and of Sinai were still worked, as well as others in Arabia. With the death of Ramses III. Egypt began to decline. His successors all bore the same name, but their power was gradually supplanted by the High-priests of Amon. The last of them (Ramses XII.) was succeeded by Nes-Bindidi, or Smendes, the founder of the XXI. Dynasty. The kings of this dynasty reigned in the north with their capital at Tanis (Zoan), and the High-priests of Amon soon became practically independent in Upper Egypt. El-Hîba was fortified by the latter against an attack from the north, Gebelên against an attack from the south. It was while they were all-powerful at Thebes that the mummies of the earlier kings of Egypt were hidden in the pit at Dêr el-Bâhari. The dynasty was overthrown by Shashank I., the Shishak of Scripture, who was the commander of the Libyan mercenaries. He founded the XXII. Dynasty, and fixed his capital at Bubastis. The list of places captured by him in Judah and Israel is engraved at Karnak. One of his successors, Osorkon II., constructed the great Festival Hall at Bubastis, discovered by Dr. Naville, and is supposed to be the Zerah of the Old Testament. Under the XXIII. Dynasty Egypt fell into complete decay. The authority of the Pharaoh became nominal only, a number of princes setting themselves up throughout the country, who acted like independent kings. The Ethiopians of the Sudan now began to invade Egypt. First came Piankhi while Osorkon III., the second king of the XXIII. Dynasty, was reigning at Bubastis. Finally the Ethiopian Sabako expelled the native rulers, founded the XXV. Dynasty, and united all Egypt under his sway. His second successor was Taharka, the Tirhakah of Scripture. He was defeated by Esar-haddon, the Assyrian monarch, and driven back to the Sudan, Egypt being divided by the Assyrians into twenty satrapies. More than once, however, Taharka made an attempt to recover his lost sovereignty, with the help of the Theban priests, who encouraged revolts against the Assyrian domination. But these revolts merely ended in disaster to the Egyptians, and eventually Thebes was taken by storm by the general of the Assyrian king, Assur-bani-pal, its inhabitants carried into captivity, and its temples burned and demolished (B.C. 668). Allusion is made to this destruction of Thebes, or No-Amon, by the prophet Nahum (iii. 8, 9). The Assyrians were eventually expelled by Psammetichus I., the satrap of Saïs, who took advantage of a great rebellion against Assyrian authority, which had broken out in Asia under the leadership of the Viceroy of Babylonia, and who, with the help of Greek and Carian mercenaries sent by Gyges of Lydia, established the XXVI. Dynasty with its capital at Saïs, and once more united Egypt under one strong government. During the anarchy of the period of the "Dodekarchy," before his reign, Milesian colonists had settled in the Delta, the Bolbitine branch of the Nile. These settlers were afterwards moved to Naukratis, at the other extremity of the Delta, where a regular Greek city was founded under the protection of the Pharaohs of the XXVI. Dynasty, who encouraged Greek trade. Egypt was now opened to Greek visitors for the first time since the old days of the Mycenæan connection, and many Greek philosophers and physicians, among them Thales and Pythagoras, are said to have visited

the Nile-land in search of wisdom. On the renascent Greek art of the "Archaic" period Egyptian models certainly exercised considerable influence, and the sculptor and bronze-worker Theodoros of Samos was said to have visited Egypt and have derived his inspiration thence. Egyptian art itself underwent a revival at this period, the work of the Old Kingdom being taken as the general model; the art of the XXVI. Dynasty is thus more or less archaistic in style. Of the successors of Psammetichus I., Necho aspired to renew Egyptian domination in Western Asia; he invaded Palestine and defeated Josiah of Judah at Megiddo in 608 B.C., but was four years later himself defeated by the Babylonian King Nebuchadrezzar at Carchemish. Apries (Ḥāā-ab-Rā, Hophra) endeavoured unsuccessfully to reassert Egyptian authority in Palestine, and in the reign of his usurping successor, Amasis (Aahmes II.), Cyprus became subject to Egypt. The influence of the art of Egypt on that of Cyprus at this time is very evident. Amasis' son, Psammetichus III., was defeated and put to death by Kambyses, son of Cyrus, who made Egypt a province of the Persian Empire.

Fifth Period: Persians and Greeks (B.C. 525 30).—The Persians are reckoned as the XXVII. Dynasty, and during their occupation attempts, more or less successful, were made by native insurgents to drive them out. Amyrtæos, who is said to have been a scion of the ancient royal family, made the best stand, and is reckoned the sole king of the XXVIII. Dynasty. There were several sovereigns of the XXIX. Dynasty; among whom we need only mention Nepherites I., Achoris, and Nepherites II., all of whom were for a time independent. The struggle went on under Nectanebo I. (Nekht-ḥer-ḥebet), whose name remains on the magnificent granite shrine of the temple at Edfû. In his time Plato visited Egypt as an oil merchant. Two weak kings succeeded Nectanebo I., and form the XXX. Dynasty; but the overwhelming power of Alexander the Great soon annihilated the independence of Egypt, and it fell on his death to the share of his general, Ptolemy, who, putting an end to the disorder which had prevailed for two centuries, was hailed as the founder of a new dynasty and the saviour (*sotêr*) of the country. Under his wise administration Egypt once more prospered. The new city of Alexandria was his capital, where the body of the great Macedonian was preserved for ages, and under him, and the second and third kings of his family, learning and the arts flourished. The Ptolemies conformed in public to the customs and religion of their new country; they built new temples and restored the old sanctuaries. Some of the most remarkable of the gigantic edifices of the Pharaohs were emulated in Dendera, Edfû, Esna, and Philæ; while the inner shrines of Karnak and Luxor attest their devotion to the Egyptian gods. Their names, translated but awkwardly into the hieroglyphic character, occur in many places, but their coins are Greek. Ptolemy II. (Philadelphos) is said to have employed a priest named Manetho of Sebennytus to write a national History, of which the List of Kings alone has been preserved. The schools of Alexandria now became the best in the civilised world, and the wisdom which so largely enters into the teaching of Moses and of Plato was rather illustrated than altogether superseded. Diodorus visited Egypt in the reign of Ptolemy XIII. (Auletes). Family strife eventually reduced the Ptolemaïc kingdom to a state of dependence

on the goodwill and protection of the Roman Senate and people, and in Cicero's days exiled Ptolemies voyaged to Rome to cajole or bribe the leaders of the republic to support their claims. Many times before the establishment of the principate at Rome it was proposed to absorb Egypt, and Cæsar actually took (and was himself besieged in) Alexandria, but it was not until just before the dawn of the Christian era that Augustus put the last of the family, Cæsarion, the son of Cleopatra and Julius Cæsar, to death, and annexed Egypt to the Roman Empire.

Sixth Period: Rome (B.C. 30–A.D. 640).—Under Rome Egypt was for a time well governed and rich, but its importance in the history of early Christianity gives it an interest beyond that derived from its actual condition. Though the names of the Cæsars occur in cartouches, and one or two temples, as that at Esna and "Pharaoh's Bed" at Philæ, attest their care for the old religion, it rapidly altered its character and degenerated among the people; and Hadrian, who visited Egypt in A.D. 122, gave it a blow by his addition of Antinous to the number of the Egyptian gods. Before the reign of Severus edicts were necessary for the repression of Christianity, to which the persecution of Diocletian only added strength. Alexandria became a nursery of rival sects; and to their zeal and learning the modern world owes the collection and preservation of the books of the New Testament. Zenobia, Queen of Palmyra, annexed Egypt to her short-lived realm, A.D. 270, but at her defeat Rome was again supreme. Though Constantine made Christianity the established religion of his empire, heathenism, especially under a modified Gnostic form, still lingered in Egypt until the edict of Theodosius, A.D. 379, which made it unlawful. Yet proofs exist that in the sacred isle of Philæ and other places the altars of Osiris and Isis were not wholly destroyed until nearly a century later. The period of Egyptian decline culminated under the feeble rule of the Byantine emperors, heretics raised the people in frequent tumults, famine followed maladministration, and another Asiatic invasion, under Chosroes the Persian, lost Egypt to the empire for ten years (A.D. 619–629). Its resources, like its ancient civilisation, were wholly exhausted, and it fell an easy prey to the Arabs under 'Amr, or Amru, A.D. 640.

Seventh Period: Arabs and Turks (A.D. 640–1882).—Although the first care of the new masters of Egypt was rather to change and destroy, it was not long before the new conquest became the headquarters of Islâm. In many places, as the Delta, the peasants accepted the new faith. In others, as the Howâra, colonies from Arabia almost exterminated the old inhabitants. The Copts, as the Egyptian Christians are still called, were at first treated with toleration; but, owing chiefly to their own seditions, were afterwards persecuted, and for many centuries were kept in a state of subjection. The Abbaside Khalifs promoted learning and architecture. El-Mamûn, a son of the celebrated Hârûn er-Rashîd, caused the translation of Greek mathematical and astronomical works. His nephew, El-Mutawekkil, established the Nilometer at Rôda. On the accession of the Tulûnide kings Egypt became really if not nominally independent of the Khalif, who latterly resided, as a kind of pope, in semi-obscurity under their protection. Ahmed ibn-Tûlûn built the great mosque which bears his name within the walls of

Cairo; but the capital was then Fustât. The first of the Fatimides in Egypt, Abu Tummim or El-Muizz, built Cairo in A.D. 969, and it has ever since been the chief city. Under this dynasty the country flourished. The great mosque of El-Hâkim was built in A.D. 1003. In 1176 the Frank Crusaders attacked and partly burnt Cairo, but Yûsuf, called Saladin, erected the fortifications which still remain, and left marks of his munificence and taste in many places. The Bahr Yûsuf, a canal which he made, or perhaps restored, runs for nearly four hundred miles parallel to the Nile, and irrigates vast tracts. In 1249, the French king, Louis IX., was taken prisoner in Egypt, almost at the same time that the dynasty of Saladin came to an end. The Bahêride Mameluke sultans continued, however, the great public works he had commenced, and the mosques of Sultan Kalaûn and Sultan Hasan are so fine as almost to make amends for the destruction of the ancient monuments from whose materials they were built. The number of handsome buildings of this period all over Egypt attests the general prosperity of the country, notwithstanding the unsettled state of the government, which passed from sultan to sultan, and from family to family, with a frequency which is bewildering. The tombs of these Mameluke kings, and the magnificent copies of the Kurân written for them and now in the library at Cairo, show that the arts still flourished. The mosque of Barḳûḳ dates before 1399; that of Kâit Bey is all but a century later. In 1501 Sultan El-Ghûri was defeated at Aleppo by the Turks, and in 1517 Sultan Tûmân Bey, his nephew, lost a second battle near Heliopolis, and was put to death by the invader. The Turks removed the residence of the *fainéant* Khalif to Constantinople, and made Egypt a pashalik. Their careless government was much impeded by the local Arab magnates, who formed tributary principalities all through the country. During the war of the Turks with Russia in 1771, one of these princes, Ali Bey, made himself master of all Egypt. His successor was recognised by the Turks, and it seemed for a time as if a native dynasty was once more about to be established; but in 1798 Bonaparte invaded Egypt, defeated the so-called Mamelukes near the Pyramids, and took Cairo. Lord Nelson having at the battle of the Nile destroyed the French fleet, Bonaparte retired to France, leaving General Kléber behind. Kléber was assassinated by an Arab, and General Menou, his successor, had to capitulate to the English, who, under Abercromby, had won the battle of Alexandria, 21st March, 1801. A few years later the Turks appointed the clever but unscrupulous Mohammed Ali to the government of Egypt; and after a few years of struggle with the native chiefs, his power was finally established in 1811 by the treacherous slaughter of the Mameluke Beys and their followers, 470 in number, in the citadel of Cairo. Under the rule of Mohammed Ali Egypt rapidly rose in importance, the Sudan was annexed, and in 1831 he declared war against the Sultan with the view of obtaining complete independence. His efforts would probably have been successful but for the intervention of the European Powers, who obliged him to quit Syria, which had been conquered from the Turks by his son Ibrâhîm, and acknowledge the Porte as his suzerain. Abdul Medjid, on receiving his submission in 1841, made the viceroyalty hereditary in his family. During his long reign Mohammed Ali endeavoured in many ways to improve the material and moral condition of the country. Schools were founded, Europeans were encouraged

to settle in the country, and were even appointed to public offices; canals and embankments were restored, and the cultivation of the cotton plant was introduced. In the latter years of his life he became imbecile, and in 1848 was succeeded by his son Ibrâhîm, who, however, died the following year, just shortly before Mohammed Ali's own death. The next ruler was Abbas Pasha, son of Tussûm Pasha, and grandson of Mohammed Ali. He was a suspicious and brutal tyrant, who stopped the reforms begun by his grandfather, and lived in constant dread of assassination, a fate which eventually befell him in 1854, at the hands of his own servants. His uncle Said Pasha, Mohammed Ali's third son, succeeded, and under him Egypt again entered on the path of reform. But unfortunately the finances of the country were not equal to supporting the extravagance of an Oriental potentate as well as his schemes for its improvement, and in 1862 Egypt began the *rôle* of a borrower, which she has since followed with such fatal facility. Railways were begun in this reign; the scheme for cutting through the Isthmus of Suez assumed a definite shape, and a commencement of the actual canal was made; and the first steps were taken towards making the study and preservation of the old monuments a national care. At the death of Said in 1863, Ismail Pasha, the second son of Ibrâhîm Pasha, a nephew of Said, succeeded to the viceroyalty. Able and energetic in a remarkable degree, he endeavoured to carry out all his grandfather's schemes for the introduction of European civilisation, and indeed went far beyond them. In order the better to succeed he at once aimed at securing virtual if not actual independence of the Porte; and by the firman of 1866 giving him the title of Khedive, and making the succession direct from father to son instead of its descending according to Turkish law to the oldest heir, and a subsequent firman of 1873 giving him the power to make treaties and otherwise act independently, his object was nearly attained. The reforms accomplished during his reign were many and important, and numerous public works bear witness to his zeal; but unfortunately the resources of the country did not keep pace with these many improvements, which have only been accomplished at the expense of burdening the country with an enormous debt, and completely impoverishing the peasantry. That future generations will benefit cannot be doubted, but more credit would have been gained for what has really been done had it been done gradually, with a better adaptation of the means to the end, and without pressing so hardly on the present generation. In June, 1879, Ismail was deposed by the Sultan at the request or dictation of the European Powers interested in Egypt, and his eldest son, Mohammed Tewfik, succeeded him. Tewfik, having owed his throne to the action of the European Powers, placed himself entirely under their control, and the government of the country was practically in the hands of Major Baring, now Lord Cromer, and Monsieur de Blignières, the British and French Commissioners of the debt. Every effort was made to reduce expenditure, and among other economies, the army was very largely reduced. This created a serious feeling of discontent among the officers, and in February, 1881, a military revolt broke out, which was the commencement of future troubles. The Egyptian Chamber of Notables had assembled on the 26th December, 1881, and on the 31st they claimed their right to consider the Egyptian Budget. On the 10th January, 1882, the British and French Consuls-General

presented a joint note to the Khedive to the effect that, under certain circumstances, the Governments of France and England might be obliged to take a more active part to guard against all chance of complications in Egypt. On the 20th January, 1882, Sir E. Malet pointed out to the British Government that armed intervention in Egypt would become a necessity if the Chamber of Notables was refused permission to vote on the Budget. His prediction proved correct; and, after much correspondence, an Anglo-French fleet assembled in Suda Bay, and arrived in Alexandria on the 20th May. On the 28th May the Egyptian Ministry resigned, on the ground that the Khedive, in acquiescing in foreign interference, had acted in opposition to the firmans of the Sultan. Tewfik telegraphed to the Sultan, asking that a Turkish Commissioner might be sent to Egypt. The request was acceded to, and Dervish Pasha arrived at Alexandria on the 7th June. The situation became more strained daily, and on the 11th June a riot took place in Alexandria, in which a number of Europeans lost their lives. The power of the Khedive diminished, while the influence of Arabi Pasha and the military party, who believed that Tewfik was playing into the hands of France and England, increased. A conference assembled at Constantinople, but this led to little result. The French Government, having failed to obtain a vote of credit from the Chamber of Deputies, were unable to take active measures. The British Admiral, Sir Beauchamp Seymour, observing that the Egyptians were arming some batteries, sent an ultimatum to the Egyptian commander, and on the refusal of the latter to desist, opened fire on the forts on the 11th July. The forts were silenced, and on the following evening Alexandria was fired by the Egyptian populace and troops, who retired into the interior of the country. A British expedition was sent out under the command of Lord Wolseley, who, after defeating the Egyptian troops at Tel el-Kebir, took possession of Cairo on the 14th September. The late Khedive was brought back under British protection, and since that time Egypt has been occupied by British troops and been practically under the British Government, although a native ministry still conducts the internal affairs of the country.

Eighth Period: Britain (From A.D. 1882).—Under the British control various abuses have been removed, the administration of justice has been thoroughly reformed, the bastinado abolished, the *corvée* done away with, and taxation lightened and equitably exacted. The finances have also been placed on a firm footing, and the shattered credit of the country restored. On account of the necessity of economy and rest from military undertakings, the Sudan and its trade had to be given up for sixteen years. In 1883 Muḥammad Aḥmad, a Dongolâwi, proclaimed himself a Mahdi or Messiah, and raised the standard of religious revolt against the Egyptian Government in the Sudan. He took el-Obeid and annihilated Hicks Pasha and his army. General Gordon was sent out from England by the Gladstone Ministry to reoccupy the post of Governor-General of the Sudan, which he had before held under Ismail; he could do nothing, however, and was soon himself besieged in Khartûm. The littoral at Suâkin was dominated by an anti-European fanatic named Osman Digna, and fighting ensued there also. It now became necessary to extricate Gordon, and an expedition was despatched up the Nile to do this under Sir Garnet (now Lord) Wolseley. The mission of Gordon had been a mistake from the first,

and now a second mistake was made (but with more show of excuse) in regard to the route taken by the rescuing expedition. The Suâkin Berber route should have been chosen. Much time was wasted on the Nile transport, and before the expedition could reach Khartûm the city had fallen and Gordon was dead (Jan. 26, 1885). The Sudan was now entirely abandoned as far north as Aswân. The Mahdists, thinking they had driven the British and Egyptians out of the Sudan, and were going to drive them into the sea, attacked Egypt, but were defeated at Ginnis (Dec. 30, 1885). Osman Digna continued to keep the Suâkin coast in a state of unrest, and in 1889 the Mahdists again attacked Egypt, being defeated at Toski by General (now Lord) Grenfell on Aug. 3, 1889. The Mahdist attacks on Egypt now ceased. In 1887 an abortive attempt was made to determine the British occupation of Egypt by the negotiation of the Drummond-Wolff Convention; this fell through owing to the refusal of Turkey to sign the provisions. French opposition to the British control now began to take form and became troublesome. In 1892 the Khedive Tewfik died and was succeeded by his son Abbas II. Hilmi, a young man who did not at first understand his position *vis-à-vis* the British Government. He appears now to have realised the necessity of the British control over the country of which he is, be it remembered, not the legitimate ruler, but only viceroy, and works loyally with the British for the improvement of Egypt. French resentment at the British occupation of Egypt, however, did not cool down till the reoccupation of the Sudan brought matters to a head, and the "Fashoda incident" showed the French nation that the only means by which England could be deprived of her predominant position in the Nile valley was war. This was not desired, and matters are now happily settled in a friendly manner by an international arrangement (1904) which guarantees British authority, especially in matters of finance, while leaving to France the enjoyment of her "historical claims" and the control of the service of antiquities. The reoccupation of the Sudan was carried out in the years 1896-9 by General Sir Herbert (now Lord) Kitchener, without difficulty. Mahdism was destroyed, and Khartûm became the capital of the new Anglo-Egyptian condominium of the Sudan. The development of the rescued territory has proceeded apace, and is now assured of steady progress by the opening of the new railway from the Nile to Suâkin and Port Sudan (1906). The year 1906 also saw the settlement of a serious difficulty between Egypt and Turkey. The question of the Sinaïtic frontier, which had been raised by a Turkish occupation of the village of Tabah, near Akaba, was settled, after a British ultimatum to Turkey, according to the terms of the understanding of 1892, by which the frontier was drawn in a straight line from er-Rafa to Akaba. The incident somewhat unsettled the minds of the natives, and resulted in a regrettable attack on British officers near the village of Denshwai, in the Delta, in which Captain Bull was killed. The murderers were executed, and the temporary recrudescence of Moslem fanaticism (always existing, though dormant, in Mohammedan countries) has now died down, and tourists need not fear any untoward incident.

3. Chronological Table to B.C. 30.

Any chronological table of the early Kings of Egypt must necessarily be given with great reserve. There can be no certainty before

the rise of the XVIII. Dynasty. The enormous number of years required by the only ancient authority extant, the lists of Manetho, has caused many authors to consider some of the dynasties given by him as not successive but contemporaneous. Recent discoveries, however, seem to show that the dynasties of which he gives a list did succeed one another, with one or two exceptions.

The following table embraces the period from the first dynasty to the final absorption of the country into the Roman Empire. It gives the number and title of each dynasty, the places at which monuments of it are found, the names of the principal kings and the dates. Up to the XVIII. Dynasty these can only be approximate, but from the beginning of the XVIII. Dynasty onwards no greater error than 30 to 50 years is possible. The approximate dates up to the XVIII. Dynasty are those of Brugsch's great 'History of Egypt under the Pharaohs,' modified, when necessary, in accordance with modern discoveries.

I. THINITE (from This, near Abydos).

About B.C. 4400 — [The legendary **Mena** (*Menes*). "Foundor of Momphis."] Probably a later reminiscence of the real early kings, *Aḥā*, and *Narmer* (?).

II. MEMPHITE.

4100 — (For chief kings, see p. [128].)

III. MEMPHITE.

Mastabas of Bêt Khallâf; Pyramid of Médûm; Wâdi Maghâra (Sinai).

3766 — **Tjeser.**
Sneferu.

IV. MEMPHITE.

Gîza; Saḳḳâra; Wâdi Maghâra (Sinai).

3733 — **Khufu** (*Cheops, Suphis*). Great Pyramid of Gîza built.
3666 — **Khafra** (*Chephren*). Second Pyramid of Gîza built.
3633 — **Men-kau-Ra** (*Mykerinos*). Third Pyramid of Gîza built.

V. HELIOPOLITAN.

Saḳḳâra; Abusîr; Wâdi Maghâra (Sinai).

3533 — *Kaka.* The first king known to have used the double cartouche.
Ne-user-Rā An. Pyramid and Sun-temple at Abûsîr.
3366 — *Tat-ka-Ha Assa.* The tomb of Thi at Saḳḳâra dates from about this period.
3333 — *Unas.*

VI. MEMPHITE.

Sân; Saḳḳâra; Shêkh Sa'îd; Aswân; Abydos; Wâdi Maghâra (Sinai), &c.

3233 — **Meri-Ra Pepi I.** (*Apappus*). The name of this king is found in a great many places from Sân to Aswân; he appears to have been an able and powerful ruler. According to the Greek accounts, he reigned 100 years. Pyramid at Saḳḳâra.
Merenra.
Nefer-ka-ra Pepi II. } Expedition of Ḥerkhuf to Nubia.

VII. MEMPHITE.

VIII. MEMPHITE.

IX. HERAKLEOPOLITE (*Aḥnas*).

X. HERAKLEOPOLITE (*Aḥnas and Asyût*).

Few records of these four dynasties have as yet been found on any of the monuments.

XI. THEBAN.

Dêr el-Baḥari and Dra' Abû'l Negga, Thebes; Hammamât; Konosso; Shatt er-Rigala, &c.

About B.C. | *Antef* and *Mentu-ḥetep* appear to have been the names borne by many of the kings of this dynasty. Under one of the latter, **Neb-ḥapet-Ra Mentu-ḥetep**, Egypt appears to have again risen in importance. Renascence of art.

2500 | *Seankh-ka-Ra Mentu-ḥetep.* Expedition of Hanu to Punt.

XII. THEBAN (royal seat at Athet-taui, in the neighbourhood of the Fayyûm).

Sân; Heliopolis; Fayyûm; Beni Hasan; Asyût; Abydos; Karnak; Semna; Wâdi Maghâra (Sinai), &c.

2466 | **Amen-em-ḥât I.** The first king of this dynasty, under which Egypt reached to a high pitch of prosperity.

2433 | **Senusert** or **Usertsen I.** The obelisk now standing at Heliopolis was erected in this king's reign. His glories and those of his two successors, *Amen-em-ḥât II.* and *Usertsen II.*, are celebrated in inscriptions in the tombs of Ameni and Khnem-hetep at Beni Ḥasan.

2333 | **Senusert** or **Usertsen III.** A great conqueror; memorials of his victories over the "Kushites," or Nubians, are found at Semna, above the Second Cataract.

2300 | **Amen-em-ḥât III.** Conferred great benefit on the country by the construction of dikes, reservoirs, and canals for regulating the inundations of the Nile; the most celebrated of these works was Lake Mœris in the Fayyûm, close to which he also built the famous Labyrinth. Records of the rise of the Nile during his reign are found at Semna, where he caused regular observations of the increase in the river to be taken and forwarded northwards.

XIII. THEBAN.

Sân; Asyût; Abydos; Thebes; El Kab; First Cataract; Semna; Argo.

2200 | *Sebek-ḥetep.* This name appears to have been borne by several kings of this dynasty; one, **Sebek-ḥetep III.**, records the height of the Nile in the third year of his reign on the rocks at Semna. XII. Dynasty kingdom preserved in its entirety from Dongola to the Delta for at least two centuries. Later,

2000 | the name *Sebek-em-sa-f* appears.

XIV. XOÏTE (?).

XV. HYKSOS or SHEPHERDS.

XVI. HYKSOS or SHEPHERDS.

XVII. HYKSOS or SHEPHERDS IN MIDDLE AND LOWER EGYPT AND NATIVE KINGS AT THEBES (the 4 last of the latter being *Seḳenen-Ra Taa I.; Seḳenen-Ra Taa II.; Seḳenen-Ra Taa III.; Uatj-Kheper-Ra Kames*).

B.C.

Hyksos; Bubastis; Sân (?); *Upper Egypt.*

1750 **Se-user-n-Ra Khian**, "embracing territories."
Aa-user-Rā Apepi I., in whose reign the great mathematical papyrus was written.
Aa-ḳenen-Rā Apepi II., under whom the feudal prince of Thebes revolted, and the war of independence began.

The whole of the period of Egyptian history from the XIII. to the XVII. Dynasty inclusive is wrapped in obscurity. It is evident that while the three Hyksos dynasties reigned in Lower Egypt and the Delta, the old Theban royal race still held sway in the south as tributaries of the Hyksos. The Sallier papyrus in the British Museum introduces us to Apepi and a certain Seḳenen-Ra, a "haḳ" or governor of "the town of the south," as contemporaries; and a long inscription in a tomb at el-Kab gives an account of the capture of Avaris, the chief town of the Hyksos, by Aahmes, or Amosis, a successor of Seḳenen-Ra, and the first king of the XVIII. Dynasty.

XVIII. THEBAN. B.C. 1600.

Heliopolis; Tûra and Masâra; Tell el-Amarna; Karnak; el-Kab; Silsilis; Kôm Ombo; Elephantiné; Amada; Wâdi Halfa; Gebel Barkal; Soleb; Sarâbit el-Khadîm; Wâdi Maghâra, &c.

B.C.

1600 **Aahmes.** The conqueror of the Hyksos, and founder of a powerful monarchy.
Amen-ḥetep (*Amenôphis*) **I.** The boundaries of Egypt extended.
Thothmes (*Thothmosis*) **I.** A great conqueror, who carried the arms of Egypt into Syria.
Thothmes II. Reigned but a short time, in conjunction with his sister and queen, Hatshepsut.
Hatshepsu I., or Maât-ka-Ra. Reigned alone for some time, on the death of her brother, Thothmes II. The sculptures on the walls of Dêr el-Bâhari at Thebes commemorate a great expedition sent by her to the land of Punt. She was succeeded by another brother, Thothmes III., who for a short time reigned in conjunction with her.

1500 **Thothmes III.** One of the most famous of Egyptian kings. During his long reign Egypt, in the language of the hieroglyphs, "placed its frontier where it pleased." He carried his victorious arms into Western Asia. The walls of his magnificent temple at Karnak are covered with inscriptions recounting his triumphs, and giving a list of the countries and peoples conquered by him. His cartouche, with the name Men-kheper-Ra, occurs more frequently on remains of every kind, from temples down to scarabæi, than that of any other monarch. The greatest of Egyptian military kings.

B.C.

Amen-ḥetep II. Wars in Syria and Nubia.

Thothmes IV. Died young.

Amen-ḥetep III. Numerous monuments, especially at Luxor and Karnak, attest the length and glory of his reign. The famous so-called Colossi, one of which is celebrated in Greek and Roman tradition as the vocal Memnon, bear his name.

1400 **Amen-ḥetep IV.** or **Khu-n-âten.** This king, under the influence of his mother Tii, a foreigner, attempted to change the religion of Egypt, substituting a single deity, symbolised by Aten (the sun's disk), for the Theban gods, and removed the seat of government from Thebes to a city which he founded and called Khut-âten, the modern Tell el-Amarna. He was succeeded by two or three other kings holding the same religious opinions.

Horemheb (Armais). On the accession of Horemheb as a legitimate sovereign the old worship and capital were restored, and all traces of his heretical predecessors destroyed as much as possible.

XIX. THEBAN.

Sân; Memphis; Abydos; Karnak; Kûrna; Luxor; Bêt-el-Walli; Dirr; Abû Simbel, &c.

1380 *Ramses I.*

Seti or **Mer-en-Ptah I.** (*Sethos*). A great conqueror, who carried his victorious arms far into Asia. He made the first canal between the Red Sea and the Nile. Many monuments of his magnificence exist in Egypt, especially at Karnak, Kûrna, and Abydos; and his tomb ("Belzoni's") is the most remarkable in every way of the "Tombs of the Kings" at Thebes.

1330 **Ramses II.** User-Maât-Ra ("the Great"). The legendary *Sesostris* of the Greek historians. His name was inscribed on nearly every monument of importance in Egypt, and the story of his wars and putative deeds of valour is recounted in numerous inscriptions and papyrus rolls. He has also left memorials of his victories in some of the countries he conquered, as, for instance, on the tablet at the mouth of the Nahr el-Kelb near Beyrût. He erected many splendid buildings, as the ruins still testify, during his long reign of 67 years; he built also the city of Pithom. A kind of Egyptian Louis XIV. His reign really not so glorious as that of Amen-hetep III., and himself really a less renowned conqueror than his father or Thothmes III. Forced to conclude a treaty on equal terms with the *Kheta* confederacy of Cappadocia and N. Syria. No claim to the title "Great."

1270 **Mer-en-Ptah II.** Perhaps the Pharaoh of the Exodus. Egypt raided by Libyans and Northerners. Two or three other unimportant reigns conclude this dynasty.

XX. Theban.

Both sides of the river at Thebes.

B.C.

1200 **Ramses III.** The *Rhampsinitos* of Herodotos. He was the last of the warrior kings of Egypt. Defeated attack on Egypt by Philistines and other northern (Mycenæan) tribes. This victory is described on the walls of the magnificent building erected by him at Medinet Habû. His tomb is one of the finest of the "Tombs of the Kings."

The remaining kings of this dynasty all bore the name of Ramses; the only ones of any note are Ramses VI. and Ramses IX. During their reigns Egypt gradually declined in importance.

XXI. Tanite.

The history of this dynasty is somewhat obscure. A rival dynasty of High-priests of Amen, founded by *Her-Hor*, usurped its authority, and during the latter part of its continuance ruled Upper Egypt from Thebes. Chief name *Pinetjem*.

XXII. Bubastide.

Apis Mausoleum at Sakkâra; Karnak; Silsilis.

Circ. 950 **Shashank I.** or **Shishak I.** The Shishak of the Bible, who captured and pillaged Jerusalem (1 Kings xiv. 25–28; 2 Chron. xii.) An inscription on one of the walls of the Great Hall at Karnak commemorates this campaign against Judah, and gives a list of the conquered towns and districts.

The remaining kings of this dynasty are of little importance. One of them, Osorkon II., who built the great Festival Hall at Bubastis, may have been the Zerah of the Old Testament.

XXIII. Tanite.

An obscure dynasty of petty kings, of whom there appear from the monuments to have been three.

XXIV. Saïte.

Manetho assigns one king, *Bocchoris*, called on the monuments *Bakenranef*, to this dynasty, and gives him a short reign of six years. During the period embracing the latter part of the XXII. Dynasty, and the whole of the XXIII. and XXIV., Egypt would appear to have been exposed to invasions of the Ethiopian kings. A memorial stone discovered at Gebel Barkal, near Meroë, gives an account of the conquests in Egypt of the Ethiopian king Piankhi, in the time of Osorkon III. (2nd king of the XXIII. Dynasty), whose successors founded the next dynasty.

XXV. Ethiopian.

Karnak.

B.C.	
Circ. 715	*Shabak* or *Sabaco.*
	Shabatak.
702	**Taharaka** or **Tirhakah.** Called "king of Ethiopia" (2 Kings xix. 9).

From the Assyrian cuneiform inscriptions we learn that during the rule of this dynasty Egypt was invaded by the Assyrians under Esar-haddon the son of Sennacherib, who conquered Egypt B.C. 674. Tirhakah, however, returned, and was again driven into Ethiopia (B.C. 670) by Esar-haddon, who divided Egypt into 20 satrapies under native princes. On these revolting at Esar-haddon's death, and joining with Tirhakah, the country was again invaded by Esar-haddon's son, Assur-banipal (B.C. 668); and first Tirhakah, and then his successor, called in the inscriptions *Urdamaneh*, were completely subdued, and Thebes taken and destroyed. On the outbreak of a general revolt against the Assyrian power, Psammetichos the son of Necho, the vassal prince of Saïs, succeeded, with the help of mercenaries from Gyges, king of Lydia, in making himself independent and suppressing all rivals.

XXVI. Saïte. B.C. 664.

Sân; Apis Mausoleum at Sakkâra; Karnak; Luxor; Abû Simbel.

B.C.	
664	**Psametik** (*Psammetichos*) I. First settlement of Greeks in Egypt.
610	**Nekau** (*Necho*). Son of Psammetichos. He attempted to reopen Seti I.'s canal between the Red Sea and the Nile, and sent a fleet to circumnavigate Africa. He made war against the Assyrians, and defeated their ally Josiah, king of Judah, at Megiddo, but was afterwards himself defeated by Nebuchadrezzar at Carchemish.
594	*Psammetichos II.* An interesting inscription on the shin of one of the statues of Ramses II. at Abû Simbel records the pursuit of Psammetichos, at the head of his Ionian and Karian soldiers, of some native Egyptian troops who had deserted, owing to jealousy of the favour shown to these mercenaries. His reign was short and inglorious.
589	**Ḥâā-ab-Rā** or **Hophra** (*Apries*). Son of Psammetichos II. He went to the assistance of Zedekiah, when besieged in Jerusalem by Nebuchadrezzar, but afterwards allowed the Babylonians to capture the city and put an end to the kingdom of Judæa. During his reign a large number of Jews settled in Egypt. He was dethroned by one of his generals, Aahmes.
570	**Aaḥmes II.** (*Amasis*). During his long and prosperous reign Egypt regained some of its former splendour. Aahmes allied himself with the Greeks, and granted them many religious and commercial privileges, among the latter being the removal of the whole of the Mediterranean trade from Tanis, Mendes, and Bubastis to the Greek port of Naukratis, a few miles

B.C.

below Sais on the Canopic branch of the Nile. During his reign the Persian Empire was founded by Cyrus, whose son Kambyses advanced against Egypt, and, having defeated
525 Amasis' son and successor *Psammetichus III.* at Pelusium, captured Memphis and became master of the country.

XXVII. PERSIAN. B.C. 525.

Oasis of El-Kharga; Rocks of Hammamât.

525 **Kambyses** (*Kambujtya*, in Egyptian *Kambatiet* or *Kenbutja*). This monarch's sway in Egypt is chiefly known by his unsuccessful expeditions against Ethiopia and the Oases, and his violent intolerance, according to the Greek historians, of the Egyptian religion, though lately deciphered inscriptions appear to prove the contrary.

521 **Darius Hystaspes** (*Daryavaush*, Eg. *Nteriauesh*). Showed his reverence for the Egyptian religion by building a temple to Amon-Ra at the Oasis of El-Kharga; and his desire to promote the prosperity of the country and conciliate the people by endeavouring to reopen the canal between the Red Sea and the Nile, by re-establishing the route between Koptos and the Red Sea, by replacing with regular coins the rings and weights which had hitherto done duty as money, and by appointing a descendant of the old native kings, Amasis, satrap.

484 **Xerxes I.** (*Khshayarsha*, Eg. *Khshayarsha*). The defeat of the Persians at Marathon by the Greeks encouraged the Egyptians to revolt under Khabbash, but they were soon reduced to submission and placed under the severe government of Achæmenes, brother of Xerxes.

465 **Artaxerxes Makrocheir** (*Artakashtra*, Eg. *Artakhshashas*). The Egyptians again revolted under Inārōs and Amyrtaios, and, aided by the Athenians, were for a time partially successful. During this period Herodotus visited Egypt.

424 *Darius Nothos.* After continued efforts the Egyptians succeeded in regaining their independence under Amyrtaios, who was recognised as King of Egypt.

XXVIII. SAÏTE. B.C. 415.

This dynasty consisted of but one king, *Amyrtaios*, who only reigned six years. The Egyptians, however, succeeded in maintaining their independence, and another native king, Naifaarut (*Nepherites*), founded a new dynasty.

XXIX. MENDESIAN. B.C. 399.

Medinet Hâbu.

The duration of this dynasty was short, though it contained five kings—*Naifaarut* (*Nepherites*) *I.*; *Haker* (*Achoris*), who allied himself with Evagoras, tyrant of Salamis, against the Persians; *Psammut* (*Psammuthis*); *Hor-neb-kha*; and *Naifaarut II.* It ruled Egypt from Mendes in the Delta, and was succeeded by another race of native princes from the neighbouring town of Sebennytos.

XXX. Sebennyte. B.C. 378.

Sakḳâra; Karnak; Edfû; Philæ.

Nectanebo I. (*Nekht-Ḥor-ḥeb*), who founded this dynasty, successfully repelled the attacks of the Persians, and secured eighteen years' peace and tranquillity for Egypt; but the attack was renewed during the reign of his successor *Tachôs* (*Tjeho*) by Artaxerxes Mnemon, and only repelled through the aid of the Spartans under Agesilaus. Tachos' son, *Nectanebo II.* (*Nekht-neb-f*), after varying success, was finally conquered by *Artaxerxes Ochus*, and Egypt again became a Persian province. Plato visited Egypt during the reign of Nectanebo I.

XXXI. Persian. B.C. 340.

The second domination of the Persians in Egypt was of short duration. After Alexander had defeated *Darius III.* (*Kodomannos*) at the Issus, he marched upon Egypt, and reached Memphis without opposition, the native Egyptians and Greeks welcoming him as a deliverer.

XXXII. Macedonian. B.C. 332.

During his short stay in Egypt **Alexander the Great** founded the city of Alexandria. He showed his respect for the ancient religion by joining in the worship of Apis, and by going to the Oasis of Ammon to lay his offerings as the "Son of the Sun" on the altar of Amen-Ra. At his death in 323, and the division of the various provinces amongst his generals as lieutenants of his titular successor, *Philip Arrhidæos*, Egypt fell to Ptolemy, the son of Lagus, who continued to administer the country as governor during the lifetime of *Arrhidæos* and the young *Alexander Ægus* (B.C. 317). Six years after the murder of the latter by Cassander (B.C. 311), Ptolemy assumed the title of king (B.C. 305).

XXXIII. Greek or Ptolemaïc. B.C. 305.

Alexandria; Sakḳâra; Dendera; Thebes (both sides of the river); Ermont; Esna; Edfû; Kôm Ombo; Philæ; Kalabsha; and various other places in Nubia.

B.C.

305 **Ptolemy Sôtêr.** Though constantly at war, chiefly with Antigonus, for the protection of his kingdom, Ptolemy did not neglect the prosperity of the country, which greatly increased beneath his rule. Learning and the arts also flourished, the foundation of the Museum and Library at Alexandria attracting learned men from all parts of the world. Ptolemy abdicated two years before his death in 283 in favour of his son.

285 **Ptolemy Philadelphos.** Continued the wise and beneficent rule of his father. He erected the famous Pharos at Alexandria, founded the cities of Berenikê and Arsinoë on the Red Sea, and reopened the canal between the Red Sea and the Nile. Manetho's History of Egypt and the Greek translation of the

B.C.

Old Testament known as the Septuagint are said to have been undertaken by Philadelphos' command.

247 **Ptolemy Euêrgetês I.** Conquered the empire of the Seleucidæ and extended his rule over the whole of Asia Minor. Egypt had now reached the height of prosperity and power. All the learned and accomplished men of the day flocked to Ptolemy's court. The decree of Canopus or the stone of Sân was set up in the ninth year of his reign.

222 **Ptolemy Philopatôr.** A cruel and self-indulgent king, under whose rule Egypt began to decline. He roused himself to meet Antiochus the Great, who had gradually reconquered from Egypt all the provinces of Syria, and defeated him at the battle of Raphia, a village on the borders of Egypt and Palestine. Founded the Temple of Edfû.

205 **Ptolemy Epiphanes.** During the minority of this king internal dissensions, and the attacks of Antiochus the Great, induced his guardians to invoke the protection of the Roman Senate, and Egypt henceforth became in reality, though not in name, a Roman province. The Rosetta Stone belongs to the year 196 B.C. in this reign.

182 **Ptolemy Eupator.**

181 **Ptolemy Philomêtôr.** Philometor first reigned alone, and then jointly with his brother, Physkon I., and again alone, Physkon being allotted by the Romans Cyrene as a separate kingdom. During the reign of Philometor Egypt recovered a little of its former greatness and prosperity. A Jewish temple was built at On by Onias, the high-priest of the Jews. On his death his son Ptolemy Philopator Neos reigned for a few days.

146 **Ptolemy Euergetes II.** (*Physkon*). A cruel tyrant and a debauchee. In 132 the Alexandrians revolted and made Cleopatra, his sister and divorced wife, queen, Physkon retiring to Cyprus. He recovered his throne in 127. "Pharaoh's bed" at Philæ was built in this reign.

117 **Ptolemy Lathyros.** The son of Physkon; he first reigned jointly with his mother Cleopatra Kokke, but was afterwards banished, and his brother, *Ptolemy Alexander I.*, put in his place. Alexander murdered his mother, and was killed himself in a naval battle. Lathyros then reigned alone. Thebes rebelled against him and was utterly destroyed.

81 **Ptolemy Alexander II.** Reigned jointly with his step-mother Berenikê; murdered her, and was then killed himself.

81 **Ptolemy Auletes XIII. or Neos Dionysos.** An illegitimate son of Lathyros. Was driven from the throne in 58, but reinstated by Gabinius, the Roman pro-consul in Syria. Diodorus visited Egypt during this reign. The temple of Kôm Ombo was finished, and the present temples of Esna and Dendera begun, in this reign.

51 **Cleopatra.** Was left by her father Auletes joint heir with her brother Ptolemy XIV., under the guardianship of the Roman Senate. Was exiled. Pompey, seeking refuge in Egypt after

48 his defeat at Pharsalia, was murdered with Ptolemy's consent. Cæsar, after a long struggle, in the course of which Ptolemy

47 was drowned in the Nile, reinstated Cleopatra, but gave her

B.C.
45 us a colleague another brother, Ptolemy XV., whom she murdered. Cæsarion, her son by Cæsar, was then appointed
44 co-regent. On the death of Cæsar, Antony, who had summoned the Queen to Tarsus, to answer for having allowed her forces to take the side of Brutus and Cassius at Philippi, fell
42 a victim to her charms, and passed the greater part of the next nine years with her in idleness. During this time Octavianus (afterwards Augustus) was gradually rising in
31 power, and on the Roman Senate declaring Antony an enemy of the State, he marched against Egypt, defeated the combined
30 naval forces of Antony and Cleopatra at Actium, and took Alexandria. Antony and Cleopatra both committed suicide, and Egypt became a Roman province governed by prefects.

4. Chronological Table from B.C. 30 to A.D. 640.

This includes the period, an uneventful one for Egypt, during which it formed a part first of the Roman Empire as a whole, and then of the Roman Empire of the East. The reign of the Roman emperors is sometimes reckoned as a XXXIV. Dynasty, their style and title in the hieroglyphic inscriptions being, besides *Autokrator*, Cæsar, Son of the Sun, and King of Upper and Lower Egypt, as in the old days of independence.

B.C.
30 **Augustus.** Octavianus, in the year 27, became sole ruler of the Roman Empire, under the title of Cæsar Augustus. The government of Egypt was given to a prefect, who was always to be of equestrian rank: the first was Cornelius Gallus. The Julian year was brought into use and other changes made, but the ancient religion was not interfered with, and inscriptions at Dendera, Philæ, and Kalabsha prove that temple-building
24 was still carried on. The Ethiopians, under Queen Candace, invaded Egypt, but were repulsed by Ælius Gallus, the second prefect, who marched as far as Napata, but did not hold the country, fixing the boundary at Hiera Sykaminos, seventy miles, or twelve schœni, beyond Syene (Aswân), whence that part was called Dodekaschoinos (but see p. [22], *ante*). Strabo visited Egypt during the prefecture of Ælius Gallus.

14 **Tiberius.** The name of this emperor is found on many Egyptian monuments at Dendera, Thebes, Philæ, &c. Germanicus
A.D. visited Egypt, going as far as Syênê.

37 **Gaius** (*Caligula*). During this reign the Jews, who formed a large and important part of the population of Alexandria, were persecuted; Philo pleaded their cause against Apion, and Josephus wrote an answer to the latter's attacks upon the Jews and their religion.

41 **Claudius.** The Jews regained the rights of citizenship taken from them in the last reign. Greek and Roman merchants began to use Egypt as a commercial station on the road to India, going by the old route up the Nile to Koptos, and thence to Berenikê on the Red Sea. Lake Mœris, owing to the

A.D.

embankments being neglected, began to dry up. The name of Claudius is found on many temples.

54 **Nero.** Christianity is said to have been introduced into Egypt during this reign by St. Mark: according to Eusebius, the first bishop was named Annianus. Constant attacks on the southern frontier were made by the Blemmyes, a tribe of Ethiopian Arabs (probably the modern Bisharin).

69 **Vespasian.** Visited Alexandria soon after being proclaimed emperor, and in the following year despatched thence Titus on the expedition against the Jews which ended in the siege and capture of Jerusalem. The temple of Esna was finished in this reign.

79 *Titus.* The only trace of his reign is his name on one or two temples.

82 **Domitian.** Juvenal, banished to Syene during this reign, has left some account of the condition of the country, and of its religious superstitions. Domitian encouraged the Egyptian religion by building temples to Isis and Serapis at Rome.

97 *Nerva* relieved the Jews from the poll-tax they had hitherto paid.

98 **Trajan.** The Jews revolted at Alexandria, but were put down, and the poll-tax restored. The Red Sea and Nile canal was re-opened, starting however from a different point of the river, Babylon above Cairo instead of Bubastis, and was called the Amnis Trajanus.

117 **Hadrian.** Visited Egypt twice. On the first occasion was accompanied by Antinous, who was drowned in the Nile; the emperor built a city near the spot, called Antinoë or Antinoöpolis, some ruins of which exist opposite Rôda. His empress Sabina was with him when he visited Thebes some years after; one of her attendants, Julia Balbilla, a would-be poetess, has recorded the event on the foot of one of the Colossi. To judge from his letter to Servianus (p. 9), Hadrian had a poor opinion of the Egyptians.

138 **Antoninus Pius.** The survey of all the military roads of the Roman Empire, known as the Itinerary of Antoninus, was made in this reign. It included the roads of Egypt, six in number, of which the two principal were from Babylon opposite Memphis along the east bank of the Nile to Contra-Pselkis in Nubia, and from Alexandria along the west bank to Hiera Sykaminos in Nubia.

161 **Marcus Aurelius.** The Egyptian legions proclaim Avidius
172 Cassius, who had successfully quelled some revolted Arabs in the Delta, emperor; before, however, the arrival of Aurelius at Alexandria, they repented and put Avidius and his son Maecianus to death. The spread of Christianity is shown by the appointment of three bishops under the Bishop of Alexandria, who henceforth is styled Patriarch. The first patriarch was Demetrius.

191 *Pertinax. Niger.* The latter had commanded the legions in Egypt employed in repelling the incursions of the Saracens as they were already sometimes called, during the reign of Commodus, and was proclaimed emperor by the Egyptians

A.D.

at the same time as Septimius Sevērus: was defeated by the latter and killed.

196–201 **Septimius Sevērus.** Visited Egypt, and granted several privileges to the Alexandrians. Issued an edict forbidding anyone from becoming a Jew or a Christian. An active persecution followed, during which the celebrated school of Catechists at Alexandria, which included at that period Pantænus, Clemens of Alexandria, and Origen, was broken up. Julius Africanus wrote his work on Chronology.

211 **Caracalla.** On the occasion of his visit to Egypt he revenged himself on the Alexandrians for the jokes they had made at his expense by massacring all the youths of an age to bear arms. He also took away many of their privileges, and favoured the native Egyptians, giving some of them a seat in the senate, and cultivating their religion by building a temple in Rome to Isis.

217 *Macrinus* was declared emperor by the Egyptians on the murder of Caracalla, but he was soon defeated and killed by

218 *Elagabalus*, whom, however, the Egyptians would not for some time acknowledge, and sanguinary contests took place in Alexandria.

222 **Alexander Sevērus.** This reign is chiefly remarkable for having witnessed the foundation of the School of Neo-Platonists by Ammonius Saccas, and his pupils Plotinus and Longinus. Heraclas succeeded Demetrius as patriarch, and increased the number of bishops to twenty. During the civil wars that took place after the death of Alexander, the Egyptians appear to have acknowledged in turn the various pretenders that succeeded one another from 235 to 249.

249 **Decius.** The Christians in Egypt were much persecuted in this reign. Last occurrence of the royal name in hieroglyphics (p. [146]).

252 *Gallus*. Egypt was visited by a dreadful plague.

254 *Valerian*. Another persecution of the Christians took place.

260 **Gallienus.** On the death of his father Valerian, who was defeated and put to death by Sapor, king of Persia, Gallienus associated with himself as emperor Odenathus, king of Palmyra, who, as the ally of Rome, had for a long time guarded its eastern frontier. The Egyptians, however, declared for *Macrianus*, and, after he had been defeated and

265 killed by Domitian, the general of Gallienus, for *Æmilianus Alexander*, who met with the same fate. Gallienus stopped the persecution of the Christians, and accorded them full

268 toleration. On the death of Odenathus, his queen *Zenobia* declared war against Rome, and invaded Egypt, which she claimed as a descendant of Cleopatra; but, though she defeated the Roman army, she did not succeed in gaining Egypt, *Claudius* being acknowledged emperor on the death of Gallienus.

270 **Aurelian.** On the death of Claudius, Zenobia renewed her attacks on Egypt, and was for a short time successful, being acknowledged as queen, and granted by Aurelian the rank of his colleague. He soon, however, led his forces against her,

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and, having defeated her at Emesa, took her prisoner to Rome. Her son *Vaballathus* was allowed to rule for a short time, but was soon deposed and put to death. The Egyptians then set up *Firmus*, a Syrian, who established his court at Koptos and Ptolemais, but he likewise was conquered and slain by Aurelian. Nero, the patriarch, built the church of St. Mary at Alexandria, the first Christian church built in Egypt.

276 **Probus** had been left by Aurelian in command of the army in Egypt, and continued in that post during the regency of Aurelian's widow Severina and the short reign of his son *Tacitus*. On the death of Tacitus, the Egyptian legions proclaimed Probus emperor. The Blemmyes, who had obtained possession of Upper Egypt, were reduced to obedience.

284 **Diocletian.** Upper Egypt rebelled under Achilleus, and its
292 example was followed by Alexandria. Diocletian himself
296 marched against the rebels, and took Koptos and Busiris. He, however, resolved to fix the limit of the empire at Elephantinê, and gave up the Dodekaschoinos to the Nobatæ (the modern Berberines or Nubians). He afterwards besieged and took Alexandria, and put Achilleus to death. The column
297 known as Pompey's Pillar was erected to commemorate his
304 stopping the pillage of the city by his troops. Issued his famous edict against the Christians, and the persecution which followed was nowhere more severe than in Egypt.

305 *Galerius, Maximin, Licinius.* These three reigned in the East while Constantine Chlorus and his son Constantine reigned
312 in the West. The persecution of the Christians was continued. Arius, a presbyter of Alexandria, first broached his heresy, and the Bible was translated into Coptic during this period.

323 **Constantine the Great.** After defeating Licinius near Adrianople, Constantine became sole emperor. The Christians were released from every civil and religious disability by the emperor, himself a Christian. In consequence of the disputes as to the nature of Christ between Alexander, patriarch of Alexandria, and Arius, the Emperor, who had been appealed
325 to, summoned the *Council of Nicæa*, where the question whether the Son was of the *same* or only of *similar* substance with the Father (*homoousios*, or *homoiousios*) was disputed by Arius as the champion of the latter form of belief, and Athanasius, a deacon of Alexandria, of the former. The decision in favour of the Homoousians was embodied in what
328 is known as the Nicene Creed. After the foundation of Constantinople, Alexandria began to decline in importance.

337 **Constantius** at first divided the empire with his two brothers, Constantine II. and Constans, but afterwards reigned alone. He favoured Arianism, and deposed Athanasius, who had been made bishop of Alexandria. After a long struggle George of Cappadocia was elected bishop by the Arians, and the followers of Athanasius were severely persecuted. The monastic system, which had been first started in Egypt

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at the end of the last century, began now to assume considerable proportions under the influence and example of St. Antony.

361 **Julian.** Under the patronage of this emperor paganism regained its ascendency for a short time. George of Cappadocia was murdered by the Alexandrian mob, and Athanasius again returned to power, only, however, to be banished again. He was recalled by *Jovian*, but was once more sent away by

364 **Valens,** who, however, afterwards allowed him to return and
373 die in peace at Alexandria. Monasticism had now reached its full growth. The Thebaïd and the district of Nitria (Wâdi Natrûn) swarmed with hermits and anchorites, living either separately or in communities. One of the most famous monasteries was that founded by Pachomius and 1400 monks on the island of Tabrana, near Dendera, where Rufinus afterwards found 3000 monks. The city of Oxyrhynchus, according to the same authority, boasted of 10,000 monks and 20,000 nuns. In Nitria there were said to be 5000 hermits and 50 monasteries.

379 **Theodosius I.** in his first year issued an edict proclaiming Christianity the religion of the Empire. The temple of Serapis at Alexandria was destroyed, and the old Egyptian religion proscribed.

394 **Arcadius.** The Roman Empire was divided on the death of Theodosius; Arcadius, the elder son, ruling the East from Constantinople, and Honorius, the younger, the West from Rome. Violent disputes took place in Egypt between those who affirmed and those who denied that the Creator was of human form. The former party, who were called Anthropomorphites, led by Theophilus, patriarch of Alexandria, attacked and exterminated their opponents.

408 **Theodosius II.** *Cyril* succeeded Theophilus as patriarch of Alexandria. Hypatia, the daughter of Theon, murdered by
431 the Christians. The doctrines of Nestorius are condemned at the *Council of Ephesus*, chiefly through the exertions of Cyril.

Marcian. The doctrine of Eutyches, that Christ possessed but one nature, the divine, and was in no respect human, is
451 condemned by the *Council of Chalcedon*. The decision was rejected by the Egyptian Church, which adhered to the monophysite doctrine of Eutyches. Upper Egypt was overrun by the Nobatæ or Nubians in this reign; Silko, their king, has
453 recorded his victories at Kalabsha. An inscription at Philæ shows that the worship of Isis and Serapis was still practised more than seventy years after the edict of Theodosius.

457 *Leo. Leo the Younger.*

474 **Zeno.** In order to put a stop to the quarrels between the two parties in the Church, and the continual struggles between the patriarchs of Alexandria nominated by the emperor and
482 those who had been chosen by the people, the emperor issued an edict, called the *Henoticon*, affirming the doctrine of the Incarnation, without, however, defining the question of a double or single nature. Like most attempts at a compromise, it proved a failure.

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491 **Anastasius.** The Persians invaded Egypt; their retreat was
501 followed by a famine.
518 *Justin I.*
527 **Justinian.** A final separation took place between the Orthodox or Melchite party and the Monophysites or Jacobites, who were afterwards called Copts. Each had its patriarch. The convents of St. Catherine at Mount Sinai and of St. Paul and St. Antony in the desert near the Red Sea were built probably as fortresses to repel the attacks of the Arabs.
566 *Justin II. Tiberius II. Mauricius. Phocas.*
610 **Heraclius.** The Persians under Chosroes invaded Egypt and
618 held it for ten years, but, weakened by the rising of their Arab
622 allies in the year of the Hijra or Flight of Mahomet, they were driven out by Heraclius. He in his turn soon had to make terms with the followers of Mohammed, who, however, overran Syria, and, entering Egypt, rapidly made themselves masters of the country, the capture of Alexandria by 'Amr or 'Amru marking the end of the Roman rule over Egypt.

5. Chronological Table from A.D. 640 to the Present Day.

This may be called the Mohammedan period. Egypt accepted the religion of its Arab conquerors, and henceforth formed a part of the kingdom of the Khalifs. Its history during this period is generally devoid of interest.

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641 **'Omar.** The general *'Amr Ibn el-'Asi* entered Egypt in 639 by way of Pelusium, and advanced up the country to Memphis; thence, after taking the fortress of Babylon, near the present Cairo, he marched to Alexandria, of which he became master after a siege of fourteen months. On the date of his entry into the city—Friday, December 10, 641, the first day of the Mohammedan month Muharram, and the New Year's day of the twentieth year of the Hijra—Egypt ceased to be a Roman
642 province. 'Amr founded *Fustât* (Old Cairo), and the mosque there which bears his name, and restored the canal between the Nile and the Red Sea.
644 **'Othmân.** Conquest of Africa begun by 'Abdallah ibn Sa'ad, who had replaced 'Amr as governor of Egypt.
656 'Ali, the son-in-law of Mohammed, maintained a constant struggle for the Khalifate with Moâwiyeh. Assassinated 661.

Omayyade Dynasty.

661 **Moâwiyeh.** After the death of 'Ali, and the abdication of his son Hasan, Moâwiyeh obtained undisputed possession of the Khalifate, and founded the dynasty of the **Omayyades**, which reigned for nearly 100 years. Constantinople was besieged by the Arabs without success.
680 *Yezîd I.*, son of Moâwiyeh. Husên, 'Ali's second son, assuming the title of Khalif, is defeated and killed at Kerbela.

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683 *Moâwiyeh II.*, son of Yezîd, abdicated after a reign of six months, when
684 *Marwân I.*, also of the family of 'Omayya, was elected Khalîf, and reigned a year.
685 **'Abd el-Melek**, son of Marwân, completed the conquest of Africa. 'Abd el-Azîz, his brother, made a Nilometer at Helwân, near Cairo. First purely Arab coinage struck in gold and silver.
705 **El-Welîd**, son of 'Abd el-Melek. Built first Nilometer at the
710 island of Rôda. Spain conquered by the Moslems; and India invaded by them.
715 *Sulêmân*, brother of El-Welîd; *'Omar II.*, son of 'Abd el-Azîz; *Yezîd II.*, son of 'Abdel-Melek; *Hishâm*, brother of 'Abdel-
727– Melek, during whose reign the Saracens under 'Abd er-Rahmân
743 were defeated by Charles Martel; *El-Welîd II.*, son of Yezîd; *Yezîd III.* and *Ibrâhîm*, sons of El-Welîd II., followed one another in quick succession.
744 **Marwân II.**, grandson of Marwân I., and last of the Omayyades. He was defeated by Abû'l-'Abbas, and killed at Abûsîr el-Melek in the Fayyûm (p. 303).

Abbâsidæ Dynasty.

750 **Abû'l-'Abbâs**, a descendant of 'Abbâs, an uncle of Mohammed's. Founded the dynasty of the **Abbâsides**, and put to death all the descendants of Marwân I., with the exception of 'Abd er-Rahmân, who escaped and established the Omayyade dynasty at Cordova in Spain.
754 **El-Mansûr**, brother of 'Abbâs. Founded Baghdad, and made it
762 the capital of the Abbâsido Khalîfs.
775 *El-Mahdî Mohammed; El-Hadî Mûsa.* Sons of El-Mansûr.
786 **Hârûn er-Rashîd**, also a son of El-Mansûr. The famous hero of Arabian tales. Towards the end of his reign Ibrâhîm Ibn
800 el-Aglab, governor of Egypt, declared himself independent, and founded the *Aglabide* dynasty, of which the capital was Kairwan, 70 miles south of Tunis. The kingdom of Fez was also founded by the Edrîsides in this reign.
809 *El-Amîn*, son of Hârûn.
813 **El-Mamûn**, son of Hârûn. A great encourager of arts and sciences, particularly astronomy. Visited Egypt and patronised the learned men there. Caused Arabic translations of Greek authors to be made. Opened the Great Pyramid in the hope of finding treasure.
833 *El-Mutasim*, brother of Mamûn. *El-Wâthik* (Beckford's "Vathek"), son of El-Mutasim. Rome attacked by the Saracens.
846
857 **El-Mutawekkil**, brother of Wâthik. Built the Nilometer at the Island of Rôda, now existing.
861 *El-Muntasir*, son of Mutawekkil. *El-Mustain. El-Mutezz.*

Tûlûnidæ Dynasty.

868 **Ahmad ibn-Tûlûn.** Governor of Egypt. Usurps the sovereignty of the country, and founds the dynasty of the Tûlûnides. Added the suburb of el-Khatîya to Fustât, and built the

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878 mosque that bears his name. Arab writers celebrate his wealth, magnificence, and warlike successes.
883 **Khumârawêyh.** Built a palace at Fustât.
895 *Abû'l-Asâkir; Harûn.* Sons of Khumârawêyh. *Shêban*, son of Aḥmad. With him the dynasty ends.

ABBÂSIDE GOVERNORS restored.

905 *El-Muktafi.* Egypt subject to the Khalifs. Khutba burnt.
908 *El-Muktaddir.* During this reign 'Obêdallah el-Mahdi usurped the government of Eastern Africa, and founded the dynasty of
909 the Fâtimide Khalifs in Tunis. He invaded Egypt, but was defeated by Muktaddir.
932 *El-Kâhir.*
934 *Er-Râdi.*

IKHSHÎDIDE DYNASTY.

935 **Mohammed el-Ikhshid.** Usurps the government of Egypt.
946 *Abû'l-Kasim; Abû'l-Hasan.* Sons of Mohammed.
966 *Kâfûr;* a black slave. *Abû'l-Fawâris*, son of Abû'l-Hasan.

FÂTIMIDE DYNASTY.

969 **El-Mu'izz**, great-grandson of 'Obêdallah, the founder of the Fâtimide dynasty in Tunis. Sent Gohar with an army to
969 invade Egypt, which he took. Built the city of El-Ḳâhira
973 (Cairo), and transferred the seat of government there.
975 **El-'Aziz.** Encouraged learning and science. Converted the mosque of El-Azhar at Cairo, which had been built by Gohar, into a university.
996 **El-Hâkim** succeeded his father El-'Azîz at 10 years old. Believed himself to be an incarnation of the Deity, and in conjunction
990 with Ed-Darazi and Hamzeh founded the sect of the Druses. He persecuted the Christians and plundered their churches. Many of the Christians turned Mussulmans. Built the
1012 mosque of El-Hâkim at Cairo. Was assassinated at the instigation, it is said, of his sister. The followers of his sect, however, believe that he was withdrawn from the world, and that he will reappear as the *Mahdi* or last Imâm, to receive the adoration of all mankind (see p. [85]).
1021 *Edh-Dhâhir*, son of Hâkim.
1036 *El-Mustansir*, son of Dhâhir. The Turcomans, who had been gradually rising in power since 980, attack Egypt, but are repulsed. In his reign the king of Abyssinia is said to have stopped the waters of the Nile (as retaliation for the persecution of Christians in Egypt), until the Coptic patriarch prayed him to cut the dam. Fustât began to decay. El-Mustansir rebuilt the three chief gates of Cairo.
1094 *El-Musta'ali*, son of Mustansir. Takes Jerusalem and other
1098 Syrian towns from the Turks; but is immediately deprived
1099 of them by the Crusaders, under Godfrey de Bouillon.
1101 *El-'Amir. El-Hâfiz. Edh-Dhâfir. El-Fâiz.*
1160 *El-'Âdid.* The intrigues of Shâwar and Dirghâm for the office of Vizier bring about the dissolution of the dynasty. The

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former is assisted by Nûr-ed-dîn, the ruler of Aleppo, with Kurdish troops under Salâh-ed-dîn (Saladin), but afterwards quarrels with them and drives them out of Egypt with the assistance of Amalric (Amaury), king of Jerusalem, who in his turn endeavours to gain possession of Egypt, and penetrates to Cairo, but Fustât is burnt on his approach and he is compelled to retreat, the Kurds being again called in. Shirkûh, a Kurd, becomes Vizier, and afterwards Salâh-ed-dîn.

AYYÛBIDE DYNASTY.

1169 **Yûsuf Salâh-ed-dîn (Saladin).** On the death of 'Âdid, Saladin usurped the sovereignty and founded the Ayyûbide dynasty of Kurds. He afterwards obtained possession of Syria on the
1187 death of Nûr-ed-dîn. Defeated the Crusaders at the **battle of Hattîn**, overthrew the Latin kingdom of Jerusalem, and
1189 retook that city. Successfully repulsed the **Third Crusade** under Frederick Barbarossa, Philip Augustus, and Richard
1191 Cœur de Lion. Began the citadel and walls of Cairo.
1193 *El-'Aziz*, second son of Saladin.
1198 *El-Mansûr*, son of 'Aziz; a child.
1200 **El-'Adil**, brother of Saladin. Usurps the throne.
1218 **El-Kâmil**, son of El-'Adil. The Crusaders (Fifth Crusade) penetrate into Egypt and take Damietta, but are obliged to
1219 abandon it after being defeated at a spot where El-Kâmil was building a new city, which he called **Mansûra** (the
1228 Victorious). The Emperor Frederick II. also obtains possession of Jerusalem and other Syrian towns. El-Kâmil endeavoured, according to the Arab historians, to demolish the Third Pyramid.
1238 *El-'Adil II.*, son of El-Kâmil.
1239 **Es-Sâlih Ayyûb**, brother of El-'Adil. *Louis IX.* (*St. Louis*)
1249 of France, at the head of the Sixth Crusade, captures Damietta, but is taken prisoner at Mansûra, while marching on Cairo, and only released on the evacuation of Damietta and the payment of 400,000 pieces of gold.
1249 *El-Muazzam* (*Tûrân-Shâh*), son of Sâlih. Murdered by his father's Mamelukes.
1250 *Shegeret ed-Durr*, widow of Sâlih. Married the Mameluke Êbek in 1250, who became Sultan conjointly with the minor El-Âshraf.
1250 *El-Âshraf.* Deposed (1252) by the Mameluke Êbek.

BAHARIDE MAMELUKE SLAVE DYNASTY.

1250 *El-Mu'izz Ebek el-Türkomâni.* Marries Shegeret-ed-Durr, and is killed by her from jealousy.
1257 *El-Mansûr Ali*, son of Mu'izz.
1259 *El-Mudhaffer Kutuz.* Recovers Syria from the Tartars.
1260 **Edh-Dhâhir Bêbars.** Succeeds to the throne after assassinating Mudhaffer. Repels a fresh invasion of the Tartars in Syria, takes Damascus, and extends his conquests over a great part of Armenia. Brings the representative of the Abbâside

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Khalifs, *El-Hâkim*, who had been dethroned by the Mongols, to Egypt, and recognises him as nominal Khalif. From this period until the taking of Egypt by Sultan Selim, the Abbâside Khalifs held nominal spiritual sway in Egypt.

1268 Built mosque outside Cairo which bears his name. Death
1270 of St. Louis before Tunis.

1277 *Es-Sa'îd Baraka; El-'Adil Selâmish.* Sons of Bêbars.

1279 **El-Mansûr Kalaûn.** Continued the warlike enterprises of Bêbars by defeating the Mongolians at Homs, recovering Damascus, which had been again lost, capturing Tripoli, &c. At home his reign was celebrated by alternate acts of cruelty and beneficence. In one of his fits of anger he delivered up Cairo to sword and plunder for three days. In the eyes of native historians the good acts of his reign have outweighed the evil. In modern Cairo his name is handed down as that
1284 of a great physician. Founded the Mûristân and mosque at Cairo.

1290 **El-Âshraf Khalîl**, son of Kalaûn. Takes Acre from the
1292 Christians. The Khan Khalîli at Cairo built.

1293 **En-Nâsir Muhammad**, son of Kalaûn. Succeeds at nine
1294 years old. Is dethroned by *Ketbogha*, who usurps the sceptre, but is in his turn overthrown by *El-Mansûr Lagîn*.
1299 On the assassination of the latter, Nâsir is restored. After ten years, however, he is again deposed, and *Bêbars Gâshenkîr* proclaimed in his stead. Nâsir again returns, and, with the help of the Syrian Amîrs with whom he had taken refuge
1310 at Karak on the Dead Sea, regains the throne. The Arab historians celebrate him as a powerful and wealthy monarch, whose territories extended from Tunis to Baghdad, and who greatly increased the prosperity and well-being of Egypt by making and restoring canals, encouraging agriculture, and fostering the arts. Cairo was greatly extended and embel-
1318 lished by him. He built the mosque of Nâsir in the Citadel and the Nahassin.

1341 Seven sons of Nâsir followed him in quick succession—*El-Mansûr Abû-Bekr; El Âshraf Kûjûk; En-Nâsir Shihâb-ed-Dîn; Es-Sâlih Ismaîl; El-Kâmil Shaabân; El-Mudhaffer;* and

1347 **Sultan Hasan**, a minor at the time of his accession; he was deposed by *Es-Sâlih*, but recovered his throne three years later. During the interval a fearful plague devastated
1351 Egypt. Built the mosque at Cairo which bears his name.
1357 Was again dethroned and assassinated.

1361 *El-Mansûr Muhammad*, grandson of Nâsir.

1368 *El-Âshraf Shaabân*, great grandson of Nâsir. Ordered the Sherîfs or descendants of Mohammed to wear green turbans.
1365 Peter de Lusignan, king of Cyprus, besieges Alexandria, but fails.

1376 *El-Mansûr 'Ali. Es-Sâlih Haggi*, the last of the dynasty.

CIRCASSIAN OR BURGIDE MAMELUKE SLAVE DYNASTY.

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1382 **Edh-Dhâhir Barḳûḳ.** A Circassian slave, who deposed Haggi
1398 and usurped the throne. Was dethroned by the Amîrs, but regained his power the following year. He built the mosque of Barḳûḳ.
1399 *En-Nâsir Farag*, son of Barḳûḳ. Was engaged in continual
1405 warfare with the Tartars, whom he finally defeats, and in putting down repeated revolts of the turbulent Mamelukes. Built tomb-mosque of Barḳûḳ.
1412 **El-Mu'ayyad.** Many sumptuary laws enacted against the Christians and Jews. Revolts in Syria successfully put
1420 down. Built the mosque known by his name at Cairo.
1421 *El-Mudhaffer Aḥmad. Edh-Dhâhir Tatâr. Es-Sâlih Muḥammad.*
1422 **El-Âshraf Bursbey.** Attacked Cyprus and took the king, John III., prisoner, but released him on the promise of an annual tribute. Concluded a peace with the Tartars. Gained possession of Jeddah, the port of Mecca, and monopolised the Indian trade there.
1438 *El-'Azîz Yûsuf. Edh-Dhâhir Ḳaitmak.*
1453 *El-Manṣûr 'Othmân. El-Âshraf Înâl.* Constantinople taken by the Turks.
1461 *El-Mu'ayyad Aḥmad. Edh-Dhâhir Khôshkadam.*
1467 *Edh-Dhâhir Bilbey. Edh-Dhâhir Timurbogha.*
1468 **El-Âshraf Ḳâit Bey.** Elected by the Amîrs. After a successful war against the Turks under Sultans Maḥmûd and
1490 Bâyazid (Bajazet), Ḳâit Bey concluded a treaty of peace with them. Cyprus taken by the Venetians, who, however, continued to pay the tribute to Egypt. Is compelled by the riotous Mamelukes to abdicate in favour of his son. There are numerous monuments of his reign in Cairo.
1496 *En-Nâsir Muḥammad. Edh-Dhâhir Khansûweh.*
1499 *El-Âshraf Ganbalât. El-'Âdil Tûmân Bey.*
1501 **El-Ghûri Khansûweh.** Was over 60 years of age when chosen
1508 to succeed Tûmân. Built the mosque and schools at Cairo that bear his name, and rebuilt in stone Saladin's wooden aqueduct. Encouraged learning. Fitted out an expedition against the Portuguese in order to injure their trade with India by the Cape route. Entered into correspondence with the Doge of Venice with the view of making the Suez Canal. Was defeated by the Turks under Selîm I. near Aleppo, and slain.
1516 **El-Âshraf Tûmân Bey,** nephew of Ghûri. After the defeat and death of Ghûri, Selîm advanced on Egypt, and, after defeating Tûmân at Heliopolis, entered Cairo. Tûmân was taken and hanged outside the Bab ez-Zuwêla. With him
1517 ended the Mameluke dynasty, and Egypt became a Turkish Pashalik.

Though **Selîm** abolished the monarchy, he left the aristocracy of the Mamelukes on certain conditions; the chief of which were—annual tribute, obedience in matters of faith to the

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decisions of the Mufti of Constantinople, and the insertion of the name of the Sultan of the Osmanlis in the public prayers and on coins. Selim also compelled the last scion of the Abbâside Khalifs, El-Mutawekkil, to leave Cairo and
1543 reside at Constantinople; and at his death the Sultans of Constantinople assumed the title of Khalif.

The history of Egypt for the next 250 years is almost entirely without interest. The Turkish Pashas who nominally governed the country soon became subordinate to the Mame-
1767 luke Beys, one of whom, *'Ali Bey*, declared himself independent, conquered Arabia and Syria, and allied himself with Russia against the Turks. At his death his son-in-law, *Abû-*
1773 *Dahab*, was recognised by the Sultan as ruler of Egypt. The chief power after Abû-Dahab's death was shared by *Murâd Bey* and *Ibrâhîm Bey*, who opposed
1798 **Napoleon Buonaparte** when he landed at Alexandria (July 1) for the purpose of occupying Egypt. They were defeated, however, at the battle of the Pyramids (July 21), and Napoleon entered Cairo. Immediately after (Aug. 1), the French fleet was destroyed by Nelson at the battle of the Nile. Napoleon, after completely breaking the power of the Mamelukes, left Egypt on his Syrian expedition, and on his return to France
1799 appointed *General Kléber* as commander in Egypt. Kléber
1800 signed the convention of El-Arîsh (Jan. 24), for the evacuation of Egypt by the French; but the convention being broken, he marched on Cairo, defeated the Turks at Heliopolis (March 21), and retook the city. He was assassinated (June 14), and *General Menou* succeeded to the command. The French were defeated by the English under Sir Ralph
1801 Abercromby at the battle of Alexandria (March 21), and driven out of Egypt.

After the French occupation, Egypt once more fell a prey to the Mamelukes and anarchy, till the Porte appointed
1806 **Mohammed 'Ali**, a Roumelian, born at Kavala in 1768, Pasha
1811 of Egypt. He established his power by the massacre of all the Mameluke Beys in the Citadel of Cairo. Various expeditions, under his sons Tûsûm and Ibrâhîm Pasha, were undertaken against the Wahhâbis in Arabia, and the countries bordering the Nile as far as Khartûm, which he founded. He also endeavoured to ameliorate the condition of the country by making new canals and embankments, improving
1823 the system of agriculture, founding schools, and introducing
1831 various forms of European civilisation. During the Greek war he sent troops to aid the Turks, but soon afterwards declared himself independent of the Porte and invaded Syria, which was quickly overrun by the Egyptians under his son
1832 Ibrâhîm, and the Turkish army totally destroyed at Kônîyeh (Iconium). By the intervention of the European Powers
1833 his victorious career was stopped, and a peace signed at Kutâhîya in which he acknowledged the suzerainty of the
1839 Porte. The war again breaking out, Ibrâhîm defeated the Turks at Nezib and menaced Constantinople, but was compelled to quit Syria by the European Powers. Mohammed

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1841 'Ali then acknowledged the suzerainty of the Porte, and in return the Sultan 'Abd ul-Mejîd made the government of Egypt hereditary in his family, subject to the payment of an annual tribute. Owing to his mind failing, Mohammed 'Ali resigned, and was succeeded by

1848 **Ibrâhîm**, his son, who died after reigning 4 months.

1849 **'Abbâs**, son of Tûsûm and grandson of Mohammed 'Ali. Soon after his accession his grandfather died, August 2, 1849. A cruel and avaricious ruler, who was murdered by his own slaves.

1854 **Sa'îd**, son of Mohammed 'Ali. Endeavoured to carry on the work of reform and progress begun by his father. Completed the railway from Alexandria to Cairo, and supported the scheme for making the Suez Canal, which was begun in his reign. Encouraged the discovery and preservation of the

1859 old monuments of the country, and founded the Bûlâk

1861 Museum. Visited England. Died Jan. 18, 1863.

1863 **Ismaîl**, son of Ibrâhîm and grandson of Mohammed 'Ali. Born Dec. 31, 1830. Continued the work of progress and reform by constructing railways, canals, harbours, and telegraphs,

1866 organising a postal system, increasing the number of schools, &c. Obtained from the Porte, in return for additional tribute, the right of succession to his children in the direct

1867 line, and the title of Khedive. Visited England July, 1867.

1869 The Suez Canal opened Nov. 19, 1869. Completion of the

1871 docks at Suez. The new harbour and quays at Alexandria begun. The Khedive obtains a firman from the Porte

1873 granting him further privileges, and rendering him almost independent, these concessions being paid for by a fresh addition to the tribute, which was raised to nearly £700,000.

1875 Suez Canal shares purchased by the British Government under Mr. Disraeli. Owing to the rapidly increasing debt of the country, which threatened insolvency, the revenue and

1876 expenditure were placed under the control of a commission,

1878 chiefly European. The Khedive surrendered his private estates towards meeting the requirements of the debt, and consented to the appointment of an English Minister of

1879 Finance (Mr. Rivers Wilson) and a French Minister of Public Works (M. de Blignières). These, however, he soon dismissed, as well as the members of the Financial Commission. The European Governments in consequence required the Porte to dethrone him.

1879 **Tewfik**, eldest son of Ismaîl, succeeded on the deposition of his father.

1880 Appointment of the Commission of Liquidation to prepare a law for the settlement of the Egyptian debt.

1881 Military Revolt. In December the Chamber of Notables expressed a wish to examine the Egyptian budget. This was refused, and the so-called National movement commenced, with 'Arabi Pasha as leader and head of the army.

1882 The situation became more strained. On the 20th May the French and English fleets entered Alexandria. On the 11th June Europeans were massacred by the natives. On the 11th July the forts of Alexandria were bombarded by the

A.D.

English fleet. This was followed by the invasion of Egypt by an English army and the occupation of Cairo on the 14th September. 'Arabi Pasha and other rebellious colonels were banished to Ceylon. Mission of Lord Dufferin. About the same time the rebellion in the Sudan became serious.

1883 Hicks Pasha was defeated in Kordofan, and a force was sent under Baker Pasha to Suâkin. In December the English Government required the Khedive to abandon the whole of the Sudan.

1884 Shérif Pasha refused to comply, and was succeeded by Nubar Pasha as Prime Minister. An English expedition was sent to Suâkin, which defeated the rebels near that place and returned to Cairo. General Gordon was sent to Khartûm. In August it was decided to send an English expedition up the Nile to assist Gordon.

1885 The English force having failed to arrive in time, Khartûm fell on the 26th January, and Gordon was killed. The whole Sudan was then given up from Wâdi Halfa to the South. Mission of Sir H. Drummond Wolff to Constantinople and Cairo. First Turkish convention.

1886 Reforms carried out in Egypt under English officials. The English troops remain in occupation.

1887 Sir H. Drummond Wolff concluded a second convention with the Porte respecting the occupation of Egypt, but the Sultan declined to sign it.

1888–1891 The English occupation continued, but the number of English troops reduced. Reforms carried out under English officials. Interest on debt reduced. Finances steadily improved. Taxation lightened. Forced labour (*corvée*) abolished. Judicial reforms effected.

1892 Tewfik died Jan. 7th after a few days' illness, and was succeeded by his son **'Abbas II. Hilmi.**

1896 Expedition into the Sudan to break the power of the Khalifa, under Sir H. H. Kitchener. Dongola taken on Sept. 23, after fights at Firket (June 7) and Hafir (Sept. 19).

1897 Desert Railway from Wâdi Halfa to Abu Hamed begun, in order to take the Dervishes in flank. General Hunter advanced to Abu Hamed and took it (Aug. 7), afterwards occupying Berber (Sept. 13). On Oct. 31 the railway reached Abu Hamed.

1898 On April 8 the Sirdar (Sir H. H. Kitchener) attacked and captured the Dervish works on the further bank of the Atbara. The Dervish loss was about 3000 killed; and 2000, including their leader, Mahmûd, were taken prisoners. Later in the year the Anglo-Egyptian army, which included two English infantry brigades, under Generals Gatacre and Wauchope (afterwards killed at Magersfontein), a cavalry regiment (21st Lancers), and three batteries of artillery (one field, one howitzer, one siege), advanced southwards and engaged the whole Dervish army, under the personal command of the Khalifa, north of Omdurmân (Sept. 2). The Khalifa's army of 50,000 men was annihilated; 11,000 were killed and 16,000 wounded: the Khalifa escaped. Omdurman and Khartûm were solemnly reoccupied on Sept. 4, and the Mahdi's tomb destroyed, his

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body burnt and thrown into the Nile. This was done because, had the body and tomb remained, they would have become a focus of religious fanaticism and sedition. On Sept. 19 the Sirdar hoisted the Egyptian flag at Fashoda, which had been occupied by a French force under Col. Marchand, sent from the Ubangi to obtain a footing for France in the Upper Nile valley. This incident, which nearly led to war between England and France, was settled by the French evacuating their post, and the treaty which ensued guaranteed the possession of the Bahr el-Ghazal to Egypt, and determined the spheres of influence of England and France. The status of the Sudan was reconstituted on a basis of joint occupation by England and Egypt. The two flags fly side by side in the Sudan.

On September 22 Godaref, the last Dervish stronghold, was occupied by the force of Col. Parsons after three hours of very severe fighting.

On December 23 the Dervishes were defeated by Sir C. Parsons at Rosaires, 250 miles south of Khartûm.

1899 On Nov. 24 Col. (now Gen. Sir F.) Wingate, who had succeeded Sir H. Kitchener as Sirdar, defeated the Khalîfa at Umm Debrêkat. The Khalîfa and his emirs were killed. Kordofân recovered.

1900 Osman Digna captured. Slatin Pasha appointed British inspector of the Sudan.

1902 Epidemic of cholera in Egypt.

1903 Aswân Dam completed.

1904 Friendly arrangement between England and France, by which the control of Egyptian finances is assured to England, and the country placed under British protection in everything but the name.

1906 Suâkin-Berber railway opened.
Tabah dispute with Turkey. Frontier of Sinai delimited.
Affray between natives and British officers at Denshwai.

1907 Resignation of Lord Cromer.

XI. HIEROGLYPHS.

1. The Language of the Hieroglyphs.

After having baffled for centuries the attempts of savants to translate it, the language of the hieroglyphs is no longer a sealed book. Yet scholars are still at a loss to know where to place Ancient Egyptian in the family of languages.

It seems probable that it is a composite language, partly of indigenous Nilotic and partly of proto-Semitic origin. The resemblance to the Semitic tongues not only in construction but in definite locutions (*e.g.*, the personal pronouns) is not close enough to enable us to class Egyptian definitely as a Semitic language; very probably it is a connecting-link between the true Semitic family of tongues and the languages of the Berbers (Kabyles, Tuâreg or Imôshagh, &c.) of Libya, which seem distantly related both to Semitic and to Ancient Egyptian. There is certainly in it also a substratum of non-Semitic origin, which probably belongs to the tongue of the primitive inhabitants. Of Aryan (Indo-European) roots there is in Egyptian no trace whatever.

The language naturally did not remain the same during the 3000 or 4000 years in which it was used. Therefore for practical purposes students have divided it into Old Egyptian, Middle Egyptian, and New Egyptian, being the different forms used during the so-called Old, Middle, and New Empires. The language of the Middle Empire is usually taken as the standard or classical tongue. This, which was the spoken living tongue of the Amenemhats and Usertsens, was still preserved for epigraphic and chancery purposes under the Amenhoteps and Thothmes; the real spoken tongue of the XVIII. Dynasty was first admitted on the monuments in the time of the reforming king Khu-n-aton (p. [78]). Under the XIX. Dynasty the spoken and literary languages again coincided, as they had under the XII. The process of phonetic decay and neologistic innovation still went on, and the language written in the Demotic character was a further development, of which Coptic is a survival. The last, which was spoken by the Copts, or Egyptian Christians, is now only used, and that infrequently, in the Coptic churches. Its alphabet consists of the Greek letters with the addition of five or six letters borrowed from the Demotic. A knowledge of Coptic is of great help, if not indeed a necessity to the student of hieroglyphs.

2. Method of Writing.

It was to the god *Thoth* that the Egyptians attributed the invention of the principles of writing, that form of picture characters that remained the same during thousands of years. But the language of the hieroglyphs died with the independence of the Egyptians, and soon after 300 A.D. the knowledge of the characters was completely lost. Many attempts were made both in mediæval and modern times to find a clue to their decipherment, and the most absurd guesses were made at the translation of texts. Every reference to the hieroglyphs made by classic authors was carefully examined, but the writings of late Egyptian, Greek, and Roman authors, such as Horapollo, Hermapion, Clement of Alexandria, &c., served rather to mislead than to help scholars. A small step was made in 1797 when Zoëga came to the conclusion that cartouches contained royal names. But though many learned men gave their attention to hieroglyphs, little advance had been made in the study when in 1799 the Rosetta Stone was found with its trilingual inscription—Hieroglyphic, Demotic, and Greek placed one beneath the other (see p. 29). The Orientalist, Silvestre de Sacy, and a Swede, named Åkerblad, did some good work on the Demotic text of the inscription, the work of the latter affording much help to Dr. Thomas Young, who in England was studying the hieroglyphic and Demotic texts. A number of alphabetic signs were identified by him, and he communicated the result of his labours to the world in his *Account of Some Recent Discoveries in Hieroglyphical Literature* (London: Murray, 1823). His discoveries communicated inspiration to François Champollion, surnamed le Jeune, to whom is due the credit of the discovery that the signs were partly phonetic and partly ideographic, without which knowledge all attempts at lengthy translation would have resulted in failure. It was by comparing two cartouches that in the first place he was able confidently to fix the

value of certain signs. One was known by comparison with the Greek text to contain the name of Ptolemy, and the other was supposed to contain that of Cleopatra. In these two names there are four similar letters, and so, four similar signs being found in the two cartouches, it was a comparatively easy matter to determine the value of the remaining signs.

After this Champollion gradually worked out an alphabet and syllabary, and published his *Grammaire Égyptienne* in 1836-41. There were at first many opponents to the new system, but gradually all others were found to be useless, and all later study of hieroglyphs has its roots in the work of Young and Champollion.

Following this great leader were Dr. Birch and Dr. Hincks in England, Prof. Lepsius and Dr. Brugsch in Germany, and M. Emmanuel de Rougé in France. Soon the number of scholars increased, and among the men who have more recently turned their attention to the subject and who have done much to further the advance of the study in England may be mentioned the late Sir P. le Page Renouf, Mr. Goodwin, and Prof. Lushington, and now Dr. E. A. Wallis Budge and Mr. F. Ll. Griffith; in France, the late MM. Chabas and Devéria, and now Prof. Maspero, MM. Pierrot, Revillout, and J. de Rougé; in Switzerland, Prof. Naville; in Italy, Signori Rossi and Schiaparelli; in Germany, the late Dr. Dümichen, and now Profs. Wiedemann, Erman, Schäfer, Steindorff, Spiegelberg, and Kurt Sethe; in Sweden, the late Prof. Piehl; and in Russia, MM. Golénischtchev and Turayev. Most of these authorities differ on minor points, and the Germans affect an algebraic transliteration which is supposed by them to give more strictly scientific results; but the differences are not sufficient to make any but very small discrepancies between the translations of texts given by the several scholars. The foundations of the science are firm and fixed, and any translation of an Egyptian text by a competent scholar with proper credentials (not an irresponsible amateur or a "crank" afflicted with fads) is certain and reliable, and will be found to differ in no important respect from a translation by any other competent scholar.

The language of the ancient Egyptians is found written in three forms, in hieroglyphs, hieratic, and demotic. The hieroglyphs are essentially a lapidary system, though they are found, in a somewhat modified form called *linear hieroglyphs*, painted on coffins, &c. From these linear hieroglyphs the more fluent *hieratic* was developed, which thus bears the same relation to the carved hieroglyphs that our handwriting bears to print. Champollion in his *Grammaire Egyptienne* gives drawings showing very clearly the derivation of the hieratic from the hieroglyphs. *Demotic* is such a degenerate form of hieratic that it is extremely difficult to read it, and in all Europe there are but very few scholars who can decipher documents written in this script. The earliest hieroglyphs, such as those at Médûm, are drawn in full detail and coloured naturally, so that there is no mistaking what the object represents. But in later times this was rarely done, and the characters became more conventional. Of the very large number of these—between 3000 and 4000—about 500 are in frequent use. They read usually from right to left, but also frequently from left to right, and are sometimes placed in vertical columns. The heads of the animal characters are always turned in the direction whence the inscription commences.

There are two classes of characters, *phonetic* and *ideographic*. The phonetic are either *alphabeto-syllabic* or *purely syllabic*. The ideographic signs are determinatives; either *specific determinatives* or *simple ideograms*, or *generic determinatives*. The *alphabeto-syllabic* signs (list on p. [116]) are used in spelling out a word alphabetically. They were originally ideograms transferred for use as purely phonetic-syllabic signs, and then almost entirely further restricted to more or less alphabetic functions: thus  , a rope,  , a snake,  , a pair of tongs,  , a door-bolt,  , an owl, etc., were used to represent the sound of the initial syllable of the Egyptian word signifying the objects they represented, and then to represent the consonantal part of the syllable only;  ,  ,  ,  ,  ,  , and  in the following list always remained more or less syllabic in their use, and  ,  ,  ,  ,  , and  (List of Syllabics) were only used alphabetically in late times. The ideogram is the picture of the object spoken of, and follows the spelling of the word to *determine* it. Thus  *ḥf*, "snake." The generic determinative is a symbol representing the class of ideas to which the word belongs. Thus  *tesem*, "hound," is *determined* by a picture of a hide and tail to show that it is the name of an animal. Occasionally words have determinatives of both kinds, in which case the specific always precedes the generic. Sometimes, especially in the earliest texts (and in certain well-known cases of common occurrence in later times also), words are expressed by their ideograms only. Even when the word is spelt out, the signs may be arranged in many different ways, the number of signs employed and the arrangement of them depending upon the space at the engraver's disposal. Thus *life*, which is *ânkh*, may be expressed by its ideogram only,  ; or it may be spelt out in four different ways:  ,  ,  , or  . It is easy to see how in time the ideograms came to be used as syllabic phonetics. The ideogram for *star* gives a good example of this. In Egyptian, star is *sba*  , written sometimes simply by its ideogram  . The word for *door* is also *sba*, and is written  , the  having in this case merely the syllabic value *sba*.

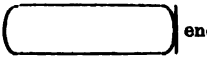
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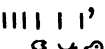
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The following are some of the hieroglyphic forms most frequently met with on the monuments. The frame  enclosing hieroglyphs is called a cartouche, and almost invariably contains the name of a king or queen. The king's cartouches were nominally two in number; the second containing the monarch's personal name or *nomen*; the first his *prenomen* or name as king. The *nomen* may contain alphabetic or syllabic signs as well as ideograms: the *prenomen*, which was of a more formal and artificial character, was usually written in simple ideograms alone (the parallel to Japanese, with its mixture of Chinese ideograms and Japanese syllabic signs, will at once present itself to the mind of anybody familiar with that language). A typical *prenomen* is that of Thothmes III.; ⊙ *Rā*, the sun, or sun god;  *men*, the picture of a chess-board, and  *kheper*, the scarab, which has a variety of interpretations. The ⊙ always comes first, but was probably not pronounced first. It was written first *honoris causâ* only, as being the name of a god, *Rā*; but since the name meant "Stable (*men*) is the Being (*kheper*) of Rā," it must have read *Men kheper Rā*, and that this was in fact the reading we know from the Babylonian representation of the name as *Manakhbiriya* (*man* = , *men*; *akhbi*(*r*) = *kheper*, *Riya* = ⊙, *Rā*). The wasp symbolizes the royalty of Lower Egypt; so, frequently the group  will be seen above the cartouche containing the prenomen. It signifies "King of Upper and Lower Egypt,"  being the sign of the King of Upper Egypt.  , *Se Rā*, "son of the Sun," often precedes the nomina of kings, and  , *neb taui*, "lord of the two lands," often follows them. is the crown of Lower Egypt, and  that of Upper Egypt.  is the determinative of a house, and *per āa* is the "great house," or Pharaoh. The phrase  *mā kheru*, which so frequently follows the name of a deceased person, is variously translated, "justified," "truth-speaking," "deceased."  *neter*, indicates a god or the adjective divine; thus *ḥen neter* is "minister of a god," a priestly title often

seen in the tombs. The title  may also frequently be seen before a name in the tombs. It reads *rekh suten*, "(one who) knows the king," a member of the royal family or favoured courtier. In both these cases it will be noticed that the signs for god and king are written first, *honoris causa*, as in the case of the ideogram of a god noted above.

 *renpit* is a "year," and  *abut* a "month." So many strokes, as  , are so many units, *i.e.* seven. Tens are written  , *i.e.* thirty. Hundreds are written  , and thousands  . Thus  , "the 3rd month of the 8th year"; and the deceased prays for  , "thousands of oxen and geese."

The formula  *suten ḥetep ṯe* (or rather *ḥetep suten ṯe*, "A royal offering given;" the ideogram  [*ṯe*, "give"] was written third in order to balance the ideogram  : this is an instance of pretty writing for effect which often confuses the translator) occurs so repeatedly in the tomb inscriptions that it cannot fail to be noticed over entrances, on *ka* doors and *stelae*, on friezes and rafters. It is the prayer begging for  *per kheru*, "sepulchral meals." The prayer is addressed most frequently to Osiris  *Ausâr*, or Anubis  *Anpu*, and commences with little variation, thus: 

Ḥetep suten ṯe — *Ausar*

A royal offering given. — Osiris



neb — *Ṭaṭṭu* — *neter ḍa* — *neb* — *Abṭu* — *ṯe-f* — *per kheru*

lord (of) — Tattu — God great, — lord (of) — Abydos — may give he — sepulchral meals



. . . . .

oxen, birds,

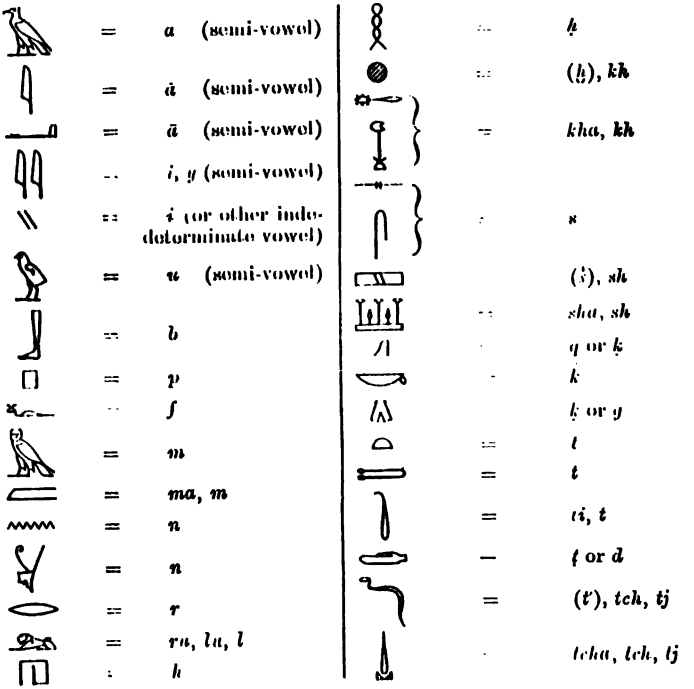


menkh

clothes

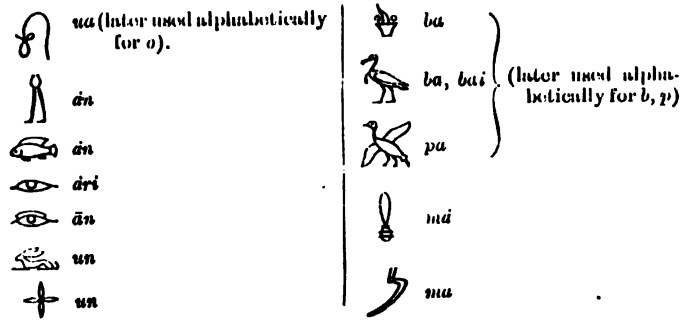
, &c., and goes on to beg the visitor to the tomb to say the funereal formulæ for the dead man.

THE EGYPTIAN ALPHABETO-SYLLABIC SYSTEM.



List of Syllabic Signs not used Alphabetically.

(*Many of these are also used as Simple Ideograms.*)



 *mer, ma*

 *men*

 *nu* (later used alphabetically for *n*)

 *uch*

 *ḥa*

 *ḥem*

 *ḥer, ḥi, ḥo*

 *khet, kht*

 *sa* (later used alphabetically for *s*)

 *sen*

 *shi*

 *ka*

 *ta, to*

LIST OF IDEOGRAMS, INCLUDING THOSE COMMONLY MET WITH IN THE ROYAL CARTOUCHES.

(*a*) Names of Gods and Places.

 *Amen* (god of Thebes)

 *Rā* (the Sun-god)

 *Ḥeru-beḥutet* (Horus of Edfu)

 *Ḥeru* (Horus)

 *Set*

 *Tehuti* (Thoth)

 *Temu* (Sun-god of Heliopolis)

 *Ptaḥ* (god of Memphis)

 Maāt (goddess of Law and Right)

 *Nit* (Neith, goddess of Sais)

 *Sebek* (crocodile-god)

 Anu (Heliopolis)

 Nekhen (Hierakonpolis)

 Uaset or *Tjāmet* (Thebes)

(*b*) Ordinary Words.

(Common *determinative* ideograms marked with an asterisk *: objects of which the signs are pictures indicated within parentheses.)

 *se*, man, *a*, I, my

 ḥemt, woman

 *ḥemt*, wife

 *sherā, khrat*, child

 *uer*, old man

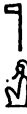
 *uer*, chief

 * (basket) *neb*, lord (to possess); used also for *neb*, all

 (sceptre) *ḥeq*, prince

 *suten*, king (of Upper Egypt); *su*, him

 * *suten*, king

 *neter*, god

 *aarat*, uræus
neteret, goddess

 * *pet*, heaven; *ḥer*, above

 *ta*, earth

 * *rā*, sun, day

 * (generic determinative), light, illuminate

 * (rising sun) *akhut*, sunrise, horizon

 * (starry heaven) *kekui*, darkness

 * *sba*, star; *ṯua*, praise

 * *āāḥ*, moon, *abeḍ*, month

 * *tehen*, storm

 * *mu*, water

 *ṯu*, mountain

 * (rocky land) *semt*, *khast*, desert (and country, generally)

 * (generic det.), foreign

 * foreign country

 * (plan of a town) *nu*, city

 * (generic det.), place

 * (plan of irrigation canals) *ḥsep*, nome, province

 * (enclosure) *per*
* (walled enclosure) *het* } house

* (generic det.) wall, building

 * to build

 as, *aset*, throne

 khaut, altar

 * (mat for offerings), *ḥetep*, offering; (trf.) rest, peace

 (feather) } *ma*, *maat*, right, law, justice
shu, light, airy, dry

 (lute), *nefer*, good, beautiful

 (mallet), *menkh*, good, excellent

 (club), *aā*, great

 *uer*, great

 * *netjes*, evil, small

 (sceptre), *user*, mighty

 (halberd), *sekhem*, power, powerful

 (club), *kherp*, to wield, control

 * (generic det.), *nekht*, to control, force

 *tjeser*, holy

 *ma*, *fe*, to give

 *fe*, to give

 { *rmen*, arm
{ *mah*, cubit

 { *nekht*, force
{ *ḥu*, to strike

 *ḥu*, to strike

 *meshā*, soldier

 * *khesef*, enemy, prisoner

 *mut*, death

 (man's girdle) *ānkh*, life.
 *ānkh utja senb*, monogrammatically, "life, health, strength")

 (beetle) *kheper*, to become, come into being

 (rising sun) *khā*, to appear

 *mes*, to be born, child

 *mer*, to love

 *ib*, *ḥati*, heart

 { *tep*, head; (trf.) upon
{ *tjatja*, head

 *ḥer*, *ḥi*, *ḥo*, face; (trf.) on

 *mau*, see; *iri*, make.  *mau*, see

 *i*, come; (general det., go come, proceed, &c.)

 (gen. det.), return, retreat

 **sekher*, fall down, be overthrown

 * *ab*, dance

 * *a*, hail! (gen. det., to greet)

 *an*, *nen*, not (privative sign)

 *tem*, to cut, close; (trf.) name of the setting sun; (privative) not

 * *shesep*, to receive

 *baa*, wonderful

 (collar) *nub*, gold

 (collar and white mace) *hat*, silver

 (white mace) *hetj*, white

 (mace) *uf*, command

 *ḥem*, tool, workman

 *ab*, *mer*, (trf.) friend, courtier

 (water pouring from a vase) *uab*, pure; (trf.) priest

 *nefjem*, sweet

 *waḥ*, to increase, wax

 (plant) *uatj*, green, flourishing

ruf, to grow, increase


(vase) *khnem*, to form, create


(adze), *setep*, chosen


(hoopoe) *ākh*, *ākhu*, bright, glorious; (trf.) spirit


(crane) *ba*, soul


ka, double (ghost); (trf.) bull


ka, bull


(goose) *sa*, son


{ *suḫt*, egg
{ *sa*, son


sa, protection


shepses, noble


ḥeb, feast


(throne-feast) *seḏ-ḥeb*, jubilee


(tally with one notch) *renpit*, year


(deity holding year-tallies with many notches) *ḥeḥ*, eternity


(tadpole) *ḥfen*; (trf.) hundred thousand.


(head of a lion) *peḥ*, fore-front


(hind-quarters of a lion) *peḥ*, end; (trf.) reach, attain


(horns) *wap*, begin.


(dagger in sheath) *ṯep*, first


ḥen, majesty, servant


khnem, flame, be hot


* (generic det.) rope, bind


* (generic det.) tie


* *shat*, papyrus-roll; (trf.) abstract sign

* *sfekh*, write, pen


shen, seal-ring, circle


(*unknown*), purse; (trf.) treasurer


ooo* (generic det.) metal


* (generic det.) stone


* (generic det.) wood


ᴖᴖᴖ * (generic det.) grain


**seshen*, flower, lily


* (generic det.) tree; (trf.) *āmt*, favourite


* { *ual*, *ḫer* } road
{ *mātennu* }


sekhet, field

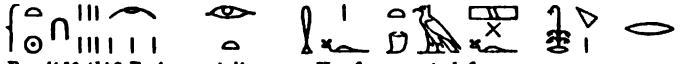

(generic det.) liquids


(generic det.) oils, incense


(generic det.) animal

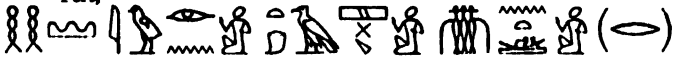
From the above list it will be seen that some of these signs were *polyphonous*, and that others were used in a *transferred* or *derived* sense, and that others were not used to represent their original ideas (the objects of which they are pictures) at all;  ,  , , are cases in point. This list, added to that of the alphabeto-syllabic signs preceding (with which the ideograms, both simple and determinative, were combined in writing), will give an idea of the complexity of the ancient Egyptian writing, which, however, was not so clumsy a means of

expressing thought and speech as might appear; it is no more complicated or clumsy than the very similar Chino-Japanese script, which the Japanese at any rate do not find incompatible with the most practical modern civilization. The following typical Egyptian sentence, from a historical narrative, with transliteration and translation, will serve to show how the writing was used in practice; for further information the reader is referred to the standard works on the subject—Dr. Budge's "Egyptian Language," "First Steps in Egyptian,' and "Egyptian Reading-book," Dr. Erman's "Grammar," &c.



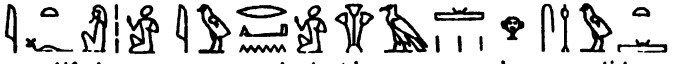
Renpit 16 *dbt* 3 *Pert* *ḫrit* *Ḥen-f* *tash-f* *res* *r*

Year 16, month 3, of Pert, was made (by) His Majesty his boundary of the South to



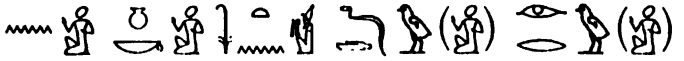
Ḥeḥ "*Ȧn-ḫr-nȧ* *tash-ȧ* *khent-ȧ* (*r*)

Ḥeḥ: "I have made my boundary my going up-stream (further than)



Ȧḥȧu-ȧ *ḫn ṯfe-nȧ ḫau* *ḥer* *sentjet-*

my fathers; I have added to what was decreed



nȧ *nuk* *sutenu* *ḏjeḏu(ȧ)* *ḫr-u(ȧ)*

to me: I, the King, I say (it and) I have done (it)."

(From a Boundary Inscription of Usertesen III. at the second Cataract, XII. Dynasty, about 2300 B.C., now in the Berlin Museum.)

The *Hieratic* writing had been evolved from the Hieroglyphic as early as the time of the Old Empire; we possess papyri of the Middle and New Empires, written in hieratic containing works of all kinds, including poems, novels, and even guide-books. The *Demotic* was developed out of the hieratic about the IX. Century B.C.; it was the usual mode of writing from the XXVI. Dynasty onwards, when hieratic had fallen into desuetude, and a scholarly knowledge of the hieroglyphs became confined to priestly archaeologists. Herodotus knows only of the existence of Hieroglyphic and *Enchorial* (i.e. Demotic). Demotic finally gave place in the III. and IV. Centuries of our era to the Greek alphabet, which became used to write Egyptian; this developed under the influence of Christianity into the *Coptic* writing, which is Greek with the addition of the letters ϣ, ϥ, ϧ, ϩ, ϭ, ϫ, and ϯ, to express the Egyptian sounds *sh*, *f*, *kh*, *h*, *gj*, *tj*, and the syllable *di*, which were unknown to Greek. Arabic began to displace Coptic as the language of the country soon after the conquest, and by the XVII. Century Coptic was practically extinct. The Coptic passages in the Church-service are now hardly comprehended by the readers.

LIST OF THE CHIEF ROYAL CARTOUCHES.

(The Manethonian names are indicated by the latter M.)

I. Dynasty, "Thinite," B.C. 4400.

Legendary.



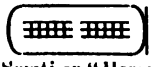
King Menâ. (*M.* Menes.) ?



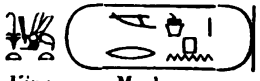
Tetâ, Atoti, and Ata. (*M.* Athothis.) ?



or



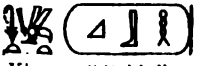
King Semti *or* "Hosepti." (*M.* Ousaphaïs.)



King Merbapen. (*M.* Miebis.)



King "Semsem." (*M.* Semempses.)



King "Qebh." (*M.* Cheneres.)

Historical.

1. 

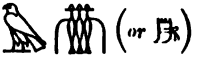
Horus Aha.

2. 

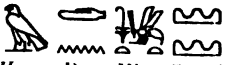
Horus Narmer (*or* Betjumer).

3. 

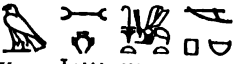
Horus Tja Ati (?).

4. 

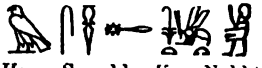
Horus Khent (*or* Tjer).

5. 

Horus Den *King* Semti.

6. 

Horus Ätjâb *King* Merpeba.

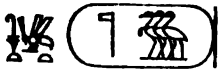
7. 

Horus Smerkha *King* Nekht.

8. 

Horus Qâ *King* Sen.

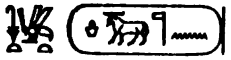
II. Dynasty, "Thinite," B.C. 4200.



or



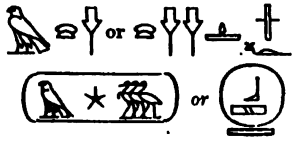
King Baiunetor *or* Betju-mer. (*M.* Boethos.)



King Ba-n-netor. (*M.* Binothris.)



King Senţâ. (*M.* Sethenes.)

9. 

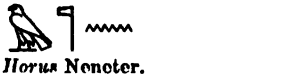
Horus Khāsekhem *or* Khāsekhemui Ḥotep-âm-f *King* Horus Bainnetor *or* Besh.

10. 

Horus Ḥotep-Sekhemui.

11. 

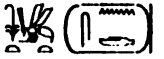
Horus Neb-Rā.

12. 

Horus Neneter.

13. 

Horus Sekhemâb *Set* Perâbsen.

14. 

King Senṭo.

III. Dynasty, Memphite, B.C. 4000.



King "Tjeser-ra." (*M.* Tosorthros.)



King Tjeser-"teta." (*M.* Tosertasis.)

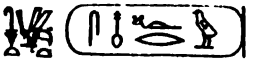
15. 

Horus Sa-nekht.

16. 

Horus Khet-neter *King* Tjeser.

Historical.

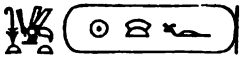
17. 

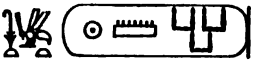
King Sneferu. (*M.* Sephouris).

IV. Dynasty, Memphite, b.c. 3700.

18. 
King Shareru. (*M.* Soris.)

19. 
King Khufu. (Cheops.)

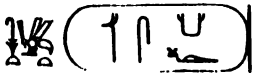
20. 
King Khāf-Rā. (Chephren.)

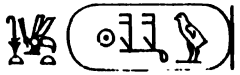
21. 
King Men-kau-Rā. (Mycerinus.)

22. 
King Ṭeṭ-f-Rā. (*M.* Ratoises.)

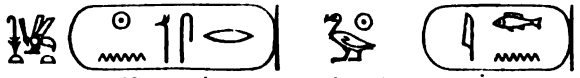
23. 
King Shepses-ka-f. (*M.* Sebercheres.)

V. Dynasty, Heliopolite, b.c. 3300.

24. 
King User-ka-f. (*M.* Ouserchores.)

25. 
King Sahu-Rā. (*M.* Sephres.)

26. 
King Nefer-ârі-ka-Rā, *son of the Sun,* Kakaâ. (*M.* Nephercheres.)

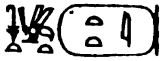
27. 
King Ne-user-Rā, *son of the Sun,* Ân. (*M.* Rathoures.)

28. 
King Men-kau-Hera. (*M.* Mencheres.)

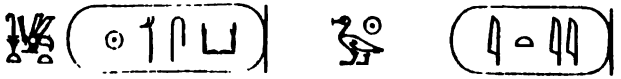
29. 
King Ṭet-ka-Rā, *son of the Sun,* Assa. (*M.* Tancheres.)

30. 
King Unas. (*M.* Onnos.)

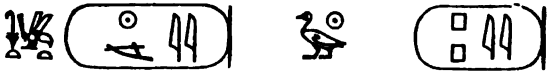
VI. Dynasty, Memphite, b.c. 3200.

31. 

King Teta.

32. 

King User-ka-Rā, *son of the Sun*, (*M.* Othoes.) Ati.

33. 

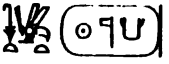
King Meri-Rā, *son of the Sun*, (*M.* Phios.) Pepi (I.).

34. 

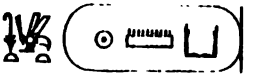
King Mer-en-Rā, *son of the Sun*, (*M.* Methesouphis.) Meḥti-em-sa-f.

35. 

King Nefer-ka-Rā, *son of the Sun*, (*M.* Phiops.) Pepi (II.).

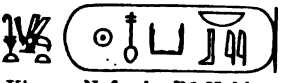
36. 

King Neter-ka-Rā.*

37. 

King Men-ka-Rā.

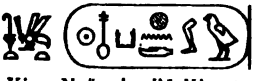
VII.—VIII. Dynasties, Memphite, b.c. 3100.

38. 

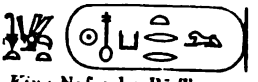
King Nefer-ka-Rā Nebi.

40. 

King Ne-ka-Rā

39. 

King Nefer-ka-Rā Khenṭu.

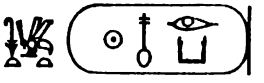
41. 

King Nefer-ka-Rā Terern. (*M.* Thirillos.)

* The Manethonian Queen "Nitokris" of the VI. Dynasty is probably a mere mistake for this King Neter-ka-Rā, and is not to be regarded as a historical personage.

42. 

King Nefer-ka-Rā Pepi-senb.

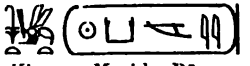
43. 

King Nefer-ârі-ka-Rā.

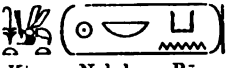
IX. AND X. DYNASTIES, HERAKLEOPOLITE, B.C. 2800.

44 

King Meri-ab-Rā, *son of the Sun*, (Achthoes.) Khati.

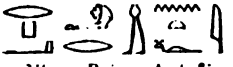
45. 

King Meri-ka-Rā.

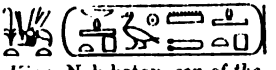
46. 

King Neb-ka-n-Rā. (*Legendary.*)

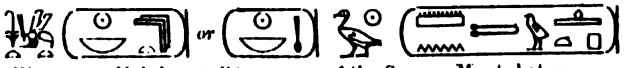
XI. DYNASTY, THEBAN, B.C. 2000.

47. 

Hereditary Prince Antefâ.

48. 

King Neb-ḥetep, *son of the Sun*, Mentuḥetep (I.).

49. 

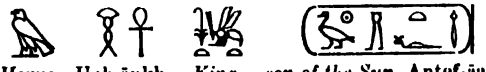
King Neb-ḥapet-Rā, *son of the Sun*, Mentuḥetep (II. or III.).

50. 

King Neb-taui-Rā, *son of the Sun*, Mentuḥetep (IV. ?).

51. 

King Sānkh-ka-Rā, *son of the Sun*, Mentuḥetep (V ?).

52. 

Horus Uaḥ-ānkh, *King*, *son of the Sun*, Antef-âa.

XII. DYNASTY, THEBAN, B.C. 2400.

53. 

King Se-ḥotep-ab-Rā, *son of the Sun*, Amenemḥat (I.). (*M.* Ammanemes.)

54. 

King Khepor-ka-Rā, *son of the Sun*, Sonusert *or* Usertsen (I.).
(*M.* "Sesonchosis," *i.e.* Sesostris.)

55. 

King Nub-kau-Rā, *son of the Sun*, Amenemḥat (II.).
(*M.* Ammenemes.)

56. 

King Khā-kheper-Rā, *son of the Sun*, Sonusert *or* Usertsen (II.)
(*M.* Sesostris.)

57. 

King Khā-kau-Rā, *son of the Sun*, Sonusert *or* Usertsen (III.)
(*M.* Khakheres.)

58. 

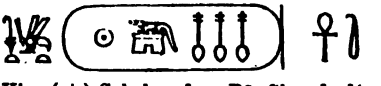
King Ne-maāt-Rā, *son of the Sun*, Amenemḥat (III.).
(*M.* Lamaris, Labaris, *or* Amerres; *Hdt.* Moiris.)

59. 

King An-ab-Rā, *son of the Sun*, Hor.

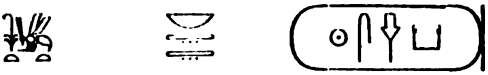
60. 

King Maāt-kheru-Rā *son of the Sun*, Amenemḥat (IV.).
(*M.* Ammenemes.)

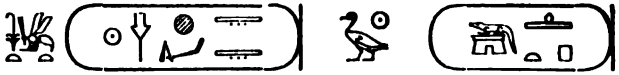
61. 

King (*sic*) Sobek-nefern-Rā, *She who liveth.*
(*M. Queen* Skemiophris.)

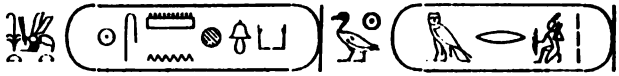
XIII. Dynasty, Theban, B.C. 2200.

62. 

King and Lord of the Two Lands, Sekhem-ka-Rā.

63. 

King Sekhem-khu-taui-Rā, *son of the Sun,* Sebekḥotep (I.).

64. 

King Smenkh-ka-Rā, *son of the Sun,* Mermashu.

65. 

King Sekhem-suatj-taui-Rā, *son of the Sun,* Sebekḥotep (II.).

66. 

King Khā-seshes-Rā, *son of the Sun,* Neferḥotep.

67. 

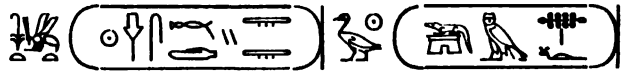
King Khā-nefer-Rā, *son of the Sun,* Sebekḥotep (III.).

68. 

King Mer-nefer-Rā, *son of the Sun,* Ai (I.).

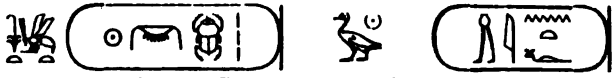
69. 

King Sekhem uatj-khāu-Rā, *son of the Sun,* Sebekemsaf (I.).

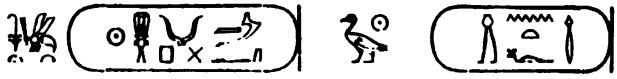
70. 

King Sekhem-seshṭi-taui-Rā, *son of the Sun,* Sebekemsaf (II.).

(To this portion of the dynasty also belong the kings Khā-ānkh-Rā Usertsen (IV.), Mer-ānkh-Rā Mentuḥotep (V.), Mer-sekhem-Rā Neferḥotep, and Mer-ḥetep-Rā Sebekḥotep, whose statues have been discovered by M. Legrain at Karnak.)

71. 

King Nub-khoperu-Rā, *son of the Sun*, Antef.

72. 

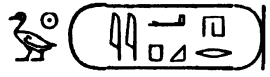
King Seshes-Rā ap-mnā, *son of the Sun*, Antef-ān.

73. 

King Seshes-Rā her-ḥrā-mnā, *son of the Sun*, Antef-āa.

XIV. Dynasty, Xoïte (*uncertain*).

XV. and XVI. Dynasties, Memphite (*Hyksos*, or "Shepherd Kings"), B.C. 1900.

74. 

Son of the Sun, Iāpoqher.

76. 

Good God, Mnā-āb-Rā.

75. 

Good God, Untjed.

77. 

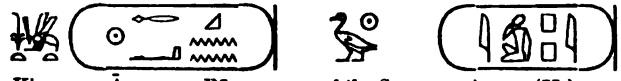
Good God, Se-khā-n-Rā.

78. 

King Senser-n-Rā, *Prince of the Deserts, son of the Sun*, Khian.

79. 

King Ān-user-Rā, *son of the Sun*, Apepa (I.).

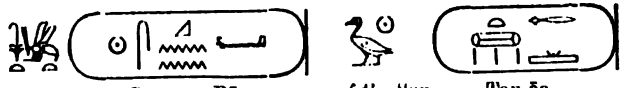
80. 

King Ān-qenen-Rā, *son of the Sun*, Apepa (II.).

81. 

King Ān-peḥti-Set, *son of the Sun*, Nubti-Set.

XVII. Dynasty, Theban, b.c. 1800.

82. 

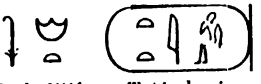
King Seqenen-Rā, *son of the Sun,* Tau-āa.

83. 

King Seqenen-Rā, *son of the Sun,* Tau-āa-āa.

84. 

King Seqenen-Rā, *son of the Sun,* Tau-āa-qen.

85. 

King's Wife Totā-sherā.

86. 

King Uatj-kheper-Rā, *son of the Sun,* Kames.

XVIII. Dynasty, Theban, b.c. 1650.

87. 

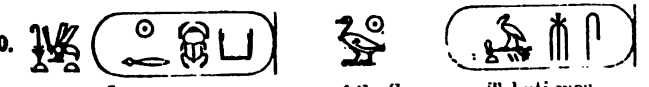
King Neb-pehti-Rā, *son of the Sun,* Āāḥmes. (Amūsis I.)

88. 

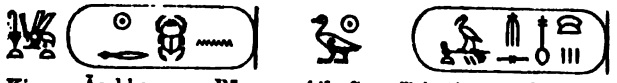
King's Wife Aahmes-Nefertari.

89. 

King Tjeser-ka-Rā, *son of the Sun,* Amen-ḥetep. (Amenophis I.)

90. 

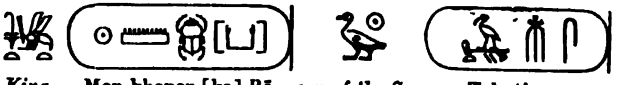
King Ān-kheper-ka-Rā, *son of the Sun.* Tehuti-mes. (Thothmes I.)

91. 

King Ȧa-kheper-en-Rā, *son of the Sun*, Tehuti-mes nefer-khāu. (Thothmes II.)

92. 

King Mnāt-ka-Rā, *son of the Sun*, Hāt-shepsu khnemt-Ȧmon. (Queen Hatshepsu.)

93. 

King Men-kheper-[ka]-Rā, *son of the Sun*, Tehuti-mes (Thothmes III.)

94. 

King Ȧn-kheperu-Rā, *son of the Sun*, Amen-ḥetep neter ḥeq Ȧnnu. (Amenophis II.)

95. 

King Men-kheperu-Rā, *son of the Sun*, Tehuti-mes khā-khāu. (Thothmes IV.)

96. 

King Neb-maāt-Rā, *son of the Sun*, Amen-ḥetep ḥeq-Uaset. (Amenophis III.)

97. 

King's Chief Wife, Tii.

98. 

King Nefer-kheperu-Ra, *son of the Sun*, Amen-ḥetep neter ḥeq-uā-n-Rā, Uaset (Amen-ḥetep IV.)

or later, 

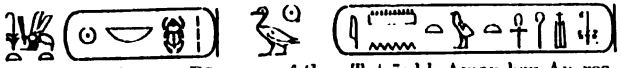
Khu-n-Ȧton.

99. 

King's Chief Wife, Nefer-neferu-Âten Neferti-it.

100. 

King Ânkh-kheperu-Rā, *son of the Sun,* Smenkh-ka-Rā Tjeser-kheperu.

101. 

King Neb-kheperu-Rā, *son of the Sun,* Tut-ânkh-Amen ḥeq-An-res.

102. 

King Kheper-kheperu-Rā uri-maāt, *son of the Sun,* *Divine Father* Ai (II.) neter-ḥeq-Uaset.

103. 

King Tjeser-kheperu-Rā setep-en Rā, *son of the Sun,* Ḥeru-em-ḥeb meri-Amen.

XIX. DYNASTY, THEBAN, B.C. 1400.

104. 

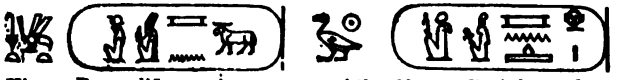
King Men-peḥti-Rā, *son of the Sun,* Rā-messu. (Rameses I.)

105. 

King Men-maāt-Rā, *son of the Sun,* Seti mer-n-Ptaḥ. (Seti I.)

106. 

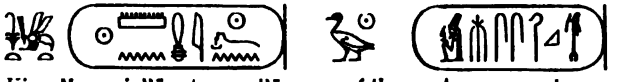
King User-maāt-Rā setep-en-Ra, *son of the Sun,* Rā-messu-meri-Amen. (Rameses II.)

107. 

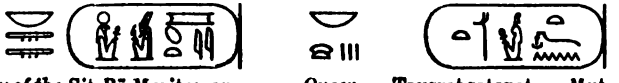
King Ba-en-Rā mer-Āmen, *son of the Sun,* Mer-en-Ptaḥ-ḥetep-her-maat. (Mer-en-Ptah I.)

108. 

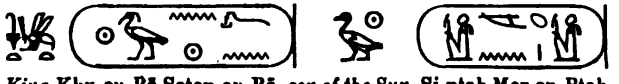
King User-khoperu-Rā-meri-Āmen, *son of the Sun,* Seti Mer-en-Ptaḥ. (Seti II.)

109. 

King Men-mā-Rā setep-en-Rā, *son of the Sun,* Amenmeses ḥeq-Unset.

110. 

Lady of the Two Lands, Sit-Rā Meritamon *Queen* Tausret setepet-en-Mut.

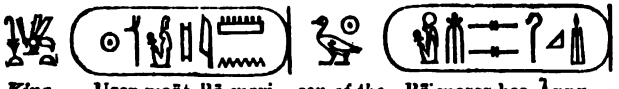
111. 

King Khu-en-Rā Setep-en-Rā, *son of the Sun,* Si-ptaḥ Mer-en-Ptaḥ.

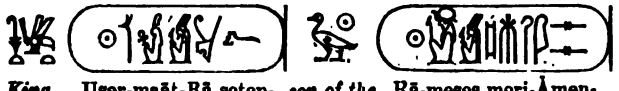
112. 

King User-khāu-Rā setep-en-Rā meri-Amen, *son of the Sun,* Set-nekht meri-Rā merer-Āmen.

XX. Dynasty, Theban, B.C. 1150.

113. 

King User-maāt-Rā-meri-Āmen, *son of the Sun,* Rā-meses ḥeq-Annu- (Rameses III.)

114. 

King User-maāt-Rā setep-en-Āmen, *son of the Sun,* Rā-meses meri-Āmen-Rā ḥeq maāt. (Rameses IV.)

115. 

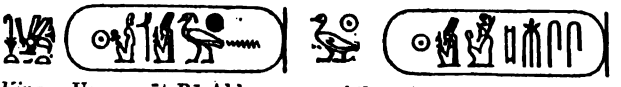
King User-maāt-Rā s-khepen-Rā, *son of the Sun,* Amen-Rā-mes-f-su meri-Amen. (Rameses V.)

116. 

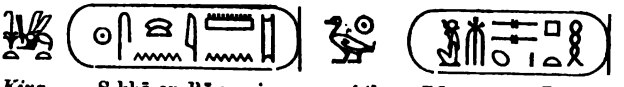
King Maā-neb-Rā meri-Amen. *son of the Sun,* Amen-Rā-meses neter ḥeq Annu. (Rameses VI.)

117. 

King User-maāt-Rā meri-Amen setep-en-Rā, *son of the Sun,* Amen-Rā-meses-ti neter-ḥeq-Annu. (Rameses VII.)

118. 

King User-maāt-Rā Akh-en-Amen, *son of the Sun,* Amen-Rā-meses meri-Amen. (Rameses VIII.)

119. 

King S-khā-en-Rā meri-Amen, *son of the Sun,* Rā-meses se-Ptaḥ. (Rameses IX.)

120. 

King Nefer-kau-Rā setep-en-Rā, *son of the Sun,* Rā-meses meror-Amen khā-Uaset. (Rameses X.)

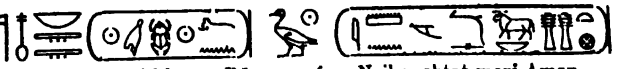
121. 

King Kheper-maāt-Rā setep-en-Rā, *son of the Sun,* Amen-Rā-mesu. (Rameses XI.)

122. 

King Men-maāt-Rā-setep-en-Rā, *son of the Sun,* Rā-meses-meror-Amen khā Uaset neter ḥeq Annu. (Rameses XII.)

XXI. DYNASTY (a), TANITE, B.C. 1100.

123. 

Good God, Lord of the Two Lands Ḥetj-kheper-Rā setp-n-Rā, *son of the Sun* Nsibanebṭaṭ meri-Amen. (Smendes.)

124. 

King Ân-kheper-Rā setp-n-Montu, *son of the Sun,* Psibkhânnu meri-Amen.

125. 

King Neter-kheper-Rā setp-n-Amen, *son of the Sun,* Si-Amen meri-Amen.

XXI. DYNASTY (b), THEBAN, B.C. 1050.

126. 

King Ḥeh-neter-ṭep-en-Amen, *High-priest of Amen.* *son of the Sun,* Ḥer-Ḥeru se-Amen. (Herhor.)

127. 

King Painetjem (I.).

128. 

High-priest Men-kheper-Rā.

129. 

King Kheper-kha-Rā setep-en Amen, *son of the Sun,* Painetjem (II.) meri-Amen.

XXII. DYNASTY, BUBASTITE, B.C. 930.

130. 

King Ḥetj-kheper-Rā setep-en-Ra, *son of the Sun,* Shashank meri-Amen. (Shishak.)

131. 

King Sekhem-kheper-Rā setep-en-Rā, *son of the Sun,* Unsarken meri-Amen. (Osorkon I.)

132. 

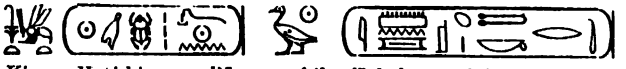
King Usor-maāt-Rā, *son of the Sun,* Takoloti. (Takolothis I.)

133. 

King Usor-maāt-Rā setop-en-Amon, *son of the Sun,* Usarken meri-Amon. (Osorkon II.)

134. 

King Seshes-khoper-Rā setop-en-Amon, *son of the Sun,* Shashank meri-Amon-Rā. (Shishak II.)

135. 

King Hetj-kheperu-Rā setop-en-Rā, *son of the Sun,* Takelot meri-Amen si-Aset. (Takolothis II.)

136. 

King Usor-maāt-Rā setop-en-Rā, *son of the Sun,* Shashank meri-Amon si-Bastet. (Shishak III.)

137. 

King Usor-maāt-Rā setop-en-Amon, *son of the Sun,* Pimai meri-Amon.

138. 

King Aā-khoper-Rā, *son of the Sun,* Shashank. (Shishak IV.)

XXIII. Dynasty, Tanite, B.C. 750.

139. 

King Seher-āb-Rā, *son of the Sun,* Peṭebastet meri-Amon.

XXIV. Dynasty, Saite, B.C. 750.

140. 

King Shepses-Rā *son of the Sun*, Tafnekht. (Tnephachthos.)

141. 

King Uaḥ-ka-Rā, *son of the Sun*, Bakenrenf. (Bocchoris.)

XXV. Dynasty, Ethiopian, B.C. 700.

142. 

King User-maāt-Rā *son of the Sun*, Piānkhi meri-Amen.

143. 

King Kashta.

144. 

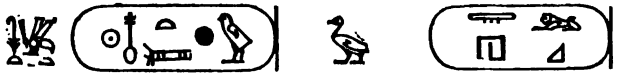
Queen Amonarṭas.

145. 

King Nefer-ka-Rā, *son of the Sun*, Shabaka. (Sabaco.)

146. 

King Ṭeṭ-kau-Rā, *son of the Sun*, Shabataka.

147. 

King Nefer-tem-khu-Rā *son of the Sun*, Taharqa. (Tirhaka.)

148. 

King Ba-ka-Rā, *son of the Sun*, Tanut-Amen. (Tandamanē.)

XXVI. Dynasty, Saite, B.C. 650.

149. 

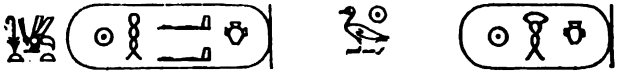
King Unḫ-áb-Rā, *son of the Sun,* Psametik. (Psammetichus I.)

150. 

King Nem-áb-Rā, *son of the Sun,* Nekau. (Necho II.)

151. 

King Nefer-áb-Rā, *son of the Sun,* Psametik. (Psammetichus II.)

152. 

King Ḥāā-áb-Rā, *son of the Sun,* Uah-áb-Rā. (Aprics.)

153. 

King Khnem-áb-Rā, *son of the Sun,* Aahmes sa-net. (Amāsis II.)

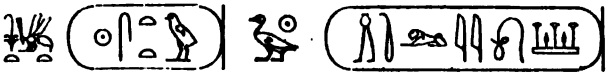
154. 

King Ankh-ka-en-Rā, *son of the Sun,* Psametik. (Psammetichus III.)

XXVII. Dynasty, Persian, B.C. 527.

155. 

King Mesuti-Rā, *son of the Sun.* Kombatit. (Kambujiya, Cambyses.)

156. 

King Setetu-Rā, *son of the Sun*, Nt[a]r[i]y[a]wash. (Dariyavaush, Darius Hystaspes.)

157. 

Lord of the Two Lands, Khshaiarsha. (Khshayarsha, Xerxes.)

158. 

King Artakhashshn. (Artakhashtra, Artaxerxes.)

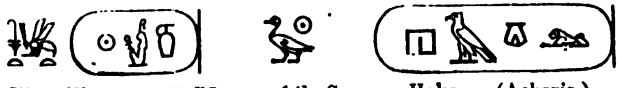
159. 

King Meri-Âmen-Rā, *son of the Sun*, Nt[a]r[i]y[a]wash. (Darius II.)

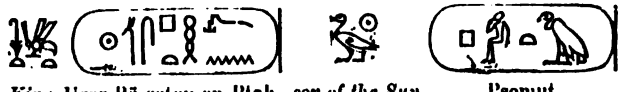
XXIX. DYNASTY, MENDESIAN, B.C. 399.

160. 

King Ba-en-Rā meri-nteru, *son of the Sun*, Nuifāurut. (Nepherites.)

161. 

King Khnem-maāt-Rā, *son of the Sun*, Haker. (Achoris.)

162. 

King User-Rā setep-en-Ptah, *son of the Sun*, Psomut. (Psammouthis.)

XXX. Dynasty, Sebennytian, b.c. 378.

163. 

King Sonetjem-śb-Rā, setep-en-Amen, *son of the Sun*, Nekht-Heru-ḥebet meri-Amen. (Nektanebos I.)

164. 

King Ari-maāt-en-Rā, *son of the Sun*, Tjeho setep-en-Anhur. (Tachōs, Teōs.)

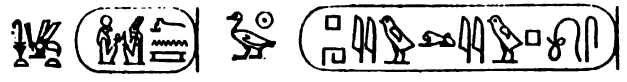
165. 

King Kheper-ka-Rā, *son of the Sun*, Nekht-neb-f. (Nektanebos II.)

XXXII. Dynasty, Macedonian, b.c. 332.

166. 

King Setep-en-Rā meri-Amen, *son of the Sun*, Aleksandros. (Alexander the Great.)

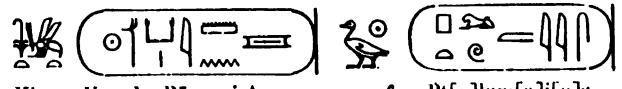
167. 

King Setep-en-Rā meri-Amen, *son of the Sun*, Philiupos. (Philip Arrhidaeus.)

XXXIII. Dynasty, Ptolemies, b.c. 305.

168. 

King Setep-en-Rā-meri-Amen, *son of the Sun*, Ptul[o]m[a]i[o]s. (Ptolemy I. Soter I.)

169. 

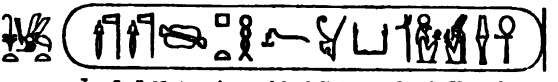
King Usor-ka-Rā meri-Amon, *son of the Sun*, Pt[o]lum[a]i[o]s. (Ptolemy II. Philadelphos.)

170. 

King Âu-n-Neteru-senui Setep-n-Amen-Rā kherp-ānkh.
"*Heir of the Brother-gods, chosen of Amen-Rā, Wielder of Life.*"



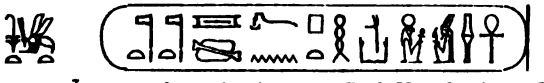
Son of the Sun, Ptol[o]m[n]i[o]s ānkh-tjet meri-Ptaḥ.
Ptolemy (III. Euergetes I.), *living for ever, beloved of Ptah.*

171 

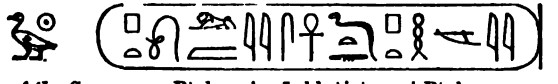
King Âu-[n]-Neteru-menkhui Setep-n-Ptaḥ User-ka-Amen-Rā kherp ānkh.
"*Heir of the two gods Euergetcis, chosen by Ptah, Mighty double of Amen-Rā, Wielder of Life.*"



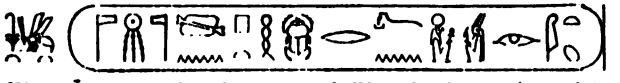
Son of the Sun, Ptolemaios ānkh-tjet meri-Aset.
Ptolemy (IV. Philopator), *living for ever, beloved of Isis.*

172. 

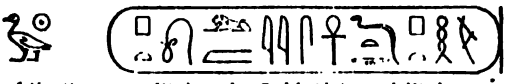
King Âu-neteru-mer-iotui setep-n-Ptaḥ User-ka-Amen-Rā kherp ānkh.
"*Heir of the two gods Philopatores, chosen of Ptah, Mighty Double of Amen-Rā, Wielder of Life.*"



Son of the Sun Ptolemaios ānkh-tjet meri-Ptaḥ.
Ptolemy (V. Epiphanes), *living for ever, beloved of Ptah.*

173. 

King Âu-neteru-khu Setep-n-Ptaḥ-Khepra âri-maât-Amen-Rā.
"*Heir of the two gods Epiphaneis, chosen of Ptah-Khepra, carrying out the law of Amen-Rā.*"



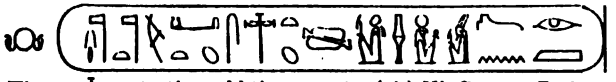
Son of the Sun, Ptolemaios ānkh-tjet meri-Ptaḥ.
Ptolemy (VII. Philometor I.), *living for ever, beloved of Ptaḥ.*

174. 

King Āu-n-neterui-khu setep-n-Ptaḥ āri-maāt-Amen-Rā khorp-ānkh.
"Heir of the two gods Epiphaneis, chosen of Ptah, doing the law of Amen-Rā, Wielder of Life."



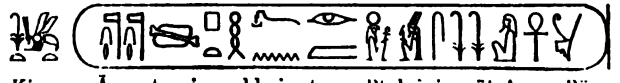
Son of the Sun, Ptolemaios ānkh-tjet meri-Ptaḥ.
Ptolemy (IX. Euergetes II. Physkon), *living for ever, beloved of Ptah.*

175. 

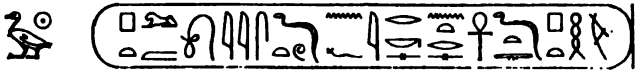
King Āu neterti-nenkhti ner-mat-s (*sic*) Nit Setep-n-Ptaḥ Ari-maāt-Amen-Rā khorp-(ānkh).
"Heir of the two gods Euergetois, loving his mother Neith (?), chosen of Ptah, doing the law of Amen-Rā, Wielder of (Life)."



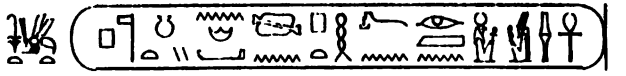
Son of the Sun, Ptolemaios ānkh-tjet meri-Ptaḥ.
Ptolemy X. (Soter II. Philometor II.).

176. 

King Āu-neterui-nenkhui setep-n-Ptaḥ āri-maāt-Amen-Rā Senen-n-ānkh.
"Heir of the two gods Euergetois, chosen of Ptah, doing the law of Amen-Rā, Image of Life."



Son of the Sun, Ptolemaios tjetu-nef Aleksantros ānkh-tjet meri-Ptaḥ.
Ptolemy who is called Alexander, *living for ever, whom Ptah loveth.*
(Ptolemy XI. Alexander.)

177. 

King Au-n-pneter-nti-neḥem Setep-n-Ptaḥ nri-maăt-n-Amen-Rā khorp ănkh.

"*Heir of the Saviour-God, chosen of Ptah, doing the law of Amen-Rā, Wielder of Life.*"



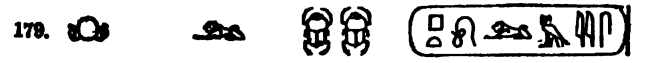
Son of the Sun, Ptolemaios ănkh-tjet meri-Ptaḥ-Åset.

Ptolemy (XIII. Neos Dionysos, Auletes), *living for ever, beloved of Ptah and Isis.*

178. 

Princess of the two lands, Kleopatra.

Cleopatra (VI.)

179. 

King and lord of the two lands, Ptolemaios.

Ptolemy (XIV.)

XXXIV. Dynasty, Roman Emperors, B.C. 27.

180. 

King and lord of the two lands, Autoqrạtor.

Autocrator.



Son of the Sun, lord of appearings, Kaisaros ănkh-tjet meri-Ptaḥ-Åset.

Caesar (Augustus), *living for ever, whom Ptah and Isis love.*

181. 

King and lord of the two lands, Autoqrạtor Autocrator, *son of the Sun.*



lord of appearings,

T[i]bari[o]s K[a]is[a]r[o]s ânkh-tjet,
Tiberius Cæsar, *living for ever.*

182. 

King

Aut[o]qr[a]t[o]r K[a]is[a]r[o]s,
Autocrator Cæsar.



Son of the Sun,

Ql[a]ud[io]s Tibar[io]s,
Claudius Tiberius.

183. 

King

Heq-ḥequ setep-en-Åset meri Ptaḥ,
Ruler of Rulers, chosen one of Isis, beloved of Ptaḥ.



Son of the Sun,

Autukr[a]t[o]ra Ner[o]nas.
Autocrator Nero. (Αὐτοκράτορα Νερώνα.)

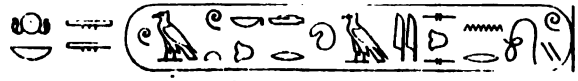
184. M[a]rk[o]s Autun[o]s.
Marcus Otho.

185. U[e]spasi[a]n[o]s nti-khu.
Vespasianus the Protector.

186. T[i]t[o]s Kaisaros.
Titus Cæsar.

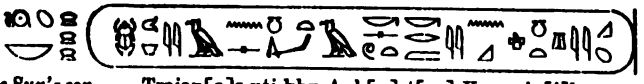
187. Tum[i]ti[a]nus nti-khu.
Domitianus the Protector.

188. Neruas nti-khu.
Nerva the Protector.

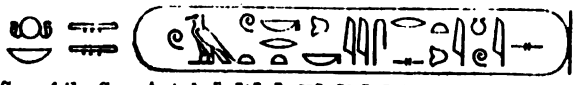
189. 

King and lord of the two lands,

Autukr[a]t[o]r Kais[a]r[o]s N[e]rouas,
Autocrator Cæsar Nerva,



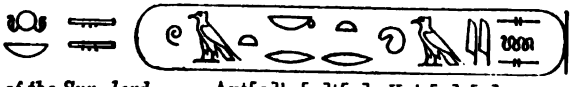
The Sun's son, lord of appearings, Traian[o]s nti-khu Auk[u]st[os] Kermain[i]kos Nt[a]kik[o]s.
Trajanus the Protector, Augustus Germanicus Dacicus.

190. 

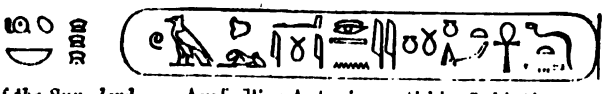
Son of the Sun and lord of two lands, Autokr[a]t[o]r K[a]is[a]r[o]s Tr[a]i[a]nus.
Autocrator Cæsar Trajanus,



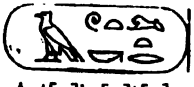
Son of the Sun and lord of appearings, Atri[a]n[u]s nti-khu.
Hadrianus the Protector.

191. 

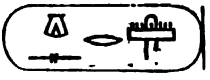
Sun of the Sun, lord of the two lands, Aut[o]kr[a]t[o]r Kais[a]r[o]s.
Autocrator Cæsar.



Son of the Sun, lord of appearings, Aur[o]lius Antoninus nti-khu ânkh-tjet.
Aurelius Antoninus the Protector, *living for ever.*

192. 

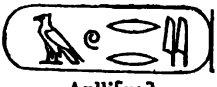
Aut[o]kr[a]t[o]r
Autocrator



K[ai]s[a]r[o]s
Cæsar



Luki[us]
Lucius



Aulli[us]
Aelius



Uero[s] ânkh-tjet.
Verus, *living for ever.*

193. 

King and lord of the two lands, Autokrit[o]r K[a]isaur[o]s,
Autocrator Cæsar,

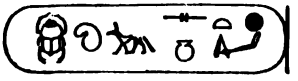


Son of the Sun, lord of appearings, Kam[o]dus Antoninus nti-khu.
Commodus Antoninus, the Protector.

194. Sau[e]ri[u]s nti-khu.
Severus the Protector.

195. Gat[a] nti-khu.
Geta the Protector.

196. Anton[i]nus nti-khu.
Antoninus (Caracalla) the Protector.

197. 

T[e]kaus nti-khu.
Decius the Protector.

Note.—The hieroglyphs of names 184--188 and 194—196, which are of rare occurrence, are of the same type as those of the rest of the Roman period.

XII. ANCIENT EGYPTIAN RELIGION.

1. General Sketch.

The scope of this book will not permit of more than a sketch in outline of the main features of so complicated a subject as the religion of the ancient Egyptians. To speak of the religion is a misnomer; rather should we say the religions, as dogma varied with the different periods of history, and as each large college of priests had its own cosmological and theological doctrines.

The Egyptian religion was a polytheism of the usual kind.. The deities had in all probability various origins, like the gods of other nations. Anthropological science has not yet seen its way to do much more than merely gather data concerning them. With regard to Egypt, all that can be said is that the veneration of the dead as gods (Osiris worship), and the reverence paid to certain demon animals, such as the jackal, cat, hawk, &c. (in fact, the more primitive elements of the national religion), are probably of indigenous (Nilotic) origin. The worship of the sky-god Horus would seem, from the traditions connected with him, to have been a very ancient importation from the East. The same may be said of the Rā cult of Heliopolis. Amon, the great god of Thebes, was originally a mere local demigod of the Thebaïd, who was raised to his position as "King of the Gods" by the accident of Theban hegemony under the great Pharaohs. The *henotheistic* phenomenon is frequently visible in the extant prayers to the gods; the worshipper addresses one particular deity as if he were the only god existing. The

same worshipper would address another god afterwards in exactly the same terms. Considerable traces of a true *monotheistic* tendency have, however, also been observed, and there was constant recognition of "the divine" (τὸ θεῖον) in nature.

A monotheistic heresy arose for a short time towards the end of the XVIII. Dynasty (about 1400 B.C.), under the personal inspiration of king Amen-hetep IV. (Khu-n-Aten), who was an original genius in many ways. His idea was that the disk of the sun, which was the only visible and recognisable source of light, heat, and life, was the only real energiser of the world, the only divinity, in fact. All the myriad deities of the Egyptian pantheon were, then, vain figments, and were to be abandoned and abolished. The actual disk was, however, not itself deity, though a divine thing. It was only the vehicle through which the divine gift of life was given to the world; the window in heaven, so to speak, through which the Unknown God, "the Lord of the Disk," poured forth his life-giving rays. This remarkable belief seems to have been based on the philosophical speculations of the priests of the sun-god Rā-Harmachis of Heliopolis. This god was, at least for a time, regarded as identical with Khu-n-Aten's sun-god, and his names were spared when those of the other gods, and especially Amen, their king, were erased from the monuments. The heresy died with its inventor, and the Egyptians returned joyfully to the myriad superstitions of their ancestors.

The gods which the traveller will most frequently see represented on the monuments are:—

Rā, the sun, who was worshipped under many forms. Of these the commonest is his form as the rising sun, when he bears the name *Harmakhis*; as the midday sun, *Rā*; as the setting sun, *Tmu*; and as the sun during his night journey, *Auf*. *Rā* is in constant conflict with *Apepi*, the evil one, or darkness in the form of a serpent, who at sunset begins to fight with him, and continues all the night until the morning. This represents the purely physical contest between light and darkness.

The Egyptian theory of the sun differs from that of other nations, in that, instead of his being represented in a chariot drawn by horses, he is always in a boat, since the conception of the sky was that it was an ocean.

Shu, the atmosphere, and **Tefnut**, are children of *Rā*. The former is symbolised by a feather.

Osiris was the child of **Seb** or **Geb**, the earth, and **Nut**, the heavens. His wife is his sister **Isis**, and their child was **Horus** (the sky). The war waged against *Osiris* by his brother **Set**, whose wife was **Nephthys**, represents the conflict between evil and good. *Osiris* being killed by *Set*, became lord of the Amenti or the nether world, where he sat and judged the dead. His death was avenged by his son *Horus*. He was identified with **Seker**, mummy-god of Sakkâra.

Nut, the sky, is represented on the ceiling at Dendera and elsewhere, extending her arms and legs to the earth, while her body is covered with stars.

Anubis and **Uapuaut** are represented with a jackal's head, and are very frequently seen in the tombs. They guided the dead to Hades, and presided over the funeral rites. The jackal became superstitiously

regarded as the lord of the tomb-world owing to its habit of prowling at night in the desert where the tombs are.

Horus—usually represented with a hawk's head—(originally the sky) is also a name for the sun. Though he belongs to the family of *Osiris*, there is an independent set of myths connected with him.

The eye of *Horus* is constantly spoken of as a distinct deity. His two eyes are frequently represented; and, made in various materials, were used as amulets against the enemies of light. *Osiris*, *Isis*, and *Horus* formed a triad, and are often represented together, as at Abydos.

Set, although the antagonist of light, was not in the first instance a god of evil. It was only in the decline of the Empire that he came so to be regarded, and his image to be effaced from all monuments. It is because a figure of him occurs as a syllabic in the name of Seti that so many of the cartouches of that king are found mutilated. He was especially connected with the usurping *Hyksos*, or "Shepherd" kings.

Thoth—represented with the head of an ibis—was the great inventor god. He it was who invented the principles of writing (see p. [111]), arithmetic, music, &c. He is called the *Measurer*, and is the moon-god, wearing sometimes the crescent moon, sometimes the full disk on his head. It was he who recorded the result of the weighing of the heart of the deceased in the judgment hall of Osiris.

Maāt was one of the most important of the divinities in the Egyptian Pantheon, though she figures less frequently on the monuments than many others, possibly because she was not so often personified. She represents truth and justice, law and order.

The goddess **Hathor**, whose attributes are in places identical with those of *Mut* and *Isis*, is represented with the head and horns of a cow with the disk between the horns, and in a certain Egyptian tale the *seven Hathors* seem to take the place of fairy godmothers. She is spoken of as *daughter of Rā* and *mother of Horus*. Her head with the cow's ears was often represented on the abaci of columns. She was especially connected with the desert.

Ptah, the local god of Memphis. Identified with **Seker**, the mummy-god of Saḳḳâra, and so with Osiris. The goddess **Sekhemet** or **Pakhet**, confused with **Ubastet (Bast)** of Bubastis, was described as his wife, and the deified sage **Imḥetep** as their son.

Mut ("Mother"), local goddess of Thebes. She was portrayed with a vulture cap and the crowns of Upper and Lower Egypt. **Khonsu**, a moon-god, was her son.

Amen, the principal divinity at Thebes, is a god who is often met with in the double characters of **Amen-Ra**, **Amen-Khnem**, or **Min-Amen**. He is not known in the earliest times. His characteristic headdress is a crown with two enormous feathers. At Thebes he forms a triad with *Mut* and *Khonsu*. There are several hymns to Amen, in which he is spoken of in monotheistic terms.

Min was the local god of Koptos and Panopolis. He symbolises the reproductive power of gods and men.

Khnum or **Khnemu**, the potter, god of the South: symbol, a ram.

Sebek, the crocodile-headed god, is met with at *Kôm Ombo*. He was also the patron deity of the Fayyûm.

Though it is difficult to assert much about the religion of the ancient Egyptians, there is one belief it is certain they held, and that was the doctrine of a future life and the immortality of the soul in the world of the tombs (*Kherti-neter*) on the western bank (*Amenti*) of the Nile, where most of the necropoles were. Even this doctrine was held in rather complicated though confused detail. The great desire of the Egyptian was to live 110 years and then to continue the same life in the tomb-world, for he could imagine no happier existence than that he had already experienced on the banks of the Nile. It is hence a very material conception of a hereafter that we find recorded in the tombs. It was thought that the body was a necessary part of the soul's continued existence. For this reason the *Khat*, or body, the mortal and corruptible part of man, was mummified, and the mummy so carefully concealed in a hidden chamber of the tomb. At death the immortal part of man was resolved into six elements (more in some local cults). The *Ka*  , or "astral" counterpart of the deceased, has also been called the "double" and "genius." It is sometimes represented in pictures as a counterpart of the man, standing behind him. It remained with the *Khat* until death, the *Khat* being unable to live without the *Ka*, though the *Ka* could exist without the body.

The *Ka* was material, requiring food like the *Khat*, visiting the mummy sometimes to receive the food prepared for it in the chapel by the relatives of the deceased. Rich people founded endowments in order that priests might, through future generations, carry on these tomb-feasts for the benefit of the *Ka*. On these occasions the *Ka* required something which it might clothe itself upon; so for this purpose *Ka statues* were put in the tombs, which were, as far as possible, exact likenesses of the deceased; to which custom we owe the excellent series of portrait-statues in the Giza and other museums.

Man's heart was supposed to have an immortal part called *Ab*, which stood in the same relation to the material heart as the *Ka* to the body. The *Ab* left man at death and wandered away to the *Abode of Hearts*, and only met the deceased again in the Hall of Judgment, where it was weighed by Anubis against the feather of Truth. When the viscera were removed from the body before it was mummified, a *heart scarab* was inserted to take the place of the heart. The scarab was a symbol of genesis and resurrection, and the heart scarab was inscribed with a magic formula.

The part of man most nearly corresponding to our idea of a soul was the *Ba*, represented as a bird with a human head. At death the *Ba* immediately left man and sought its proper home with the gods, to whom it was akin. But it returned to the *Khat* at times, sometimes with the sign of life  in its hands, and sometimes with food and drink. But even here the conception was not wholly immaterial; for a chapter in the Book of the Dead ensures "abundance of food to the *Ba*."

The *Sahu*, depicted as a mummy, is a primitive conception, the

deified dead man living in awful nobility "in the sarcophagus (or underworld)."

The *Khaibit*, or shadow, was represented by a fan or sunshade. Being separated from the man at death, his shadow went forth to the realm of the gods.

The *Khu*, translated either "luminous" or "intelligence," went forth to wander through space at the dissolution of the elements of man.

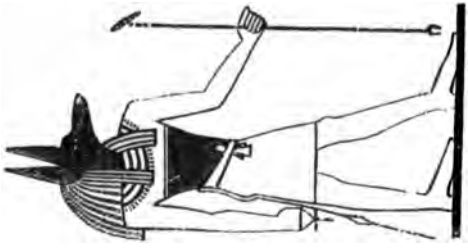
These ideas are really more or less conflicting, and are the outcome of the diversity of local beliefs. They are given above as they were more or less arbitrarily put together when the religion began to be in part systematised.

The Book of the Dead is sometimes called the "Funeral Ritual." Many copies of it have been found, no two of which are exactly alike. The *Papyrus of Ani* in the British Museum contains 165 chapters, being the longest known, yet not containing several chapters found in other copies. In the oldest copies there are not so many chapters. It has been translated by various scholars. The main subject of the whole work is the "beatification of the dead." It consists chiefly of prayers and magical charms to enable the dead man to attain happiness in the tomb-world. We learn from it that the deceased had the power of transforming himself into several different animals. We also learn that the deceased was identified with the god Osiris, and is called Osiris. Accounts are given of the obstructions the deceased will find in the other world, and of the trials through which he must come; and prayers to various gods are provided for him that will deliver him from all the evils. Copies of the book have been found in many tombs, as it was frequently buried with the mummy. Chapters of it were painted or carved on tomb walls, coffin, and sarcophagus, and sometimes even on the mummy itself.

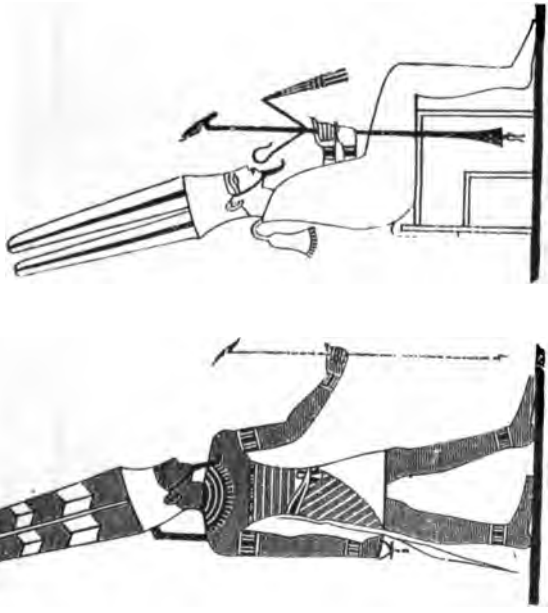
Other magical books of the same kind were the *Book of That which is in Hades* (the Book of the *Ami-Tuat*) and the *Book of the Gates* (see Budge, 'The Egyptian Heaven and Hell').

2. Illustrated List of the Principal Egyptian Divinities.

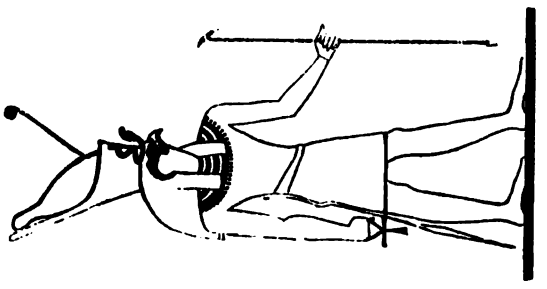
The following is an illustrated list, arranged alphabetically, of the cities most often seen on the monuments.



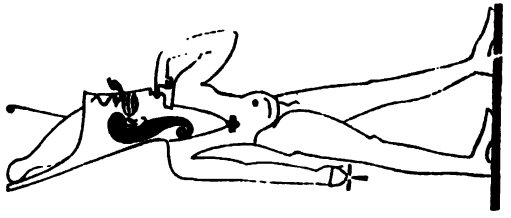
2. Anubis has a jackal's head: the god of the embalmers, and guardian of tombs.



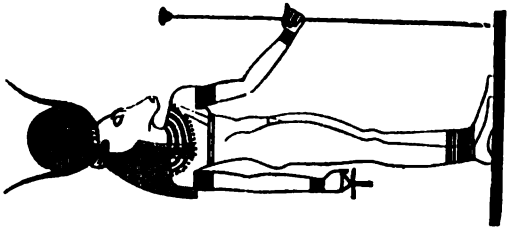
1. Amen or Amen-Ra, represented standing, and wearing a flat cap with two tall plumes; or as a mummy, seated, with the same headdress, and holding the sceptre, scourge, and crook, when he is Amen-Osiris. He is also found identified with many other gods as Min-Amen, Amen-Khnem.



5. Heru (Horus the Elder, Haroëris), originally the sky-god, has a hawk's head and wears the double crown.



4. Herupakhrat (Horus the Child), the Harpokrates of the Greeks, son of Osiris and Isis, places his fingers to his lips as a sign of childhood, not of silence.

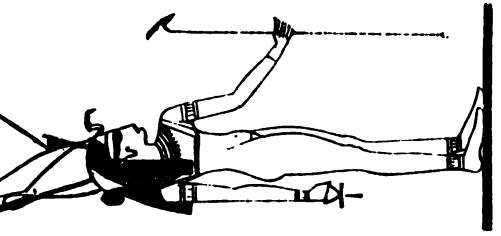


3. Hathor has a cow's head, with the moon's disk between her horns.

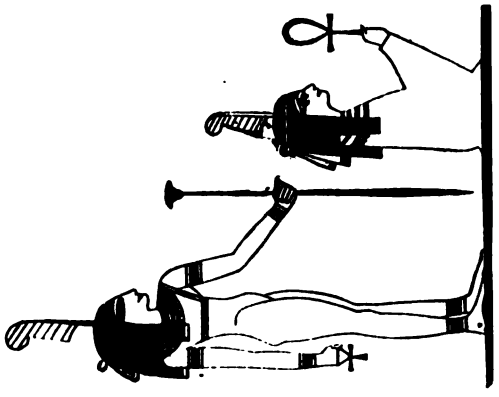
6. Min, a mummy, the right hand uplifted behind him, and supporting a scourge or flail.

7. Khnemu has a ram's head, and a tall cap with feathers. He is identified as Amen-Khnem with the Greek Zeus Ammon.

8. Isis wears the vulture cap, cow's horns, and disk of the moon, surmounted by the step-shaped throne of her husband Osiris.



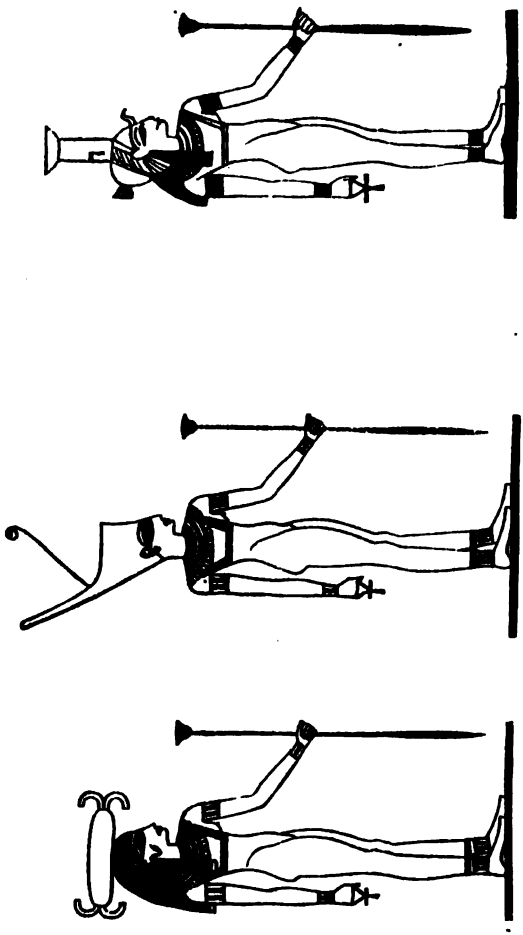
11. Mut wears the vulture cap, with the double crown, or has a vulture's head.



10. Maat, the goddess of truth, has a single feather rising from her head.



9. Khonsu, the moon: is often represented with the moon's disk on a hawk's head.



12. Neith, the goddess of Sais in the Delta; wears sometimes a shuttle on her head, sometimes the crown of Lower Egypt.

13. Nephthys has the symbol of her name (Hebt-het) on her head, and the vulture cap.

14. Osiris, a mummy, wearing the crown of Upper Egypt, sometimes with, sometimes without ostrich feathers: and holding the crook and scourge, either alone or combined with the sceptre.

15. Ubastet 'Bast' has a cat's head, crowned with a disk and asp. Sekhemet or Pakhet is similar, but has the head of a lioness.

16. Ptah, a mummy, holding a sceptre compounded of the *Tat*, or emblem of stability, the *Ankh*, or emblem of life, and the *User*, or emblem of power.



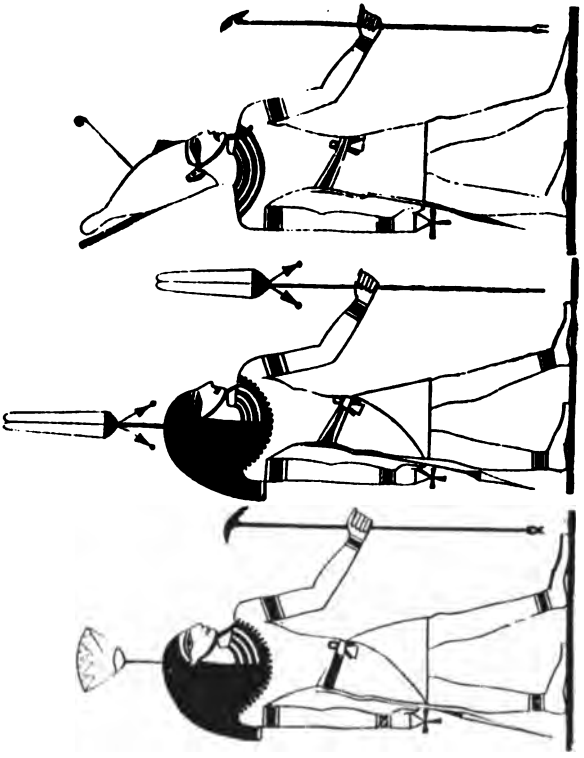
17. Ra, the midday sun: hawk-headed, crowned with a disk and asp.



18. Geb or Seb has a goose on his head: represents the primeval earth.



19. Thoth, the god of letters, and recorder of the court of Osiris, judge of the dead; has an ibis head, sometimes surmounted with a crescent-moon and feather: holds a pen and tablet, or pen and palm branch.



29. Tmu, Atmu, or Nefer-Atmu, the setting sun; wears long hair crowned with a lotus, or a plume, or the double crown of Egypt.

XIII.—ARCHÆOLOGY AND ART.

1. Old Egyptian.

Archæology.—The monumental remains of Egypt consist of temples and tombs.

The Egyptian **Temple** was not a place of public worship like a Christian church. It was an edifice erected by a king, either as a funerary chapel to his tomb, or in honour of some divinity, sometimes of a triad of divinities, to whom he wished to pay special homage, either in return for benefits conferred, or in the hope of future favours. This is shown by the sculptures on the walls, in all of which the king is the principal subject. He wages war with the enemies of Egypt and brings them home captive; or he offers, in times of peace, gifts and sacrifices. The prayers are all recited in his name, and he leads the processions in which are carried the statues and emblems of the divinities. The temples are always built of stone, and surrounded by a

high and massive crude-brick enclosure, which shut out from the public gaze all that took place inside. The following diagrams will show the various plans and arrangements most usual in Egyptian temples of the later periods :—

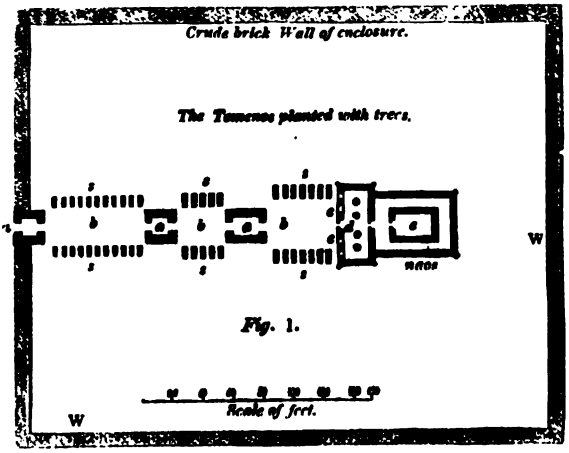


Fig. 1.

Fig. 1 is a simple form of a temple, consisting of (*b b b*) the *dromos* or avenue of sphinxes, *ss*, three pylons, *a a a*; the pronaos or portico, *d*; and the adytum (*sekos*) or sanctuary, *e*, which was either isolated, or occupied the whole of the nave, as in *Fig.* 2. *c c c* are screens, reaching halfway up the columns, as seen in *Fig.* 3. In the adytum (*e*, *Fig.* 2) is an altar, *f*. W W, the crude-brick wall of the temenos, "grove," or sacred enclosure. *Fig.* 4 : *a*, the pylon ; *b*, the avenue without sphinxes ; *c c*, screens ; *d*, pronaos or portico ; *e*, the hall of assembly ; *f*, transverse anteroom, or *prosekos*, a sort of transept ; *g*, the central adytum, or *sekos* ; *h h*, side adyta. *Fig.* 5 : *a*, pylon ; *b*, avenue of sphinxes ; *c c*, obelisks ; *d d*, propyla or pyramidal towers of the propylæum ; *e*, propylæum, area, or vestibule ; *f f*, statues of the king ; *g g*, inner towers with staircases leading to the top, as in *d d* ;

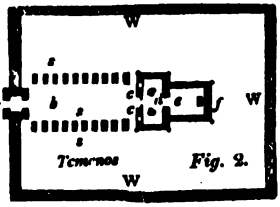


Fig. 2.



Fig. 3.

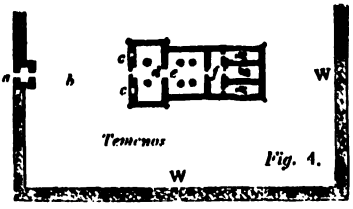
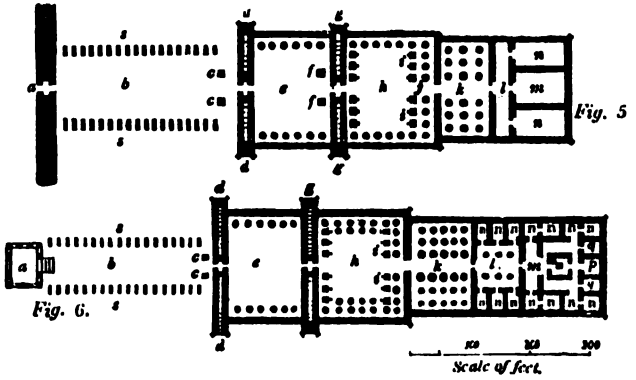
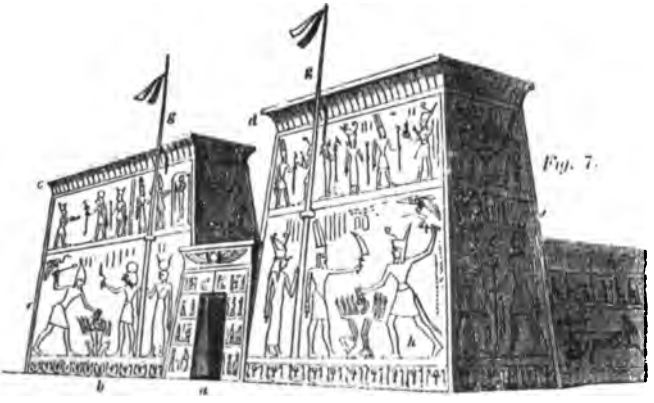


Fig. 4.

k, inner vestibule; *i i*, screens from pillar to pillar, forming a sort of *j* anteroom or portico to *k*, the hall of assembly; *l*, transept; *m*, central adytum; *n n*, side adyta. *Fig.* 6: *a*, raised hypæthral building of columns and connecting screens, with steps leading to it from within *b*, the dromos; the rest as *Fig.* 5 to *l*, the inner hall, which has several small chambers at the side: *o*, an isolated adytum, with a pedestal in the middle for holding the sacred ark of the deity; *p*, *q q*, *n n n*, three adyta





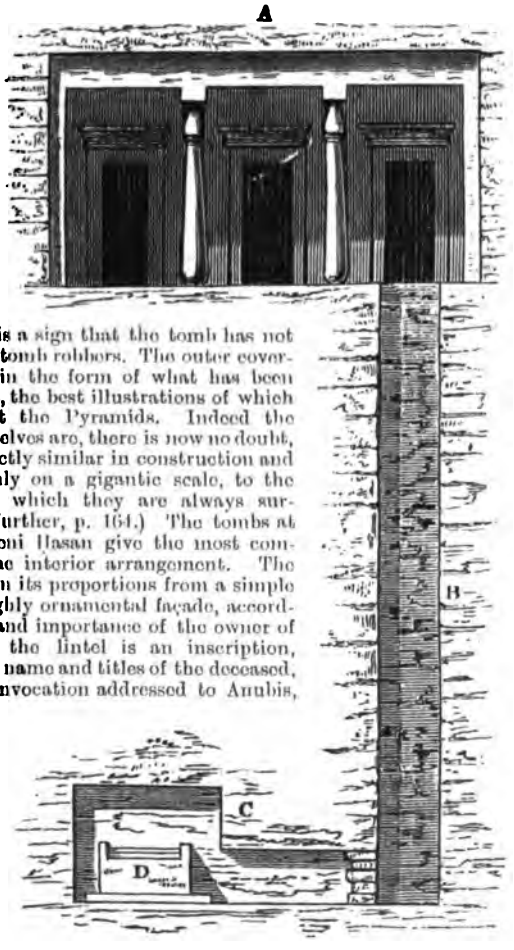
and other chambers. All behind the *pronaos*, or portico, is called the *naos*, which includes the *sêkos* within it, and answers to the *cella* of Greek temples.

Fig. 7 shows *b b*, the pyramidal towers (usually called *pylons*), with *a*, the entrance-gate (which ought properly to be called the pylon) between them; *h h*, the colossal figures; *g g*, the flag-staffs; *f*, a torus that runs up the wall and under the cornice; *c*, fillet of the cornice.

The **Tombs** of the Old Egyptians were always situated either in the desert or in the side of a mountain. The Egyptian of all ages looked upon his tomb as a place of abode. Numerous passages in papyri

testify to the care with which in the lifetime of every great man his eternal dwelling was prepared.

In the early period it consisted of three parts:—1. An exterior building (A), containing one or more chambers: 2. A vertical pit (B): and 3. The vault (C), generally excavated at right angles to the pit, in which was placed the sarcophagus containing the body (D). The entrance to the vault or chamber is usually found sealed by brickwork. When this is found intact, it is a sign that the tomb has not been violated by tomb robbers. The outer covering was usually in the form of what has been called a *mastaba*, the best illustrations of which may be seen at the Pyramids. Indeed the Pyramids themselves are, there is now no doubt, royal tombs, exactly similar in construction and arrangement, only on a gigantic scale, to the other tombs by which they are always surrounded. (See further, p. 164.) The tombs at Sakkâra and Beni Hasan give the most complete idea of the interior arrangement. The entrance varies in its proportions from a simple doorway to a highly ornamental façade, according to the rank and importance of the owner of the tomb. On the lintel is an inscription, setting forth the name and titles of the deceased, followed by an invocation addressed to Anubis, the guardian of tombs, in which he is prayed, 1. To accord to the person named propitious funeral rites, and a good burial-place in the cemetery after a long and happy life: 2. To be favourably disposed towards the deceased in his journey through the regions beyond the tomb: and 3. To secure to him through all eternity the proper paying of what the text calls "funereal offerings."



This invocation is followed by a list of these funereal offerings, and of the anniversaries on which they are to be paid. It is to be noted that all the scenes sculptured on the walls of the chamber contained in this exterior building have reference to these three subjects of invocation. The chambers vary in number and size; sometimes there is only one. They served the purpose of mortuary chapels, in which the relatives of the deceased and the priests attached to the service of the cemetery celebrated, on the anniversary festivals mentioned in the inscription over the door, certain ceremonies in honour of the dead, and offered the appropriate gifts. The walls were covered with sculptures or paintings representing the scenes in which the deceased person had been accustomed to pass his life; ending with the last act at which he may be said to have assisted in this world, the transport of his mummied body to the place of burial. The tables of offerings, which no doubt also formed part of the furniture of the chambers, are depicted on the walls covered with the gifts of meat, fruits, bread, and wine, which had to be presented in kind. At the end of the principal chamber was a *stela*, containing what might be called the epitaph of the deceased. Under the Ancient Empire these *stelæ* are quadrangular stones, often of large size, and sculptured so as to represent the exterior of a temple of the period. The statues of the defunct are often found concealed in one of the chambers. They were generally placed in a sort of corridor contrived in the thickness of one of the outer walls, and excluded from all external communication. Sometimes, however, a small opening in one of the walls of the principal room indicates the presence of a shaft reaching to the spot where the statues are concealed, and through which the scent of incense might pass.

The entrance to the pit, which forms the second part of the tomb, is found either in one of the chambers or some hidden corner of the outer monument. The upper part, dug through the overlying stratum of sand, is cased with stones, the remainder being excavated out of the rock. These pits vary from 10 to 30 yards in depth, are vertical in direction, and of square or rectangular form. Those that have not previously been opened have been found filled with a hard cement composed of stones, sand, and earth. At the bottom of the pit appears on one side a constructed stone wall. This closes the entrance to the third part of the tomb, the sepulchral chamber.

In this sepulchral chamber, hollowed out of the rock, lay the mummied body, protected from all probable chances of violation by the solid stone sarcophagus, the cavern hewn deep into the rock, and the pit filled with compact *débris*, and with its entrance concealed from view.

The principle of construction in the royal tombs at Biban el-Muluk at Thebes is entirely different. Here there is no *mastaba*, and no exterior chambers in which the surviving relations met at certain seasons to pay their respects to the dead. The "Tombs of the Kings" are all excavated out of the rock, and consist of long inclined passages, with here and there halls and small chambers, penetrating to a greater or less distance into the heart of the mountain. Once the royal mummy was safely deposited in its resting-place the entrance was built up and the surrounding rock levelled, so as to leave no trace of the existence of the tomb. The place of the *mastaba*, or outer

chapel, was taken by a temple built on the edge of the desert, nearer the river. Here, as in a cenotaph, the memory of the king was preserved and worshipped. Thus the Ramesseum would be, as it were, the *mastaba* of the tomb of Ramses II.; Medînet Habû, of the tomb of Ramses III.; Kûrna, of the tomb of Ramses I., and so on. The walls of the entrance and passages are covered with quotations from the Book of the Dead, and representations of religious subjects.

With regard to Egyptian **Architecture** generally, one of the most noticeable peculiarities is the unvarying badness and weakness of the foundations upon which the most colossal buildings are raised. A new temple was usually erected on the top of an uncleared and heterogeneous mass of stones and débris belonging to its superseded predecessor, usually with little care or forethought. The wonder is, not that the temples have lasted so long and are so perfect, but that they are not more perfect than they are. In the climate of Egypt a great granite temple ought, apart from purposeful destruction, to have remained intact to this day. When it has not, the cause is to be sought in weak foundations, or no foundations at all, properly speaking. In actual construction the Egyptian temple is, of course, primitive, being, so to speak, merely a development of Stonehenge: two long stones set up on end with another across them on top. This is the simple trilithon form out of which the grandiose naves and colonnades of Thebes have grown. The *Arch* was unknown in purely Egyptian temple architecture: at Dêr el-Bâḥari a false arch or vault is found; but the true arch was used in tomb construction as early as the III. Dynasty (at Raḳaḳna, p. 355, for instance). The Egyptian *pylon* form, with its *cavetto* cornice and tongue-moulding, and its rounded nowel, angle-bead or *torus* at the corners, is very interesting, as it is evidently a survival in stone of the most ancient wattle-and-daub hut-building: the moulded cornice represents the outspreading tops of the reeds of which the walls of the primeval hut were built; the angle-bead with its pointed cross-bands represents the original binding of the corners of the reed hut.

The opinions formerly held as to the early Egyptian arts of **Sculpture** and **Painting** have been much modified by recent discoveries. The first artists were not tied to an arbitrary canon of proportion, but were desirous of representing what they saw as exactly as possible. One of the oldest paintings yet found is that of a flock of geese pasturing, now in the Museum at Cairo. It comes from a tomb at Mêdûm. We have now portrait figures, reliefs, &c., of the I. and II. Dynasties. Very soon conventionality begins to appear, and the statues of Khafra, admirable in their skilful execution, show this. Rigid laws of proportion were in use as early as the XII. Dynasty, but were varied under the XXII. Dynasty. Individuality was by degrees completely lost, and we are by far more certain of the actual likeness of Nefert, under the IV. Dynasty, than of that of Cleopatra, though as late as the reigns of the XXVI. Dynasty portraiture continued to be a living art. In bas-relief, always a favourite art with the Egyptians, several styles may be found together. At Mêdûm and Saḳḳâra, that is, under the Ancient Empire, a very low relief was preferred. Under the XI. Dynasty, at Dêr el-Bâḥari, a remarkably high and rounded relief, delicately coloured, was used. The XVIII. and XIX. Dynasty reliefs

at Dêr el-Bâḥari and Abydos are lower. As early as the time of the IV. Dynasty a kind of incised relief was introduced. It is almost peculiar to Egypt, where the strong light of a cloudless sky renders greater definition unnecessary. The figures are in relief, but the surrounding stone is not cut away. Under the Ptolemies this *cavo-rilievo* style prevailed more and more; and the latest and poorest sculptures—at Edfû and Dendera, for example—are thus executed. In the oldest tombs a kind of coloured inlay was sometimes, but sparingly, used, the outline being wholly cut out and filled in with an enamel. Such are the decorations of the tomb of Nefer-Maăt at Mêdûm, now almost wholly defaced. It was also revived under Ramses II., and examples have recently been discovered of his time at Tell el-Yahûdîya, near Cairo. The most elaborate paintings are on the plastered walls of the Tombs of the Kings at Bibân el-Mulûk; but the style of those executed for the family of hereditary governors buried at Beni Ḥasan, though it is comparatively simple, is more pleasing.

In the **Goldsmith's Art** the excellence of very early work is remarkable. The jewellery, belonging to the princesses from Dâhshûr and to Queen Aah-hotep, in the Cairo Museums show, both taste in colour and design, as well as consummate skill in workmanship. Metal-work was much developed under the Pharaohs of the Middle Empire, and retained its vitality to a late period. Bronze statuettes of great beauty were made even down to Roman times. **Pottery** was another manufacture in which the ancient Egyptians excelled at all periods; the finest examples of glazed faïence occurring under the XII., XVIII. and XXVI. Dynasties. Light-blue faïence was in use as early as the I. Dynasty. The Egyptians were also acquainted with true **Glass** from an early time. **Cabinet-work** with rare woods inlaid was also an Egyptian speciality.

In the art of **Quarrying** the Egyptians have never been excelled. The temple or tomb near the Sphinx contains blocks of granite 18 ft. in length, brought from Syênê, yet the date of the building cannot be later than the IV. Dynasty. The great quarries of Tûra and Masâra, and of Silsilis, are in their way as wonderful as the buildings, and should be visited by every traveller.

2. Coptic.

The conversion of Christianity worked a complete change in the style of art. Most of the ancient buildings were in some parts converted for use as churches, either by covering existing sculptured walls with plaster, painted with figures of saints, &c., by introducing, as at Medînet Habû, a basilican type of structure within an existing ancient building, or by building new structures which seem to have been, in their earliest form, basilican in type, the architectural details being derived chiefly from Byzantine sources. The fire of persecution through which the Christians so frequently passed expended some of its force in the ruin of their churches, and, as a result, those that remain have been so much rebuilt that the original basilican plan is hard to make out. The introduction of domes also affected the buildings not a little, columns giving way to solid piers, which were necessary to carry arches and domes. It must not, however, be forgotten that the architects of some of the principal Saracenic buildings were Copts, and that, were it not for the poverty of the Copts when they

had to repair their shattered buildings, we should probably see no marked difference between the Christian and Saracenic details. The woodwork shows us best that there was not any difference in style between Saracens and Copts.

3. Saracenic.

In no country did Saracenic art reach so high a point of excellence as in Egypt, and there are fortunately still many monuments left there to prove it, though some of them, alas! are fast falling to decay. All the important examples are at Cairo, few buildings worth notice being found in other parts of the country. They date from the building of the city in 973 down to the Turkish conquest in 1517. An excellent account of the history of Arab art in Egypt is given in Stanley Lane Poole's work on 'The Art of the Saracens in Egypt,' which should be studied by those who are interested in the question.

The edifices in which the chief and characteristic features of Saracenic Architecture are displayed are the **Mosques.** These may be roughly classified according to three types:—

1. The first is quadrangular in plan, with a large open court surrounded by arcades, or roofed colonnades—the side towards Mecca being more spacious than the others, and containing 3, 4, or 5 parallel rows of columns, or piers and arches, as compared with a single row on the other three sides. This is the most ancient and characteristic type of mosque; but it is reproduced under the succeeding dynasties. The Mosques of 'Amr and Ṭûlûn may be taken as examples (see pp. 134, 118).

2. The second type is developed during the epoch of the Mameluke dynasties, and is cruciform in plan. A court forms the centre, the four sides of which are occupied by deep recesses; while in place of the arcades, or porticoes, are four deep niches with plain pointed vaulting. The recesses on the Mecca and its opposite side (especially the former) are larger and deeper than those to the N. and S. In the angles formed by the arms of the cross, are often lofty domed chambers, the burial places of the founders and their families; the other angles are filled in with rooms connected with the dome chambers. The Domes rising above the tomb chambers are conspicuous for their grace of form and decoration. The Mosque of Sultan Ḥasan is the most stately example of the cruciform type; the Mosques of El-Ghûri and Ḳâit Bey are equally typical (see pp. 114, 109, 153). In the smaller ones the central court was frequently roofed over and crowned with a lantern light.

3. The third type was transported from Constantinople to Cairo, and is evolved from the Church of Santa Sophia. The little domed Mosque of Sulêman Pasha in the Citadel is an excellent example, whilst the largest of these Turkish introductions is the conspicuous mosque, also in the Citadel, of Mohammed Ali.

In the numerous mosques of Cairo there are of course very various modifications of the types, and others which cannot be classified. Some consist merely of rectangular buildings, entirely roofed, and lit by windows. Connected with many of the mosques are colleges (*medressa*) and schools (*kuttâb*), libraries, hospitals, almshouses, and Dervish monasteries, drinking fountains (*sebîl*), &c. But most of these, except the *sebîls* and small schools, are in a state of dilapidation.

The following terms may be found useful as explaining the essential features of a mosque:—

Hâsh or *Sâḥn el-Ǧâmi'*, the open court. *Miḥrâb*, or more commonly *Ḳibla*, the niche, situated in the principal wall, in the direction of Mecca. *Mambar*, the pulpit of wood or stone, invariably placed immediately to the right or S. of the *ḳibla*. *Dikka*, a platform with parapet, generally supported by four columns; or introduced as a gallery supported by pendentives or otherwise, in no fixed position; but generally, in the larger mosques, in the *Ḥiwân el-ḳibla*. *Ḥiwân el-ḳibla*, the principal portico, or portion of the mosque in which is the *ḳibla*; generally raised above the *Sâḥn el-Ǧâmi'*. *Kursi*, the chair or desk for the Ḳurân. *Meydâh*, the open tank for ablution; sometimes in the *Sâḥn el-Ǧâmi'*, but generally in a side space outside the mosque; usually shaded by a roof or canopy supported by small columns. *Hanafiya*, the place of ablution, with running taps, generally in the *Sâḥn el-Ǧâmi'*—in large mosques, with canopy. *Maksûra*, a compartment separated from the main space by screen or otherwise. *Ḳubba*, a dome, or chamber with a dome, mausoleum, &c. *Medna*, a minaret. *Mabkhara*, a tower somewhat similar to a minaret, but without balconies, and containing numerous apertures in the upper portion, through which were formerly diffused the fumes of incense burned during hours of prayer, &c. *Amûd* (pl. *Awâmid*), a column. *Sharâfa* (*Sharafât*), the ornamental stones forming the parapets. *Târîk*, the inscription giving the *date* of the edifice.

One of the chief features of Arab architecture, the *Dome*, was borrowed from the Byzantine style, but the *Pointed Arch* may have had its origin in Egypt and spread westward through the Saracenic invaders of Europe. The oldest pointed arches are believed to be those in the Mosque of 'Amr in Old Cairo; but their exact date is doubtful, as that mosque has been so often altered and rebuilt. The earliest building in which pointed architecture occurs as a general characteristic is the Mosque of Ṭûlûn, A.D. 876 (A.H. 263), though perhaps a somewhat earlier example is seen in the Nilometer of Rôda, built fifteen years before in the same reign.

Decoration has always formed an important feature of Saracenic architecture, and no one can fail to be struck with the richness and beauty of the ornamentation lavished on many of the buildings, especially those of the era of the Mameluke sultans. All this ornament, whether fretwork in plaster, as at the Mosque of Ḳalaûn, or inlay, as at Sultan Ḥasan, or carving, as at Ḳâit Bey, is carried out without the use of natural forms, or the representation of any animal or man. In a few places, as in the black and white painting of the screen in the Mosque of Barḳûḳ, flowers are sparingly employed. Richness of material as porphyry, jasper, turquoise, alabaster, coloured marbles and granites, ivory, bronze, and even mother-of-pearl—were lavished freely on patterns the monotony of which was relieved by the frequent introduction of legends from the Ḳurân in ornamental bands and borders, or in plaques of intricate monograms. Stained glass is similarly treated—vegetable forms being more frequent, and the occasional use of a very conventional peacock, or pheasant, being permitted. The pulpits are usually of wood, and on them the visitor will often find exquisite specimens of carved ivory, concealed under the dirt of ages.

The **Domestic Art** of the Arabs in Egypt may, like the religious, be studied best in Cairo. A visit should be paid to the Museum of Arab Art in the Bab el-Khalk (p. 124). Some of the private **Houses**, especially those annexed to ancient offices and inhabited by the shêkhs of orders, have been very magnificent. Occasionally it is possible, through the kindness of the inhabitant or owner, to see the interior of such a residence in use. The wall towards the street is blank below except for the door, above which on an upper story are oriel windows of carved woodwork. From these windows a miniature oriel often projects; the whole window is a *roshan*, the small projection a *mashrebîyeh*, or "place for drink," from *shrab*, a draught, as in it bottles of porous earthenware filled with water are placed to cool. The interior of one of the older houses always surrounds a court. On one side, that facing the N., is generally a hall or a *makad*, having an open front, with two or three lofty arches supported by graceful pillars. These *makads*, which are usually lined with costly mosaics, tiles, and marble-work, often remain half-ruined or with their arches built up, after the rest of the house has been destroyed. A large chamber for the reception of guests is on the ground-floor, and is called a *mandara*. It is also magnificently ornamented, and has a marble fountain in the centre. The design and ornamentation of these fountains are of the greatest beauty and intricacy. The windows are filled with stained glass, set in a plaster framework forming a kind of tracery and representing sometimes a bird, sometimes a jar of flowers. A chamber, usually over the gate, and belonging strictly to the Harîm, is sometimes similarly decorated, and the visitor who obtains access to one is able to judge of the effect of the *roshan* from the interior.

The most perfect examples of old Arab art now remaining are the *Illuminated Kurâns* exhibited at the Khedivial Library at Cairo (see p. 123). They were collected from the mosques, where they had been deposited for centuries, and where they suffered much from neglect. Most of them contain some reference to the personages for whom they were written, and the finest prove to belong to the same periods which, under the Mameluke sultans, produced the most beautiful mosques. Unlike the mediæval MSS. of Western Europe, they are almost without exception, not on parchment or vellum, but on paper. Writing is still practised as an ornamental art by the Arabs; the letters of the modern alphabet being often twisted and turned, in mere handbills and notices, into forms of considerable elegance. The old Kufic alphabet, which stood to the modern letters as Old English stood to our present print, was gradually disused after the 14th century; but it is not possible to give any exact date at which the new characters came into exclusive use.

The beautiful glazed *Pottery* and *Glass*, with fragments of which the mounds of Old Cairo abound, are not made in Egypt now. The ancient Arab glass-makers have never been excelled. Many very beautiful specimens of the mosque lamps are preserved in the Arab Museum (p. 124). Like architecture and writing, these sumptuous and beautiful works were produced under the Mameluke sultans of the 13th, 14th, and 15th centuries. Some account of the most remarkable examples remaining will be found in Mr. Nesbitt's work on 'Glass in the South Kensington Museum,' in the appendix to which book will be found also almost all that is known about the so-called glass coins

which are often seen in Egypt, and which are, according to the late Rogers-Bey, really weights for drugs and jewels. The inscriptions on them are sometimes of great antiquity, but for the most part they belong to the three prolific centuries mentioned above.

Of *Art Manufacture* there is now very little, except of a poor and coarse kind. The tent-makers produce some pleasing patterns in "appliqué," and sometimes a good modern carpet is to be seen, but not often. The old Arabs excelled in all kinds of needlework; and examples of ancient carpet and shawl making, and of embroidery, may be obtained in the bazaar. Good specimens of old metal-work are rare, and, though it cannot be said that damascening and filigree are extinct, they are carried on with little taste or technical skill.

Jewellery.—Old silver and sometimes gold bracelets and rings may occasionally be found, and in these, but especially in the large silver thumb rings, some fine designs occur. Every woman wears a necklace (*ekd*) of beads (*karras*), generally of little value, but occasionally beautiful examples of ancient work may be found. The *toke*, or necklace of a single piece of silver, with a loop and hook, has become rarer since the impoverishment of the fellah; but it is very characteristic, and may have been made in gold as well as in the inferior metals.

The manufacture of *Spurious Antiquities* must unfortunately be included among Arab arts. So largely is it carried on that the traveller should never buy anything of value without the opinion of an expert. A well-known factory of spurious scarabæi was founded some years ago at Luxor by a "Frank," and is still carried on. Small figures in black granite are among the most successful of these forgeries, but may usually be detected (1) by the imperfection of the hieroglyphs, (2) by the violations of the ancient canons of proportion. Earthenware scarabæi may be detected similarly by the hieroglyphs, which are either too good to be true, being copied from well-known inscriptions, or so bad as to be unreadable, and by the failure of the forgers to imitate successfully the fine glaze of the ancients.

XIV. BIBLIOGRAPHY.

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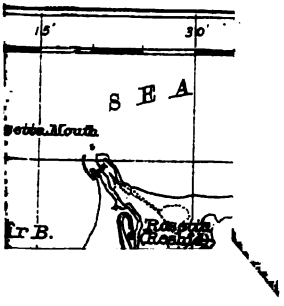
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15'
30'
SEA
Gotha Mouth
Fr B.

HANDBOOK FOR EGYPT

AND

THE SUDAN.

SECTION I.

ALEXANDRIA, THE DELTA, AND THE ISTHMUS OF SUEZ.

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ROUTE 1.

Alexandria.

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Landing.—(For routes from Europe and America to Alexandria see Introduction, Section I.). Since the completion of the new quays, passenger steamers come alongside a spacious quay in close proximity to the New Custom House, where public carriages and omnibuses from the Hotels are to be obtained. The carriage takes the passenger and baggage to the inspection-room of the Custom House, and will be found waiting at the further door. The charge for a carriage to the town, or railway station, for 2 or 3 persons, is P.T.5 or 6, luggage extra; and for omnibus P.T.5 each person, luggage included. All baggage will be examined at the Custom House, which is now in charge of English officials, and a visit may have to be paid to the office of the Medical Officer of Health, if quarantine is in vogue. For customs duties, &c., see p. [6].

1. The Approach from the Sea.

From whichever side it is approached the coast of Egypt is so exceedingly low that the highest parts only begin to be seen at the distance of

about 18 miles, and the line of the coast itself is not discernible till within 13 or 14. The first objects perceived are the lighthouse at the extremity of the Râs-et-Tîn ("Cape of Figs"), and the palace beyond, Pompey's Pillar, the ruined forts, the range of low hills to the W. crowned with windmills, the masts of the shipping in the harbour, and the breakwater.

The **Bay of Alexandria** was originally about 6¼ English miles long, lying within a line of reefs and islands running S.W. and N.E., at an extreme distance of 1½ m. from the shore. Alexander's Heptastadium divided it into two unequal parts, of which the eastern portion formed the ancient Grand Harbour, called now the "New Port," and is only used by native craft, on account of its being shallow and rocky. The western portion, 15 m. long, includes the modern port, called anciently the "Eunostos Harbour," and now the West Harbour, which, by the addition of the fine breakwater built in 1871–3, is 2 m. in length. At Eunostos Point, the extreme end of Râs-et-Tîn, on E. or left side on entering, is the lighthouse built by Mohammed Ali, with a 20-second revolving light, 180 ft. above sea-level, and visible 20 miles off, placed in it by Ismail Pasha.

The **West Harbour** is divided into two unequal portions by a mole 3700 ft. long, projecting at right angles from the ancient foreshore in the direction of Râs-et-Tîn point. The inner portion, containing the quays and permanent moorings for both war and mercantile vessels, is ¾ m. in length with an average depth of 30 ft. The outer portion, 1¼ m. in extent, has an average depth of 60 ft. This depth, however, is confined to that portion which lies between the foreshore and a line drawn from the end of the mole to the end of the breakwater. The large area between this line and the breakwater has only a depth of from 12 to 20 ft. The **Breakwater** forms a conspicuous feature immediately on entering the harbour. It starts 22 yds. from Eunostos Point, bears S.W. for about 1220 yds., then nearly S.S.W. for 1980 yds., having a total length of 3200 yds.

The southern end carries a lighthouse 80 ft. above sea-level, and is about 1000 yds. from the shore, with about 10 fathoms water between. Both the breakwater and the inner works of the new port were constructed by an English firm, Messrs. Greenfield and Co., during 1870–80. The breakwater itself was commenced in the summer of 1871, and was practically finished in 1873. It is composed of nearly 27,000 blocks of concrete, or artificial stone, weighing 20 tons each, laid "*pierre perdue*," offering to the sea a rugged slope which effectually breaks up the waves and affords calm water inside. The inner slope is covered with 55,000 tons of rubble stone, and 85,000 tons of quarry blocks, from 2 to 6 tons each. It is 20 ft. wide at the top, and 10 ft. above sea-level.

As the vessel approaches the shore, the strip of land is seen between the sea and Lake Mareotis upon which are the abandoned Forts and Lines of Meks, Forts Kamaria and Umm el-Kubeba; the quarries of Meks, from which the stone was brought for constructing the breakwater and quays; and, at the western extremity of the bay, the forts of Adjemi and Marabout, in the little cove near which Napoleon landed his troops in the night of 1st July, 1798, marching upon Alexandria along the strip of land before us in the early morning. Farther to the westward stretch for miles the quarries from which the stone was taken to build ancient Alexandria. The entrance to the harbour is closed by a reef, the passage through which until lately was tortuous, unlighted,

and had only a depth of 25 ft. During 1891–95 it has been straightened and deepened to 30 ft., with a width of 800 ft. throughout its length of ½ m. Its axis is also aligned by two lighthouses on the Meks shore ½ m. apart, so that large steamers can enter or leave the Port at any hour, night and day, and at all seasons of the year.

On rounding the end of the breakwater, the outer **Harbour** of 1800 acres is entered, of which 800 acres have from 5 to 10 fathoms of water. We see the honeycombed hill, which formed the ancient Necropolis, crowned by the numerous windmills built by Napoleon for grinding corn for the garrison; and the new great harbour mole, stretching about 1000 yds. from the southern shore, with the shipping lying at anchor inside, or alongside the 2½ m. of stone quay, which can accommodate 25 steamers. A new stone jetty, 800 ft. in length by 75 ft. in width, which will accommodate 4 more steamers, is now completed.

The great **Mole** is more than 100 ft. wide at the top, is faced with large quarry blocks on the sea-side, and with quay walls on the inner side: it was constructed in 40 ft. of water, below which there was mud to a further depth of 30 ft., into which the rubble stone, of which the body of the mole is formed, sank very considerably during construction. A spur nearly 300 yds. long and 70 yds. wide at the top projects from the mole on the inner side. Railways (in connection with the network of the country) and roads are laid along the mole and the spur. The water area inside the mole is 500 acres, 250 acres of which are deep water. The ancient island of Pharos forms the northern boundary, while the modern town, on the site of the Heptastadium, with the warehouses on the south-eastern shore, forms nearly a semi-circle round the inner harbour. The conspicuous Fort Caffarelli, or Kôm en-Nadura, was converted in 1882 into a Signal and Meteorological Station by the Port Administration. Ships are visible at from 20 to 25 m. off, and are communicated with by the International code. A time-ball was at the same time established, and is dropped daily twice: *First*, at mean noon in the meridian of the Great Pyramid, when a gun is fired, this being universal railway time in Egypt; *Second*, at mean noon in the meridian of the Signal Station, this being for the purpose of enabling ships to rate their chronometers. There is an excellent view of Alexandria from this point. Beyond the mole, as far as the Arsenal of Mohammed Ali, are more new quays, making with those of the mole a length of more than 2 m. The rise and fall of the sea in this part of the Mediterranean being but trifling, the inner harbour has all the advantages of a tidal dock without the labour, danger, or loss of time attending the use of gates. A considerable area of valuable land (about 70 acres, including mole and quays) has been added by the new works. The reclamation between the quays and the old foreshore was made partly from the dredging for deepening the harbour, but mainly with material brought by railway and by sea from the quarries at Meks.

The **East or New Harbour**, as already mentioned, is now only used by native sailing vessels, such as fruiterers' and fishing-boats, but from the end of the 15th cent. until Buonaparte's expedition in 1798 it was the only port which European ships were permitted to use. When the British quitted Egypt finally in 1803, a stipulation was made that both East and West Harbours should be open to commerce. It was not, however, until the Mahmûdîya canal was constructed that the West

Harbour came into general use, and the Custom House remained in the East Harbour until 1880. A great improvement in the shore of the East Harbour, notorious for its foul odours arising from the numerous open sewers which pour into it from all parts of the town, is now being carried out. A sum of about £260,000 has been spent by the municipality in the construction of a huge collecting sewer, 2 m. in length, around the shore of the East Harbour, from the Pharos to Chatby, emptying itself east of Silsila Point (ancient Lochias). To protect this collecting sewer-pipe about 100 metres of the sea all round the bay are being reclaimed, and a sea-wall, having a minimum depth of water of 8 ft. on its sea-side, is being constructed. A fine Boulevard, 130 ft. in width and 2 m. in length, will be left free on the town side of the wall for promenade, public gardens, &c., and the remaining space utilised for building purposes. Twelve thousand pounds per annum have already been set aside as interest and sinking fund to carry out this great and important work for the sanitation and embellishment of the city.

The **Custom House** is on the New Quay, from which a good street leads to the Place Mohammed Ali, which may be regarded as the centre of the town. This road, though easier, is not so picturesque as the way from the Old Custom House, which was near the Arsenal at the N.E. corner of the harbour. The latter way lies through the narrow and irregular streets of the native quarter, in which the houses appear as if thrown together by chance, without plan or order; and few have even that Oriental character which is so interesting at Cairo. Here and there, however, the lattice-work of the windows and a few Saracenic arches give the streets a picturesque appearance; and in the longer but more interesting road through the bazaars, which can only be followed on foot, the stranger will be struck with many a novel and Eastern scene.

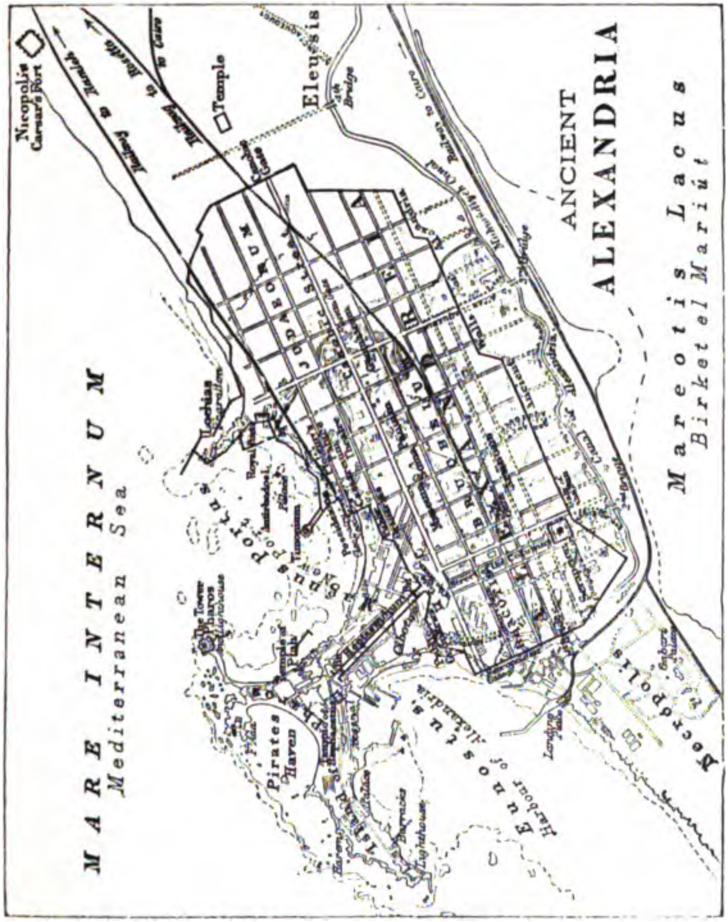
2. History and Topography.

Alexandria, called *Iskenderia* by the Egyptians, *Alessandria di Egitto* by the Italians, was founded B.C. 332 on the site of a small town called Rakôtis, by the great conqueror after whom it received its name. The native name was maintained as *Rakoti* throughout the Ptolemaic and Roman periods by the Egyptians, and by the Christian Copts well on into the Middle Ages. The invading Arabs modified the Greek name in accordance with their pronunciation of the name of Alexander the Great, *Iskender* or *Sikander Dhu'l-Karnên* ("Alexander of the Two Horns"), to *Iskenderia*. This name is now used by Copts as well as Muhammedans, the old name *Rakoti* being entirely forgotten.

Its commodious harbour and other local recommendations rendered Rakotis a convenient spot for the site of a commercial city, and its advantageous position could not fail to strike the penetrating mind of the son of Philip. It promised to unite Europe, Arabia, and India, to be the rival or successor of Tyre, and to become the emporium of the world.

The Mediterranean was not much used by the Pharaohs for maritime purposes connected either with war or commerce, until the enterprise or the hostility of strangers began to suggest its importance. Even then the jealousy, or the caution, of the Egyptians forbade foreign merchants to enter any other than the Canopic, of all the seven branches

of the Nile; and Naukratis was to them what the factories of a Chinese port were so long to European traders. Ships of war, however, had been fitted out upon the Mediterranean, as well as on the Red Sea, even



in the age of the XVIII. Dynasty; and in after-times an expedition was sent against Cyprus by Apries, who also defeated the Tyrians in a naval combat.

After his conquest of Syria Alexander advanced into Egypt, and, by the

taking of Memphis, secured to himself the possession of the whole country. While at Memphis he conceived the idea of visiting the temple of Jupiter Ammon in the African desert; and with this view he descended the river to the sea. He then followed the coast westward from Canopus until, his attention being struck with a spot opposite the Isle of Pharos, he stopped to examine its position and the advantages it offered as a naval station, and lost no time in making arrangements for the building of a new city. It had been occasionally used as a refuge for ships at a very remote period, and Homer had mentioned it as a watering-place at the time of the Trojan war.

According to Strabo, the Egyptian kings, seeing that it was a spot frequented by foreigners, and particularly by Greeks, and being averse to the admission of strangers (who were then frequently pirates), stationed a garrison there, and assigned to them as a permanent abode the village of Rakôtis, which was afterwards part of Alexandria.

Pliny, in speaking of the foundation of Alexandria, says it was "built by Alexander the Great on the African coast, 12 miles from the Canopic mouth of the Nile, on the Mareotic Lake, which was formerly called Arapotes. Deinochares, an architect of great celebrity, laid down the plan, resembling the shape of a Macedonian mantle, with a circular border full of plaits, and projecting into corners on the right and left; the fifth part of its site being even then dedicated to the palace." This architect is better known by the name of Deinokrates, and is the same who rebuilt the famous temple of Ephesus, after its destruction by Eratostratos, and who had previously proposed to Alexander to cut Mount Athos into a statue of the king, holding in one hand a city of 10,000 inhabitants, and from the other pouring a copious river into the sea.

Ancient Alexandria was divided into sections, among the principal of which were the—

(*a*) *Regia*, or Royal City, afterwards called Bruchelon. It was walled in, and occupied a fourth or even a third part of the city. In it stood the royal palaces and public buildings. It was situated on the mainland between the Lochias and the Heptastadium.

(*b*) *Rakôtis*, chiefly inhabited by Egyptians; it was situated "above the ships' magazines."

(*c*) The *Jews'* Quarter. E. of Lochias.

(*d*) The *Nekropolis*, or city of the dead. It lay to the extreme W. of the city, and contained "gardens, tombs, and establishments for embalming bodies."

(*e*) *Nikopolis*, which was E. from the Canopic gate, and was practically a suburb of Alexandria.

The area of ancient Alexandria, with its three suburbs, Nekropolis, Nikopolis, and Eleusis, is said to have equalled 25 sq. k., and to have contained 800,000 souls in the 1st century B.C. It was adorned with the arts of Greece and the wealth of Egypt; its schools of learning far outshone anything that Heliopolis had ever boasted of, and Thebes and Memphis in their palmiest days had never presented so much luxury and magnificence.

There are many accounts, among the classic writers, of Alexandria and its buildings. The following extract from Strabo presents a picture of the town when in the height of its glory. Writing in 24 B.C., the historian says:

"Part of the palace is called the Museum. It has corridors, a court, and a very large mansion, in which is the banqueting-room of those learned men who belong to it. This society has a public treasury, and is superintended by a president, one of the priesthood, whose office, having been established by the Ptolemies, continues under Cæsar.

"Another portion of the Palace is called *Sôma* ('the body'), which contains within its circuit the tombs of the kings and of Alexander. For Ptolemy, the

son of Lagos, took the body of Alexander from Perdikkas, while on its removal from Babylon, and having carried it to Egypt buried it at Alexandria, where it still remains. But it is no longer in the same coffin; for the present one is of glass, and the original, which was of gold, was stolen by Ptolemy surnamed Kokkes and Pareisaktos, though his immediate fall prevented his benefiting by the robbery.

"On the right as you sail into the great harbour are the island and tower of Pharos; on the left, rocks and the promontory of Lochias, where the palace stands; and as you advance on the left, contiguous to the buildings at the Lochias are the inner palaces, which have various compartments and groves. Below them is a secret and closed port, belonging exclusively to the kings, and the Isle of Antirrhodos, which lies before the artificial port, with a palace and a small harbour. It has received this name as if it were a rival of Rhodes. Above this is the theatre, then the Poseideion, a certain cove sweeping round from what is called the Emporium, with a temple of Poseidon. Antony, having made a mole in this part projecting still further into the port, erected at its extremity a palace, which he named Timoneion. This he did at the end of his career, when he had been deserted by his friends, after his misfortunes at Actium, and had retired to Alexandria, intending to lead a secluded life there and imitate the example of Timon. Beyond are the Cæsareum (Kaisareion) and emporium (market), the recesses and the docks extending to the Hepta-stadium. All these are in the great harbour.

"On the other side of the Heptastadium is the port of Eunostos; and above this is an artificial or excavated one, called Kibôtos (the basin), which has also docks. A navigable canal runs into it from the lake Marcotis, and a small portion of the town extends beyond (to the W. of) this canal. Further on are the Nekropolis and the suburbs, where there are many gardens and tombs, with apartments set apart for embalming the dead. Within (to the E. of) the canal are the Serapeum and other ancient fanes, deserted since the erection of the temples at Nikopolis, where also the amphitheatre and stadium are situated, and where the quinquennial games are celebrated; the old establishments being now in little repute. The city, indeed, to speak briefly, is filled with ornamental buildings and temples, the most beautiful of which is the Gymnasium, with porticoes in the interior, measuring upwards of a stade. There, too, are the courts of law and the groves; and in this direction stands the Panion, an artificial height of a conical form, like a stone tumulus, with a spiral ascent. From its summit the whole city may be seen, stretching on all sides below.

"From the Nekropolis a street extends the whole way to the Canopic Gate, passing by the Gymnasium. Beyond are the Hippodrome and other buildings, reaching to the Canopic canal. After going out (of the city) by the Hippodrome, you come to Nikopolis, built by the sea-side, not less than three stades distant from Alexandria. Augustus Cæsar ornamented this place, in consequence of his having there defeated the partisans of Antony, and captured the city in his advance from that spot."

Such was the Alexandria of the Ptolemies and Cæsars, but at the commencement of the third century its splendour and renown began to wane, and all that we know of its history from that period is nothing but a sad picture of decay. Constant revolts—arising sometimes from political, sometimes from religious causes—necessitated severe measures of repression, which gradually brought about its ruin. But notwithstanding the disasters to which it had been exposed, especially in the reigns of Aurelian and Theodosius, and the destruction of many of its most magnificent public buildings, it must still have been a wonderful city when the Arab conqueror, 'Amr ibn al-Âsi, took it, in A.D. 641, after a siege of 14 months; for that general, in his letter to the Khalif Omar,

informing him of the conquest he had made, says that he had found there 4000 palaces, a like number of baths, 400 places of amusement, and 12,000 gardens, and that one quarter alone was occupied by 40,000 Jews.

The commerce of Alexandria, which was the great source of its wealth, had been declining for some time, but after this great conquest it decreased so rapidly, and the city consequently shrank so much in size and importance, that towards the end of the 9th cent. Ahmad-ibn-Tûlûn pulled down the old walls, and built new ones of an extent more adapted to the city's diminished limits. What little prosperity it still enjoyed was put an end to by the discovery of the Cape route to India; and the conquest of Egypt by the Turks gave the final blow. In 1777 the traveller Savary estimated the Turkish population of Alexandria at only 6000 souls, living in miserable dwellings, built on the Heptastadium, the width of which had been gradually increased by the *débris* of the ancient city. The Arab part of the modern city still occupies the same site. In the early part of the present century Alexandria and its neighbourhood was the scene of the conflict between France and England for supremacy in the East. Soon after Mohammed Ali began to rule Egypt he turned his attention to the restoration of its ancient capital, more especially with a view to the formation of a navy. New buildings sprang up in every direction, the Frank quarter was developed, and such an impulse given to the place in every way by him and his successors, that at the present day the population is reckoned at 320,000 souls. For the trade of Egypt itself, so rapidly increasing in importance and extent, it must ever remain the most natural and commodious emporium.

The construction of the breakwater and other improvements in the harbour of Alexandria have had the effect of increasing its commercial importance. Up to 1882 its trade steadily improved, but the **Rebellion of Arabi** caused a temporary check to its progress. The massacre of a number of Europeans in Alexandria on the 11th of June, 1882, was the first serious act in the drama.

This was followed by preparations on the part of the Egyptians to make the forts, which had been constructed in the reign of the Khedive Ismail, more defensible. Under the actual circumstances, this could only be taken as a direct menace to the English and French fleets, which had been sent to Egypt to protect English and French interests, menaced by the anti-foreign tendency of Arabi's rebellion, and were lying in the harbour. During this time, *i.e.* between the 11th June and the first week in July, all the Europeans, numbering some 60,000, left the city for Europe, with the exception of perhaps 300, who from one cause or another elected to remain, some on steamers outside the harbour, others in the town. Admiral Sir Beauchamp Seymour obtained permission from the English Government to open fire on the forts if he considered it necessary to do so, and on the 9th July he sent an ultimatum to the Egyptian authorities to the effect that if the work going on in certain forts was not stopped, he would attack the forts. The French admiral did not join in this ultimatum, as his squadron had been recalled by the French Government, which did not desire to proceed to extremities—a very mistaken policy if French predominance was to be maintained in Egypt. This was proved by the event: the French withdrawal left the English free to act as they pleased, and laid the foundation of the present British rule in Egypt. No satisfactory reply having been sent to the ultimatum, the English fleet steamed out of Alexandria on the 10th July, and opened fire, which lasted 10 hrs., on the forts the following morning. The Egyptians returned the fire with considerable vigour, but their guns were for the most part silenced before evening. The American men-of-war were the last to leave the harbour and the first to return, and rendered valuable service in garrisoning Alexandria with their bluejackets

and marines. On the next day the Egyptian garrison was withdrawn from Alexandria to Kafr Dowâr, and the city was handed over by Arabi to convicts who were released from the Arsenal and set fire to the European buildings by throwing petroleum into the lower stories.

It is sometimes supposed that it was the fire of the English fleet which set fire to Alexandria, but this is an error. The guns of the ships were aimed solely at the forts, and very few shells fell into the town.

It was some time after the fire before Alexandria gained its former position, but the payment of £4,000,000 by the Egyptian Government as indemnities to those whose property was destroyed, and the English occupation, have restored its former prosperity.

3. Population.

According to the account of Alexandria given by Polybius, the inhabitants were, in his time, of three kinds: 1, the Egyptians, or people of the country, a keen and civilized race; 2, the mercenary troops, who were numerous and turbulent, and who, having arms in their hands, were more ready to govern than to obey; and, 3, the Alexandrians, not very decidedly tractable, for similar reasons, but still better than the last; for, having been mixed with and descended from Greeks who had settled there, they had not thrown off the customs of that people. This part of the population was, however, dwindling away, more especially at the time when Polybius visited Egypt during the reign of Ptolemy Physkon; who, in consequence of some seditious proceedings, had attacked the people on several occasions with his troops, and had destroyed great numbers of them. The successors of Physkon administered the government as badly or even worse; and it was not till it had passed under the dominion of the Romans that the condition of the city was improved.

The Alexandrians continued, even under the Romans, to manifest their turbulent character: and Trebellius Pollio tells us they were "of so impetuous and headlong a disposition that on the most trifling occasions they were enticed to actions of the most dangerous tendency to the republic. Frequently, on account of an omission of civilities, the refusal of a place of honour at a bath, the sequestration of a ballad, or a cabbage, a slave's shoe, or other objects of like importance, they have shown such dangerous symptoms of sedition as to require the interference of an armed force. So general, indeed, was this tumultuous disposition that, when the slave of the then Governor of Alexandria happened to be beaten by a soldier for telling him that his shoes were better than the soldier's, a multitude immediately collected before the house of Æmilianus, the commanding officer, armed with every seditious weapon, and using furious threats. He was wounded by stones; and javelins and swords were pointed at and thrown at him."

The letter of Hadrian also gives a curious and far from favourable account of this people in his time; which, though extending to all the Egyptians, refers particularly to the Alexandrians, as we perceive from the mention of Serapis, the great deity of their city: "Hadrian Augustus to the Consul Servian, greeting:—I am convinced, my friend Servian, that all the inhabitants of Egypt, of whom you made honourable mention to me, are trifling, wavering, and changing at every change of public rumour. The worshippers of Serapis are Christians, and those who call themselves followers of Christ pay their devotions to Serapis; every chief of a Jewish synagogue, every Samaritan, each Christian priest, the mathematicians, soothsayers, and physicians in the gymnasia, all acknowledge Serapis. The patriarch himself, whenever he goes into Egypt, is obliged by some to worship Serapis, by others Christ. The people are, of all others, the most inclined to sedition, vain and insolent.

Alexandria is opulent, wealthy, populous, without an idle inhabitant. They have one god (Serapis), whom the Christians, Jews, and Gentiles worship. I could wish that the city practised a purer morality, and showed itself worthy of its pre-eminence in size and dignity over the whole of Egypt. I have conceded to it every point; I have restored its ancient privileges, and have conferred on it so many more that when I was there I received the thanks of the inhabitants, and immediately on my departure they calumniated my son Verus. You have heard, too, what they said about Antoninus: I wish them no other curse than that they may be fed with their own chickens, which are hatched in a way I am ashamed to relate. I have forwarded to you three drinking-cups, which have the property of changing their colour."

Just as in former times, the inhabitants are in appearance and character a mixed race. There are natives of the coast of Barbary and all parts of Egypt, Turks, Albanians, Syrians, Greeks, Jews, Copts, and Armenians, and the European settlers, chiefly Greeks and Italians, are so much in evidence that Alexandria seems almost as much European as Oriental.

The population of Alexandria, which, from perhaps nearly half a million in the days of the Ptolemies and the Cæsars, had diminished at the end of the last century to 6000, has been very rapidly recovering its numbers under Mohammad Ali and his successors. It now amounts to upwards of 320,000, of whom about 60,000 are Europeans, chiefly Greeks, Italians, French, and English. The Greeks far outnumber the rest.

4. Ancient Buildings and Monuments.

The **Pharos**, once one of the seven wonders of the world, was the well-known tower or lighthouse, whose name continues to be applied to similar structures to the present day. It stood on a rock close to the N.E. extremity of the island of the same name, with which it communicated by means of a wall near the position of the large castle, now known as Fort Pharos. It was a square building of white marble, several stories high; each successive story diminished in size towards the top, and had a gallery running round it supported on the outer circle of the story beneath; the staircases inside were of such a gentle incline that horses and chariots could easily ascend them; a peculiarity of which the round tower of the Castle of Amboise in France presents a similar instance. The cost is said to have been 800 talents, which, if reckoned in Attic money, is about £155,000 sterling, or double that sum if computed by the talent of Alexandria. It was built by order of Ptolemy Philadephos, and bore the following inscription:—"Sostratos of Knidos, the son of Deixiphanes, to the Saviour Gods, for those who travel by sea."

The island on which the Pharos stood was joined to the shore by a large causeway, called, from its length of seven stadia, the **Heptastadion.** This causeway was similar to that of Tyre; and though, by connecting the island with the shore, it formed a separation between the two ports, it did not cut off all communication from one to the other, two bridges being left for this purpose, beneath which boats and small vessels might freely pass. As the Heptastadion served for an aqueduct as well as a road to the Pharos, it is probable that the openings were arched; and the mention of these passages satisfactorily accounts for the difference of name applied to the causeway by ancient writers; some, as Strabo, calling it a mole, and others a bridge, connecting the Pharos with the town. The form of the Heptastadion is no longer perceptible, on account of the accumulations of silt on either side, which

have turned it into an isthmus. It might now be represented by a line drawn from the Rue Anastasi on the N. side of the Signal Station Hill to where the Arsenal St. and RÂs-et-Tîn Palace St. meet. The Pharos is supposed to have been destroyed by earthquake in 1203 A.D. Its ruins are still visible beneath the sea on a clear calm day beyond the present Fort Kâit Bey, from which a light was displayed from 1517 till 1841, when the RÂs-et-Tîn lighthouse was finished.

The **Museum**, situated in the Bruchoion quarter, founded by Ptolemy Soter, was a noble institution, which tended greatly to the renown of Alexandria, and from which issued those men of learning who have so many claims on the gratitude and admiration of posterity. It was to this school of philosophy that the once renowned college of Heliopolis transferred its reputation; and that venerable city, which had been the resort of the sages of Ancient Greece, ceded to Alexandria the honour of being the seat of learning and the repository of the "wisdom of the Egyptians."

Science, literature, and every branch of philosophy continued to flourish there for many a generation; foreigners repaired thither to study and profit by "the instruction of every kind for which its schools were established"; and the names of Euclid, Eratosthenes, Hipparchus, Ctesibius, and the elder and younger Herôn, Clemens, Origen, Athanasius, Ammonius, Theôn, and his daughter Hypatia, shed a brilliant lustre over the Greek capital of Egypt.

To its strictly secular character as a Greek philosophical institution, entirely unconnected with either the ancient Egyptian or Christian religions, may perhaps be attributed the fact that, notwithstanding the wild farrago of nonsense which at one time encumbered the speculations of Alexandrian philosophy, its schools of astronomy, geology, physic, and various branches of science, maintained their reputation till the period of the Arab conquest.

According to Strabo, it was a very large building, attached to the palace, surrounded by an exterior péristyle, or corridor, for walking; and it is probable that the philosophers frequently taught beneath this covered space, as in the stoa of Athens, or in the grove of Academus. It is difficult now to point out with any precision its exact site, but it probably stood on a spot exactly opposite to the Khédîvial Hotel. When the foundations were dug for a building in 1884 these ruins were visible, but are now covered up with the new buildings.

Attached to the Museum was the famous **Library**, also founded by Ptolemy Soter, and to which so many additions were made by his successor, Ptolemy Philadelphos, that already, at the death of the latter, it contained no less than 100,000 vols.

No pains were spared in adding to this collection. A copy of every known work was reputed to be deposited there, and it was amongst them that the Septuagint translation of the Bible, made by order of Ptolemy Philadelphos, was placed. All books brought into the country were seized and sent to the Library; and, as soon as they had been transcribed, the *copies* were returned to the owners, the originals being deposited in the Library. Ptolemy Euergetes even went so far as to borrow the works of Æschylus, Sophocles, and Euripides from the Athenians, and only returned the copies he had caused to be transcribed in as beautiful a manner as possible, presenting them, in lieu of the originals, 15 talents, or about £2906 sterling.

The Library of the Museum was unfortunately destroyed during the war of Julius Cæsar with the Alexandrians. For, in order to prevent his aggressors cutting off his communication with the sea, being obliged to set fire to the Egyptian, or, as Plutarch says, his own, fleet, the flames accidentally caught some of the houses on the port, and, spreading thence to the quarter of the Bruchium, burnt the Library, and threatened destruction to the whole of the Museum and the adjoining buildings. The Museum itself escaped, but the

famous Library, consisting of 400,000 volumes, which had cost so much trouble and expense for ages to collect, was lost for ever with its priceless literary treasures, and also many works more or less valuable whose existence may even be unknown to us.

The Serapeum, or Serapeion, was founded by Ptolemy Soter, as reported by Plutarch and others, for the reception of the statue of Serapis, a foreign deity whose worship was introduced from Sinope. It stood in all probability on the hill which is now crowned by Pompey's Pillar (see p. 16), in that part of the city which had formerly been occupied by Rakôtis, the predecessor of Alexandria, and was embellished with such magnificence that Ammianus Marcellinus pronounces it unequalled by any building in the world, except the Capitol at Rome. It appears not only to have contained the temple of the deity, but to have consisted, like the Museum, of several distinct parts, such as a library and peristylar halls, adorned with beautiful works of art.

The Serapeum existed long after the introduction of Christianity into Egypt, as the last hold of the Pagans of Alexandria, and it continued to be their chief resort until it was finally demolished by order of Theodosius, A.D. 389, when the votaries of the Cross entirely subverted the ancient religion of Egypt. The building and its destruction are thus described by Gibbon. The temple of Serapis, "which rivalled the pride and magnificence of the Capitol, was erected on the spacious summit of an artificial mound, raised one hundred steps above the level of the adjacent parts of the city; and the interior cavity was strongly supported by arches, and distributed into vaults and subterraneous apartments. The consecrated buildings were surrounded by a quadrangular portico; the stately halls, the exquisite statues, displayed the triumph of the arts; and the treasures of ancient learning were preserved in the famous Alexandrian library, which had arisen with new splendour from its ashes."

But in progress of time the animosity of the Christians was directed against this edifice; "the pious indignation of Theophilus" could no longer tolerate the honours paid to Serapis; "and the insults which he offered to an ancient chapel of Bacchus convinced the Pagans that he meditated a more important and dangerous enterprise. In the tumultuous capital of Egypt the slightest provocation was sufficient to inflame a civil war. The votaries of Serapis, whose strength and numbers were much inferior to those of their antagonists, rose in arms at the instigation of the philosopher Olympius, who exhorted them to die in defence of the altars of the gods. These Pagan fanatics fortified themselves in the temple, or rather fortress, of Serapis; repelled the besiegers by daring sallies and a resolute defence; and, by the inhuman cruelties which they exercised on their Christian prisoners, obtained the last consolation of despair. The efforts of the prudent magistrate were usefully exerted for the establishment of a truce, till the answer of Theodosius should determine the fate of Serapis. The two parties assembled without arms in the principal square; and the imperial rescript was publicly read. But when a sentence of destruction against the idols of Alexandria was pronounced the Christians set up a shout of joy and exultation, whilst the unfortunate Pagans, whose fury had given way to consternation, retired with hasty and silent steps, and eluded, by their flight or obscurity, the resentment of their enemies. Theophilus proceeded to demolish the temple of Serapis without any other difficulties than those which he found in the weight and solidity of the materials; but these obstacles proved so insuperable that he was obliged to leave the foundations, and to content himself with reducing the edifice itself to a heap of rubbish, a part of which was soon afterwards cleared away to make room for a church, erected in honour of the Christian martyrs. . . . The colossal statue of Serapis was involved in the ruin of his temple and religion. A great number of plates of different metals, artificially joined together, composed the majestic

figure of the deity, who touched on either side the walls of the sanctuary. 'The huge idol was overthrown and broken to pieces, and the parts of Sompis were ignominiously dragged through the streets of Alexandria."

The Library of the Serapeum was scarcely less famous than that of the Museum. Of the 700,000 volumes of which the Alexandrian library as a whole consisted, 300,000 were lodged in the Serapeum. This number included the 200,000 volumes belonging to the kings of Pergamos, and presented to Cleopatra by Mark Antony. It was to prevent the increase of the Pergamos library that Ptolomy Epiphanes forbade the exportation of the Egyptian papyrus on which the volumes contained in it were written, whereupon "the copiers employed by Eumenes, king of Pergamos, wrote their books upon sheepskins, which were called Charta Pergamena, or parchment, from the name of the city in which they were written. Thus our own two words, *parchment*, from *Pergamos*, and *paper*, from *papyrus*, remain as monuments of the rivalry in bookmaking between the two kings."

The collection in the Serapeum was also exposed to severe losses at a subsequent period, during the troubles that occurred under the Roman Empire, when many of the books are supposed to have been destroyed, particularly at the time when the Serapeum was attacked by the Christians; and Orosius says he was at that time a witness of its empty shelves. We may, however, conclude that these losses were afterwards in some degree repaired, and the number of its volumes still further increased, though later contributions were probably not of the same importance as those of an earlier period; and Gibbon goes so far as to suppose that, if the library was really destroyed by 'Amr, its contents were confined to the productions of an age when religious controversy constituted the principal occupation of the Alexandrians. "And," adds the historian, "if the ponderous mass of Arian and Monophysite controversy were indeed consumed in the public baths, a philosopher may allow, with a smile, that it was ultimately devoted to the benefit of mankind." But, notwithstanding the injuries sustained by the Serapeum during those tumults which ruined so many of the monuments of Alexandria—which converted every public building into a citadel, and subjected the whole city to the horrors of internal war—many, doubtless, of the ancient volumes still remained within its precincts; and the Khalif Omar will for ever bear the odium of having devoted to destruction that library whose numerous volumes are said to have sufficed for six months for the use of the 4000 baths of this immense city.

It is related of John the Grammarian, the last disciple of Ammonius, surnamed Philoponus from his laborious studies of grammar and philosophy, that, having been admitted to the friendship of 'Amr, the lieutenant of the Khalif Omar, he took advantage of his intimacy with the Arab general to intercede for the preservation of the library of the captured city, which "alone, among the spoils of Alexandria, had not been appropriated by the visit and the seal of the conqueror. 'Amr was inclined to gratify the wish of the grammarian, but his rigid integrity refused to alienate the minutest object without the consent of the Khalif; and the answer of Omar, inspired by the ignorance of a fanatic, 'If these writings of the Greeks agree with the Book of God they are useless, and need not be preserved; if they disagree they are pernicious, and ought to be destroyed,'" doomed them to destruction. Such was the sentence said to have been pronounced by the impetuous Omar. The Moslems, however, to this day deny its truth; and Gibbon observes that "the solitary report of a stranger (Abulpharagius) who wrote at the end of 600 years, on the confines of Media, is overbalanced by the silence of two annalists of a more early date, both Christians, both natives of Egypt, and the most ancient of whom, the patriarch Eutychus, has amply described the conquest of Alexandria." But the admission of some Arab writers, cited by the learned

De Sacy in his notes on Abd el-Latîf, seems to confirm the truth of Omar's vandalism; the authorities of Makrîzi and Abd el-Latîf are of considerable weight, notwithstanding the silence even of contemporary Christian annalists; and whilst we regret the destruction of this library, we may wish that the capture of Alexandria had happened half or a whole century later, when, instead of destroyers, the Arabs became preservers of ancient literature.

The **Cæsareum** (*Kaisareion*), or temple of Cæsar, the site of which was close to the spot now occupied by the Ramleh Rly. Stat. (part of it is now under the sea), was commenced by Cleopatra in honour probably of Mark Antony. It received the name of Cæsareum in honour of the Emperor Augustus, during whose reign it was finished. It was also called the Sebasteum, or temple of Augustus, and was dedicated to his worship.

Philo of Alexandria in 60 A.D. described the temple as being of unparalleled splendour, "facing a secure harbour filled with votive offerings, consisting of pictures and statues of gold and silver, and surrounded by a vast enclosure containing priestly residences, a library, sacred grove, propylæ, and large apartments open to the air, all richly ornamented." The Cæsareum became a Christian Cathedral in the reign of Constantine (324–337 A.D.), was burnt by the troops of Constantius II., restored in 365 A.D., and completely destroyed by the Pagans during the reigns of Valentinian and Valens. Athanasius rebuilt it in 368 A.D., and it continued to be the cathedral church of the Patriarch of Alexandria until the Arab invasion in 640. It was on the steps of the Cæsareum that the beautiful and learned Pagan lady Hypatia was murdered by the fanatical Christian populace in 415 A.D. (See Kingsley's famous description of this murder in his 'Hypatia.') Within the precincts of the Cæsareum stood two obelisks known as "Cleopatra's Needles" (see p. 15).

Near the same spot was the **Palace of the Kings**, on the point called Lochias, on the left of the Great Harbour. This is now partly represented by a shoal off the headland behind the modern Pharillon, which is, so to speak, the stump of the ancient Lochias. The foundations of the palace were discovered in 1874, and "showed that its longitudinal axis lay in a line from the eastern extreme of the house nearest the Stat. on the sea side of the B. de Ramleh towards the Jewish Synagogue." The greater part of the *Inner Palaces*, with the *Private Port* and *Antirrhodos*, have subsided into the sea.

The **Tombs of the Kings** also stood in this district, in an enclosed space called the "Sôma." Here the Ptolemies were buried, as well as the founder of the city, whose body, having been brought to Egypt and kept at Memphis while the tomb was preparing, was taken thence to Alexandria and deposited in the royal cemetery. **Alexander's Tomb** probably occupies the site over which now stands the Mosque of Sidi Lokman el-Ḥâkim, or Nebi Daniel, at Kôm ed-Dikk (see p. 20). As it is the Viceregal family burying-ground it is impossible that excavations should be carried on there and the supposition proved. The **Panium**, or temple of Pan, described by Strabo as an artificial height, in the shape of a top, resembling a stone mound, with a spiral ascent, and commanding a view of the whole city, is probably now represented by Fort Kôm ed-Dikk. Tunnels driven into the hill by Mr. Hogarth in 1895 revealed only massive brick constructions.

The **Nekropolis** on the W. was the only contiguous suburb of the city. It extended from the sea to Lake Mareotis. It is now known as Gabbâri (p. 23), 3½ km. from Pompey's Pillar, but probably originally extended to Meks.

The **Gymnasium** stood near the street which extended from the western or Nekropolis Gate to that on the Canopic or eastern side, which were distant from each other 40 stadia, the street being 100 ft. broad. It had porticoes of granite columns covering an immense space. Its actual site remains unknown.

Outside the modern walls, and at the extreme N.E. corner of the old city, was the **Jew's Quarter**, or *Regio Judæorum*, separated from the Brucheion by

its own wall; and though not so extensive as some would lead us to suppose, it was inhabited by a large population, governed by its own Ethnarch, and enjoying great privileges granted at various times by the Cæsars. Its site was between the palaces and the modern tomb of Shêkh Shaktbek, and near this is the Jewish cemetery at the present day.

Where the Rosetta Gate stood until 1886 is the eastern entrance of the large walled **Saracen Circuit**, which lies to the N.W. and S.E. of the modern town. Between 1830 and the present day large portions of it have been removed towards the W. and N.W. to make room for the Grand Square, the cotton burns at Minet el-Bassal, &c., and the vast ditches have been filled in and built over. The site of the old Canopic Gate lay very much farther to the E. than the modern entrance on that side. Indeed, the circuit has been so much diminished that the latter stands on what was once part of the street leading to the Canopic Gate, whose site was about half a mile farther to the eastward. The wall of the ancient city, on that side, passed under the lofty mounds occupied by the French lines before the battle of Alexandria; and the remains of masonry, and the termination of the mounds of the town in that part, sufficiently show its position.

The four principal **Gates** of Alexandria were the Canopic on the E., the Nekropolis Gate on the W., and those of the Sun and Moon at the two ends of the street that ran from the sea to the lake. Looking up this street, the ships in the Great Harbour were seen beyond the Gate of the Moon on one side, and those in the Mareotic port on the other. The intersection of this street with one running at right angles to it from E. to W. has been located.

The Island of *Antirrhodos*, the *Poseideion*, the *Timonéion*, the *Emporium*, the ports of *Eunostos* and *Kibôtos*, and the *Nekropolis*, have been described in Strabo's account given at pp. 6, 7. Antirrhodos, the Timonelon, and pier leading to it, have completely disappeared under the sea, and so in all probability have the Poseideion and Emporium also.

5. Present Remains of Ancient Alexandria.

[Excavations have been and are still being carried on in Alexandria, but the results have not been of great importance. The fact is that Ptolemaic Alexandria has disappeared, either beneath the sea or to make way for Roman buildings. What has been found of the Roman city cannot be said to be of great interest, and seems hardly worth the trouble and expense of excavation, which, owing to the houses of the modern city and the infiltration of water, is carried on only with great difficulty. The chief explorers of ancient Alexandria are the late Dr. Botti, keeper of the Museum, and Mr. D. G. Hogarth, who worked here in 1895.]

Of the magnificent city described by Strabo it may be said that hardly a vestige remains. Two striking relics existed until 1877–80 close to the Ramleh Rly. Stat., viz. the obelisks, commonly called **Cleopatra's Needles**, of which one had fallen, and the other remained erect. But the former has been removed to England, and the other has gone to America.

They stood originally at Heliopolis, but were brought to Alexandria in the 18th year of Augustus, *i.e.* 13 B.C., and set up in front of the temple of Cæsar, or the Cæsareum (see p. 14), by Barbarus the prefect, and Pontius his architect. One account indeed assigns the erection of this temple to Cleopatra, to commemorate the birth of her son by Julius Cæsar; and if this story were true, it would explain the origin of the traditional name. Both obelisks are of red granite of Syêné, the one (that in England) 68 ft. 6 in. high, the other 67 ft.; the diameter of each at the base is 7 ft. 7 in. They were originally mounted on bronze feet in the form of crabs. Among the hiero-

glyphs carved on them are the names of Thothmes III., Ramses II., and Seti II., his successor. The fallen obelisk was given by Mohammed Ali to the English, who were desirous of removing it as a record of their successes in Egypt, and of the glorious termination of the campaign of 1801. The Pasha even offered to transport it free of expense to the shore, and put it on board any vessel or raft; but the project was abandoned, its mutilated state, and the obliteration of many of the hieroglyphs by exposure to the sea-air, seeming to render it unworthy the expense of removal. Accordingly it lay on the ground, generally completely covered with *débris*, till 1877, when two private individuals, Sir Erasmus Wilson and Mr. John Dixon, undertook to bring it over, the latter undertaking to provide the mechanical means, and the former offering to give £10,000 towards the expense. It was encased in an iron cylinder where it lay, and then rolled into the sea. After being fitted with a rudder, deck-house, cabin, &c., in the harbour of Alexandria, it started on its voyage in the winter of 1877, in tow of a steamer. Owing to rough weather the "Cleopatra" was abandoned by its tug in the Bay of Biscay. It was found, however, after some days, and taken into Ferrol, whence it was safely towed to London in January, 1878, and in October of the same year the obelisk was put up on the Thames Embankment. The Americans afterwards succeeded (in 1880) in removing the companion obelisk and erected it in the Central Park at New York.

Pompey's Pillar (admission P.T.8) is the most striking monumental relic. It may be reached by the electric tramway. It stands near the Mohammedan burial-place, on an eminence which was probably the highest ground of the ancient city. It consists of a capital, shaft, base, and pedestal, which last reposes on substructions of smaller blocks, once belonging to older monuments. On one is the name of the first Psammetichus, on another that of Seti I. Its substructure was evidently once under the level of the ground, and formed part of a paved area, the stones of which have been removed (probably to serve as materials for more recent buildings), leaving only those beneath the column itself, to the great risk of the monument. The total height of the column is 98 ft. 9 in., the shaft is 73 ft., the circumference 29 ft. 8 in., and the diameter at the top of the capital 16 ft. 6 in. The shaft of beautiful red granite, highly polished, is elegant and of good style, but the capital and pedestal are of inferior workmanship and unfinished, and it is probable that, while the column itself was of an early period, the capital was added at the time when the pillar as it stands was erected as a monument in honour of the Emperor Diocletian. The Greek inscription which it bears shows that it was intended to serve this purpose, and at the same time explains how it came to be called Pompey's Pillar; for if the last word but two be read aright, the column appears to have been erected under the care of Pompeius, prefect in 302. The inscription runs thus:—

ΤΟΝ ΤΙΜΙΩΤΑΤΟΝ ΑΥΤΟΚΡΑΤΟΡΑ
ΤΟΝ ΠΟΛΙΟΥΧΟΝ ΑΛΕΞΑΝΔΡΕΙΑΣ
ΔΙΟΚΛΗΤΙΑΝΟΝ ΤΟΝ ΑΝΙΚΗΤΟΝ
ΠΟ[ΜΠΗΙ]ΟΣ ΕΠΑΡΧΟΣ ΑΙΓΥΠΤΟΥ

It is probable that this column silently records the capture of Alexandria by the arms of Diocletian in A.D. 296, when the rebellion of Achilleus, who had usurped for 5 years the imperial title and dignities, had obliged him to lay siege to the revolted city, and the use of the epithet ἀνίκητον, "*invincible*," applied to the emperor, is in favour of this opinion. This memorable siege lasted eight months, when "many thousands of the citizens perished in the promiscuous slaughter, and there were few obnoxious persons in Egypt who escaped a sentence either of death or at least of exile."

On the summit is a circular depression of considerable size, intended to admit the base of a statue, as is usual on monumental columns; and at each of the four sides is a cramp, by which it was secured; and, indeed, in an old picture or plan of Alexandria, where some of the ancient monuments are represented, is the figure of a man standing on the column. It is recorded that during the French occupation (1798–1801) the Cap of Liberty was exhibited at the top of the column, and the cramps may have been to support the staff. An Arab tradition pretends that it was one of four columns that once supported a dome or other building, but little faith is to be placed in the tales of the modern inhabitants. Makrîzi and Abd el-Latîf state that it stood in a *stoa* surrounded by 400 columns, where the library was that Omar ordered to be burnt, which (if true) would prove that it belonged to the Serapeum.

In the hollow space to the S.W. of this column is the site of an ancient **Circus**, or a stadium, from which the small fort, thrown up by the French on the adjoining height, received the name of the "Circus Redoubt." The outline of its general form may still be traced.

Excavations have, in spite of many difficulties, been perseveringly carried on in the hill upon which stands Pompey's Pillar. Among the first objects found by Dr. Botti were the torso of a fine Serapis in black granite, and part of a small black granite pyramid, with inscription to Serapis and the other gods of the same temple on behalf of the health of the Emperor Hadrian. In 1907 some fine sphinxes were unearthed here. W. of the column is a subterranean passage, which once was lined with blocks of Meks limestone, a few of which are yet *in situ*. In the walls are niches of various sizes, the object of which is unknown. Faintly inscribed with a stylus on the outside wall can be traced various Greek *graffiti*. Immediately S.E. another and longer subterranean passage has been discovered, which runs immediately beneath the column. This also contains niches throughout its length.

Rufinus, who assisted in the barbarous destruction of Alexandria by the early Christians, says that all the lower part of the Serapeum was vaulted, which lower part was divided up into vast corridors and square chambers separated from each other, in which many and secret functions were carried on. It is evident that the excavators are on the track of the foundations of the Serapeum, the site of which has long been thought to be close to Pompey's Pillar.

The **Catacombs**, or rock-tombs, may be visited at the same time as Pompey's Pillar, from which they lie a short distance S.W., on the hill of **Kôm esh-Shukafa**. The most important tomb is a huge hypogæum tunnelled in the rock, one of the most remarkable tombs in Egypt, and a fine specimen of the hybrid Alexandrine art of the 2nd cent. A.D. It was discovered Oct. 1900, and excavated by Dr. Botti, the late director of the Museum of Alexandria. It is lit by electricity. Entrance P.T.5.

One descends by a circular staircase to a large rotunda with a circular gallery, out of which open large chambers, one of which contains three couches hewn out of the rock, on which the relatives of the deceased reclined to partake of the general repasts in honour of the dead. Hence one descends by a bifurcating stairway to the vestibules of the great sarcophagus chamber. The façade of the vestibule is supported by two columns of Egyptian style with foliated capitals; above the architrave is ornamented by the winged sun, flanked by hawks. Beyond the columns, in niches l. and r., are two statues of a man and woman, in

Egyptian style. At the further end is a door surmounted by the winged sun and a frieze of uræi; l. and r. are crowned serpents, emblematic of the deity *Shai* (Destiny, *Ἀγαθοδαίμων*); each carries the caduceus of Hermes and the thyrsus of Dionysos; above each is a circular buckler with the gorgoneion in the centre. The sarcophagus chamber contains three niches, each holding a sarcophagus ornamented in Greek fashion with garlands, masks, bucrania, &c. The walls of the niches are sculptured with Egyptian funerary scenes; that of the central niche is the well-known scene of the mummy lying on the bier, attended by Anubis and other deities, and in another the king is represented sacrificing to the Apis bull, &c. Outside the sarcophagus chamber is a large gallery, on to which open two ranges of niches for the reception of the mummies, 91 in all. Other small funeral chambers open out of this. Between the bifurcation of the staircase another stair descends to yet a third depth of the tomb; this is, however, filled with water, and cannot be penetrated.

This tomb is very remarkable, and should on no account be missed. It and Pompey's Pillar are in fact the two chief sights of Alexandria.

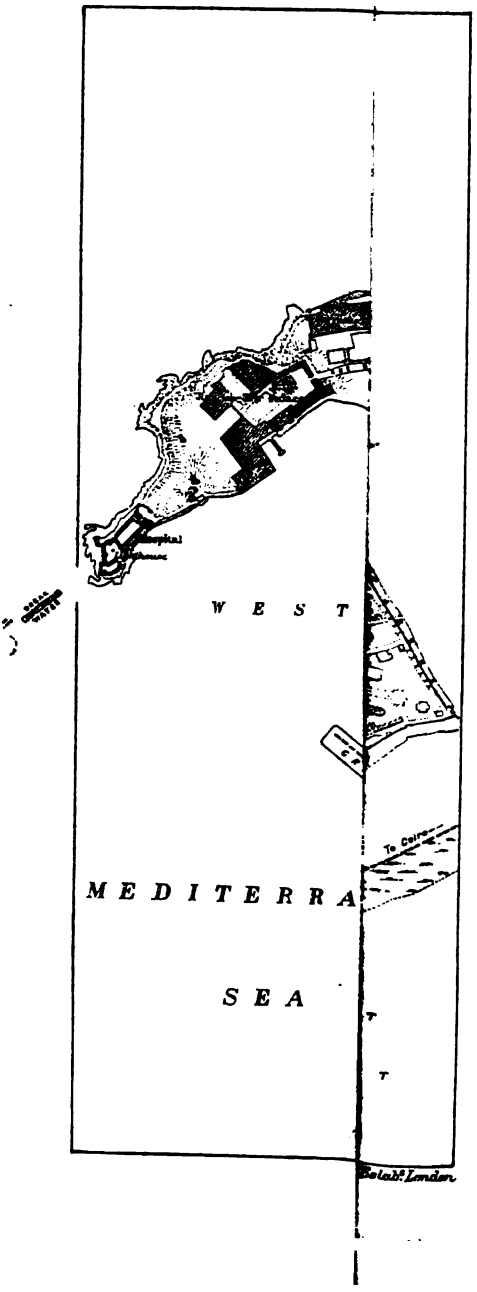
The other catacombs are of little interest. Over the entrance to one, discovered by the late Dr. Botti in 1893, is a cross, showing that it had been used by a Christian.

The **Cisterns** constructed beneath the houses for storing the supply of water with which the city was furnished by the Canopic Canal are not the least remarkable of the remains of ancient Alexandria. These cisterns were often of considerable size, having their roofs supported by rows of columns, vaulted in brick or stone. Reservoirs of the same kind are also found in the convents that stand on the site of the old town, and several walls connected with them may be seen outside the walls in going towards the Maḥmûdîya Canal. They show the direction taken by the channels that conveyed the water to the cisterns in the town. One set of them runs parallel to the eastern exit of the Maḥmûdîya Canal, another is below the hill of Pompey's Pillar, and another a little less than half-way from this to the former line. It was by means of these cisterns that Ganymedes, during the war between Julius Cæsar and the Alexandrians, contrived to distress the Romans, having turned the sea-water into all those within the quarter they occupied, an evil which Cæsar found great difficulty in remedying by the imperfect substitute of wells.

6. Modern Alexandria.

Climate.—The temperature of Alexandria keeps tolerably cool even in summer, the thermometer seldom ranging above 86° Fahr., owing to the N.W. winds from the sea, but at the same time there is a moisture and dampness in the air produced by the same cause, especially at night, which is very trying to many constitutions; and many persons prefer the hotter but drier climate of Cairo. In the early months of the year a great deal of rain generally falls all along the Egyptian coast.

Commerce and Industry.—The importance of the commerce of Alexandria in ancient times has been already spoken of. At the present day its carrying trade is very considerable. The principal articles of export are—cotton (principally to England), cotton seed


WEST
MEDITERRA
SEA
To Cairo
Bolait London

(ditto), beans (ditto), corn, sugar (England and France), gums (principally to England), coffee (ditto France), ivory, wool, linseed, and mother-of-pearl.

Among the principal articles of import are—manufactured goods and machinery (principally from England, Belgium and Germany), wood (principally from Turkey, Austria, and Italy), coal (principally from England), oils (from England, Italy, Turkey, and France), wines and liqueurs (from Greece, Italy, and France), raw silk, salt provisions and vegetables, fruits, and several kinds of marble and stone (from Italy).

The principal native industries of Alexandria are embroidery in gold and silk, weaving of cotton stuffs for native use, manufacture of pipe-stems, tobacco, arms, &c., native saddlery, dyeing, &c. The principal European industries are the manufacture of Italian paste, starch, soap, gas, candles, oil, &c.

Streets, Public Places, and Buildings.—Street nomenclature at Alexandria is of a very motley character; Arabic, French, English, Italian, and other names having been given apparently according to the caprice of individuals. Lately, the municipality has given names to the principal places and streets, and in some instances these names have been written up, but it is very common to find people still calling them by the old name, *e.g.* the large square which used to be called the *Place des Consuls* is now properly named the *Place Mohammed Ali*, but English people generally call it the *Grand Square*. It has been thought better to give the names of the streets here, and in the map, in French, as, wherever they are written up, it is usually in that language. It is, however, to be regretted that the French terms have not been replaced by their Arabic equivalents written in Roman characters, as has been done at Cairo; or, in view of the Greek history of Alexandria and the predominance of Greeks in its modern European population, by the Greek ὁδὸς and πλατεῖα.

The central point of Alexandria is the *Grand Square* or *Place Mohammed Ali*. At the N.E. corner is the *English Church*. Next to it is *St. Mark's Building*, which houses the schools of the English community; at the side is a bust of General Earle, killed at Kirbekan in the Sudan in 1885. The *Court of the International Tribunals* is a large building on the W. side. The *Exchange* or *Bourse* stands on the E. side. The square suffered very much in 1882, and was almost completely destroyed, but is now almost entirely rebuilt with "okelles" or blocks of fine edifices. From it radiate the lines of the *Electric Tramway system* of Alexandria, in the directions of (1) the *Eastern Telegraph Co.'s Office*, the *Ramleh Railway Station*, and the *Rosetta Gate*; (2) the *Cairo Railway Station*, *Fort Kôm ed-Dikk*, and the suburb of *Moharrem Bey*; (3) *Pompey's Pillar* and *Kom esh-Shukâfa*; (4) the *Rue Ibrâhim*, the *Cotton Market* (*Mînet el-Bassal*—worth visiting), *Gabbâri*, and *Meks*. Fares: 1st cl., 10 mill.; 2nd cl., 5 mill.; to Meks, double fare. The other principal open space is the *Square Ibrâhim*, or, as it is usually called, the *Place Ste. Katharine*, from the Roman Catholic Church which occupies the S.E. side of it. On the same side is Abbat's Hotel. The *Victoria College*, opened in 1902, is an unsectarian high-grade school.

Among the principal streets of Alexandria are the *Rue Shérif Pasha*, a handsome and well-built street leading from the Place Mohammed Ali to the Cairo Railway Station. In it are the houses of many of the principal merchants; and in the afternoon it presents a gay and

animated appearance, there being a constant stream of carriages to and from the drive to San Stefano, now a fine macadamised road. Parallel with this street are the *Rue Mohammed Tewfik* and the *Rue de la Mosquée d'Attarine*, both leading to the *Boulevard Ismail*. The Rue de la Mosquée d'Attarine continues from the other side of the Square Ibrâhîm to the Rue Anastasi. All these squares and streets are purely European in character, and resemble those of a modern Italian city. Though the Greeks far outnumber the Italian inhabitants, the European architecture of the city is Italian, not Greek; the low buildings characteristic of Athens, for instance, are absent. From the S. side of the Place Mohammed Ali the *Rue des Sœurs*, or, as it is more properly called in Arabic, *Sikkeh Bendt*, extends to the bridge over the canal; and the *Rue Anastasi* leads to the open space in which is Fort Caffarelli. Both these streets pass through some of the lowest parts of the town. The *Rue Râs et-Tîn* is a long, winding street, leading from the W. end of the Place Mohammed Ali to the Palace of Râs et-Tîn; from it branch off the streets leading to the harbour. From the N. side of the Place Mohammed Ali a number of short streets lead down to the sea. Most of the British business houses are in this part; and one of the streets was called Gracechurch Street, but has now received officially the name of the *Rue de l'Église Anglaise*, from the English church whose west end faces it. Crossing these streets is the *Boulevard de Ramleh*, formerly called the *Rue de l'Obélisque*, following the bend of the Great Harbour up to the Ramleh Railway Station, near which is the British Consulate. The Eastern Telegraph office is in the continuation of this street, called *Rue du Télégraphe*. The broad road leading to the Rosetta Gate is called the *Rue de la Porte de Rosette*. Here are the Headquarters of the small British garrison, whose barracks are in *Fort Kôm ed-Dikk*, close by; the Union Jack and red-coated sentry are easily distinguishable. At the town end of it are some handsome houses and the *Zizinia Theatre*; further, on the left, are the *Municipality* and *Museum* (in the *Rue du Musée*). Between the Museum and the sea, in a garden, stands an ancient *Column* re-erected in commemoration of the retaking of Omdurman and Khartûm. On a mound near this is a smaller *column* in memory of Queen Victoria. On the shore to the E. is *Fort Silsila*, the ancient *Lochias*.

On the sea-shore between the two harbours lie the **Palace of Râs et-Tîn** (the necessary order for viewing can be obtained from the Governor of Alexandria at the Gouvernorat) and the site of the ancient Pharos. The way lies from the Place Mohammed Ali along the Rue Râs et-Tîn, and through a native quarter near the East Harbour; it then traverses a sort of quay along a low fortification that lines the western side of that harbour. At the end of this quay is the *Pharos*, already described. Returning, and leaving on the rt. an advanced fort, called *Fort Ada*, the axis of the old Isle of Pharos is traversed to the opposite peninsula. The Palace of Râs et-Tîn occupies the western extremity of the peninsula of that name. It was built by Mohammed Ali. There is nothing very remarkable except the view from the balcony, which is extensive and interesting. There is a handsome staircase of Carrara marble, and a large audience-hall. The *harîm*, which cannot be visited, is a separate building facing the sea. The ancient *Point Eunostos*, now *Râs et-Tîn*, on which stands the modern lighthouse, is ½ m. farther. The forts should be visited.

To the rt., after leaving the palace on the return home, is the **Arsenal**, near the new lighthouse, chiefly interesting as a record of Mohammed Ali's ambition, and of the great efforts he made to establish his power in Egypt and defy the authority of the Porte. It is now closed, as Egypt has no longer a fleet. Part of it is used by the Khedivial Postal Steamers and part as a timber dock and depôt for the port of Alexandria. The driver may be told to return either by the Rue Râs et-Tîn, which is here bordered by some rather good houses in the Arab style, or by the quays and streets leading from the Arsenal.

Mosques, Churches, Convents.—There are no *Mosques* at Alexandria which in themselves contain anything worth seeing, but the site of the ancient *Mosque of* 1001 *Columns* is still clearly indicated by portions of the exterior walls of the original quadrangular building, which, after being used by Buonaparte as a cavalry stable, and by the British in 1801–2–3 as an artillery park, was converted into a Military Hospital by Mohammed Ali. In 1885 it was purchased from the Egyptian Government, and, a road having been made through the centre of the quadrangle, the sea-side portion was utilised for the erection of a church and the remainder for schools, both belonging to the Franciscans.

The site of a mere scrap of the great quadrangular *Mosque of St. Athanasius* is now indicated by a small mosque at the junction of the Rue Attarine with the Rue Rosetta.

Near the new barracks, N.E. of the town, is a small *mosque* into which Sir Ralph Abercromby was carried when he received his death-wound. Quite close to the mosque some remains of the ancient Roman road to the Cæsareum may be seen.

The **Mosque of Nebbi Daniel**, which contains the tomb of Said Pasha and many of the Khedive's family, is only interesting as being the reputed site of the tomb of Alexander the Great. It is situated on the W. side of Kôm ed-Dikk. No Christian is admitted to the tomb.

The *Coptic Convent* is dedicated to St. Mark, whose body the Copts pretend to possess, though it is well known that it was carried off clandestinely by the Venetians, as stated by Leo Africanus, as well as by Daru and other historians. The old mosaics of St. Mark's at Venice also record this fact, and the inscription over the scene there represented does not hesitate to admit that the body was "stolen" by the two Venetian captains "Rusticus and Tribunus" (called in the Venetian histories Rustico of Torcello and Buono of Malamocco), assisted by the monk Staugius and the priest Theodoros, who had charge of the sanctuary of St. Mark in Alexandria. This happened during the dogeship of Giustiniano Partecipazo, about A.D. 828; and the mosaic was put up in the new church at Venice. (See Sir G. Wilkinson's account of this mosaic, 'Jour. Archæol. Assoc.,' vol. vii., p. 258.)

The *Latin Church* is another modern building, with no pretensions to architectural beauty; and the same may be said of all the other ecclesiastical edifices belonging to the different religious persuasions.

In the churchyard of the *Armenian Church*, which is close to the Church of the Lazarists on the way to Pompey's Pillar, are the *tombs of the Boghos* family.

The Church of St. Saba, which adjoins the Greek Hospital, is the ancient Greek Church of Alexandria, dating, it is said, from the 8th or 9th cent., but nothing certain is known about its origin. It contains memorial tablets to several British officers who fell or died in 1801 at Alexandria.

The Museum is in a new building, opened in 1895, which adjoins the Municipal Palace, containing the new Public Library of 7000 to 8000 volumes. It is open daily from 9–12 and 3–5.30, except on Fridays and Saturdays, when it is open from 9–12 only. (Entrance P.T.2, except Friday, when it is free. Closed on Tuesdays.) The Museum was erected for the preservation of antiquities belonging to the Greek, Roman, and early Coptic periods, but also contains a few Egyptian objects. It has lately been enriched by valuable donations of jewels, gold ornaments, &c., from the collection of the late Sir John Antoniades, and of coins from Mr. Glymenopoulo.

Passing through the vestibule, which contains a fine torso of Hercules found in Alexandria, we enter rt.:

Room 1, which contains papyri, ostraka, two fine Coptic pillar-capitals, a collection of Coptic tombstones, and mummies from Gabbâri and el-Hadra.

Rooms 2, 3. Coins of Alexandria; Coptic tombstones and embroideries.

Room 4.—A fine female group, presented by M. Galetti. Coins.

Room 5.—Casts of objects in the British Museum, etc.; coins and stelae.

Room 6. Life-size figure of the bull Apis in red granite, dedicated by the Emperor Hadrian. Porphyry sarcophagus. Roman and Greek funerary inscriptions and papyri.

Room 7.—Red granite colossal figure with cartouches of Ramses II. and Merenptah, from Abukîr. Sphinxes.

Room 8.—Sarcophagi and mummies of the Saïte period. Fine XXVI. Dyn. relief of harpers and girls playing before the deceased Tjanefer, son of Ankh-Psemtek: presented by Tigrane Pasha.

Room 9.—Figures of Ramses II.; obelisk of Seti I.; mummies.

Room 10.—Small portrait figures.

Room 11.—Ptolemaic and Roman monuments; tesselated pavement.

Room 12.—Figure of Antoninus Pius. Head of Julia Soëmias. In wall-case to *l.* small portrait-head of Alexander; bust of Cleopatra (?).

Room 13.—Roman portrait-busts.

Rooms 14, 15.—Fragments of coloured sculpture (under brown glass, to preserve the colour), etc.

Room 16.—In centre a gigantic eagle. Classical figures and votive altars.

Room 17.—Porphyry figure of Serapis. Vases, portraits, mummies.

Rooms 18, 19.—Vases, figurines, tesselated pavements.

Room 20.—Marble group of Apollo and Dionysos: painted stelae, vases, and figurines.

Room 21.—Gold and bronze objects; mille-fiori glass.

Room 22. Maps and photographs of Alexandria.

In the picturesque *Garden* are various sarcophagi, busts, &c.

The **Harbour** can be seen in about 1½ hrs. For boats, either sailing or rowing, see Index-Directory. An order to view the Khedive's yacht, the "Mahroussa," if it is lying in the harbour, may be obtained from the Governor of Alexandria. The harbour is a delightful place for a pleasure sail, the prevailing wind being favourable for a sail to the end of the breakwater and back again.

7. Drives and Excursions.

[The principal sights in the city are Pompey's Pillar and the Catacombs of Kôm esh-Shukafa (pp. 16, 17 *ante*). These may be reached by electric tram or cab, and can be seen in half a day.]

A pleasant drive can be made along the *Maḥmûdîya Canal*, on the S. of the town. The drive presents no object of interest except the villas and gardens by the side of the canal, which, however, are well worth seeing for the beauty and luxuriance of the shrubs and flowers, and there are pretty views to be obtained from the high ground at the farthest end of the canal. The gardens belonging to the municipality are open on Fridays and Sundays, and those of the *Villa* of Sir John Antoniades, a wealthy Greek merchant and British subject, are open to the public on Tuesdays, Thursdays, and Saturdays.

The **Maḥmûdîya Canal** was begun by Mohammed Ali in 1819, and opened on Jan. 20, 1820. It received its name in honour of the Sultan Maḥmûd II. The cost is said to have been £300,000; and 250,000 men were employed about one year in digging it, of whom 20,000 perished by accident, hunger, and plague. It commences at the village of Atfih, on the Rosetta branch of the Nile, and has a total length of 50 m., with an average width of about 100 feet. A part of its course is identical with that of the ancient Canopic branch of the Nile, and the old canal of Fûa, which was used in the time of the Venetians for carrying goods to Alexandria, and existed, though nearly dry, in Savary's time, A.D. 1777. The rt. bank of the canal is bordered for some distance with the houses and gardens of the wealthy inhabitants of Alexandria.

On the W. side of the town a visit may be paid to *Gabbâri*, where are situated the Alexandria works of the Egyptian State Railways. The road lies along the Rue des Sœurs and across the Maḥmûdîya Canal. A gateway on the l. leads up a desolate-looking avenue. The land is utilised as most valuable market gardens. Good quail shooting may be obtained in the neighbourhood during the arrival from and departure to Europe of these birds. There is a good view over Lake Mareotis.

The excursion to **Meks** and the **Saltworks**, and **Forts Marabout** and **el-Adjemi**, may be accomplished in half a day. It may be done in four ways—by train and donkeys, by electric tramway, by carriage, or by boat. A *boat* may be obtained by applying at the Port Police Station on the Marina (Tadîm; but the excursion can only be done in this way when it is calm, otherwise landing is impossible. The *carriage* road is bad, but it is possible to drive to the Saltworks, though the excursion cannot then be extended to Adjemi. The excursion by *train* and *donkeys* is best done by taking donkeys in the train—an ordinary proceeding—to Jardin Gabbâri Stat. After visiting the Saltworks the return may be made by riding across the quarry hills and skirting the shores of Lake Mareotis. But the pleasantest way is to combine this excursion with a *visit to Adjemi*. Trains leave the Moharrem Bey Stat. Donkeys must be taken. Tickets should be taken to Menasel Stat. Thence it is a very pretty ride of 2½ m. to Adjemi, either along the sandy shore or across a kind of moor. It was in this bay that Napoleon landed his troops on July 1st, 1798, five days after which Alexandria fell. From *Fort Marabout*, taken by Lord Charles Beresford in 1882, there is a fine view of the harbour. Thence, the ride to the *Saltworks* at Minet el-Gedîd is 3½ m. The works belong

to Government, and salt is made here for all Egypt, so that it is a much cheaper commodity than when none was obtained except by importation. The great chimneys seen from here are those of the pumping-station for the purpose of keeping down the level of Lake Mareotis, the waters of which would otherwise flood the country. On the way back from el-Adjemi to Meks, the quarries, whence the stone for the breakwater (p. 2) and quays was taken, are passed. Tourists who are interested in military matters should visit the forts in order to see the effects produced by shell-fire. The forts have been little touched since the day of the bombardment, but some of the guns have been removed.

Meks itself has a casino, sea-baths, and cafés. On the beach is an old gate, the *Bab el-'Arab*, which was the seaward extremity of a fortified line extending across the isthmus between the sea and lake Mareotis. Further on towards Alexandria, on the left, is a large *Slaughterhouse*, erected in 1898.

Thence the ride back into Alexandria is through the Gabbâri Gate.

The excursion to **Lake Mareotis**, 15 m., requires a whole day, starting not later than 9 o'clock; for, as it should be done in March when the wild-flowers are out, the return should be made by 6 P.M. Lunch must be taken. A carriage should cost about 16s. (1P.T.80); donkeys, 4s. (1P.T.20) for the day. Leaving Alexandria by the Gabbâri Gate, the route leads by Said Pasha's single-line railway on a narrow embankment with the lake on either side. Then through green fields bright with yellow daisies, poppies, asphodels and iris, to the ruins of Said Pasha's palace, where lunch should be taken. Near the palace the wild-flowers are magnificent, the ranunculus growing as large as tulips. The Roman quarries, 2 m. farther on, may be visited. It was probably from them that the emperors brought much of the material for their palaces, &c. The Arab Tower, 7 m. farther on, is too far away to come into a day's excursion.

Sidi Gaber.—The **Colossal Heads** unearthed by Mr. Harris fifty years ago, and rediscovered in 1895, may be visited by taking the train from the Ramleh Station at Alexandria to Sidi Gaber, from which station they lie in an open marshy field about 500 yds. S.W. One head has the form of Osiris and the other of Isis. They are on the site of the ancient temple of Ceres and Proserpine. They are supposed to represent Cleopatra and Antony deified.

Hadra.—The first station on the line to Cairo (Moharrem Bey Stat.) is Hadra, some distance from the old *Canopic Gate* of Alexandria. Here in 1886, near the village, were found some tombs much resembling *columbaria*. They belonged to Greek mercenaries and pilgrims. Several urns were found intact, closed by stones in the shape of a simple tablet or a painted stela. These cinerary urns, now many of them in the museum, are of a fine terra-cotta with long handles at the neck ornamented with bands of flowers and leaves painted in black or red, and having inscriptions. Later excavations made in 1894–5 produced no results of any value, the tombs having evidently been already rifled.

Abukir (see p. 28). This place is best visited from Alexandria, since no sleeping accommodation is found there, nor conveniently at

puts it, "the gift of the Nile." Its connection with the most important events of ancient history, and the stupendous monuments which still bear witness to its former wealth and civilization, render it an object of the greatest interest to the archæologist and the student of history; while the discovery of its source has been a problem which down to the present day has never ceased to excite the curiosity and stimulate the zeal of geographers and travellers. The words of Tibullus:

"Nile pater, quânam te possum dicere causâ,
Aut quibus in terris, occuluisse caput?"

have not received a complete answer even now, though the proverb "caput Nili quærere" does not quite convey the idea of the hopeless enterprise that it once did.

The true **Source of the Nile** must be considered to be the lake Victoria Nyanza, the most important tributary of which is the Kagera. From the Victoria Nyanza it descends north-west, joining the stream from the Albert Nyanza, which lies about 1,400 feet lower than the larger lake. Passing Gondókoro near 5° N. lat., it is joined near 9° N. lat. by the waters of the Bahr el-Ghazâl (Gazelle River) and the Sobât: from which points to Khartûm it is known as the *Bahr el-Abyad* (White River) or White Nile, a name which may be derived either from the whitish clay which it holds in solution, or from its contrast with the Bahr el-Azrak (Blue River) or Blue Nile, which unites with it at Khartûm. The length of its course to this point of junction is about 1500 miles.

The *Bahr el-Azrak* or Blue Nile, so called from the dark colour of its waters, rises in the mountains of Abyssinia, and is joined by many important tributaries before reaching Khartûm. At its point of confluence with the White Nile it constitutes, under ordinary circumstances, but ⅛ of the volume of water which henceforth flows on under the name of the Bahr en-Nil, but in spring and summer this amount is considerably increased. It is then swollen with the rains that have fallen in the Abyssinian mountains, and sweeps along in an overflowing turbid stream, thick with the fertilising mud from which it derives its name, and the deposits of which have formed and still continue to maintain the land of Egypt.

From Khartûm the Nile flows in one undivided stream, and fed only by one affluent, the Atbara, to the sea, a distance of more than 1800 miles. Nowhere is the cultivated land (except in the Fayyûm and the Delta) more than 10 miles broad, and in many places there is nothing but a strip of sand between it and the hills which on either side flank the whole length of its course as far as Cairo. Through these hills it has occasionally to force its way in a series of falls, to which the name of cataract has been given, though they bear no analogy with such cataracts as Niagara, being in fact merely rapids. There are six of these cataracts, besides some smaller falls, between Khartûm and Aswân. That at Aswân is known as the First Cataract.

The Nile now enters Egypt Proper and continues, at an average rate of about 3 miles an hour, increased to 4½ at the height of the inundation, a quiet winding course varying in breadth from 350 yards at Silsilis to 1100 yards at Minia. So far its course is the same as in old times, but a considerable change now takes place; for whereas formerly it discharged itself into the sea by seven **Mouths**, at the present day these are reduced to two. The point of separation, which constitutes the apex of the Delta, has remained about the same. Its ancient name

appears to have been Kerkasoros, the modern representative of which may be placed at a point opposite Shubra. Here the river anciently divided into three branches, the Pelusiac, running E., the Canopic, running W., and the Sebennytic which flowed between these two, continuing indeed the general northward direction hitherto taken by the Nile, and piercing the Delta through the centre. From this Sebennytic branch two others were derived, the Tanitic and the Mendesian, both of which emptied themselves between it and the Pelusiac branch. The lower parts of the remaining two branches, the Bolbitine and the Phatmitic, were artificial, and were constructed probably when the other outlets began to dry up. It is by these two mouths that the river at the present day finds its outlet. At the point of bifurcation the general direction of the two streams is probably that of the old Pelusiac and Canopic branches, but they gradually quit the extreme E. and W. course, and continue more in the centre of the Delta, the one to Damietta, and the other to Rosetta, from which places they derive their modern appellations.

The annual **Inundations**, which not only water the country, but supply it with the fertilising deposit on which its very existence depends, are the result of the rains falling in the mountains amongst which the Blue Nile has its source, and in Central Africa along the course of the White Nile. Although the rise of the river in the S. begins in April, its effects are not felt in Egypt until June. The inundation continues about three months, and reaches its highest point at the end of September, though very often there is a sudden final rise in October. Early in November it steadily subsides, and by the end of November the country it has covered begins to dry up. From that time the river flows within its natural limits, sinking gradually lower and lower, till the period of the next rise. On the height of the inundations depends the prosperity of the country for the ensuing year. Too great a rise involves a destruction of dikes and a loss of life and property. A deficiency leaves large tracts unmoistened and unfertilised, and the canals not sufficiently filled to supply water for irrigation during the dry season.

Great improvements have been introduced of late years into the system of irrigation in Egypt. By a carefully constructed arrangement of canals, siphons, escapes, weirs, etc., it is arranged that even during a bad season a great part of the Nile valley shall receive its share of the mud-charged water. At the same time there are still large tracts of "*shurâki*" land—that is, land which is exempt from taxation on account of receiving no flood-water—which call for some system of irrigation to bring them into cultivation. In order to meet this difficulty the Government has created the immense reservoir at Aswân (see p. 516).

The importance, therefore, of watching the rise of the river and regulating it by means of dikes, sluices, and canals, has always been recognised. At the present day the progress of the inundation is telegraphed from Wâdi Halfa, just as in old times messages were sent from Aswân, and afterwards from Semna, the southernmost point of the kingdom in the days of Amen-em-hat III. Several inscriptions at Semna record the height of the Nile at different times during the reign of this king, to whom Egypt was indebted for the Lake Mœris and many other important irrigation works (see p. [60]). From them it

upon the green and pretty racecourse, polo, cricket, and tennis grounds of the "Alexandria Sporting Club," established some years ago by the British garrison and principal residents of all nationalities under the patronage of H.H. the Khedive, who attends all the principal race meetings with the other members of his family. A little to the rt., after crossing a reservoir by a causeway, the road turns off to the Mahmûdîya Canal.

About ¾ of a mile from the old wall granite blocks and remains of columns mark the site of some important building. A little beyond this and nearer the sea were some old catacombs, in which were some devices painted on the stuccoed walls and ceilings. Here too was found a marble sarcophagus with the head of Medusa, and other ornamental sculpture. In some of the catacombs inscriptions have been found of Christian times, probably about the 4th century; and it is evident that they were used as places of sepulture for Christians as well as Pagans.

About 3 m. from the Rosetta Boulevard is a Roman Station, called *Cæsar's*, or the *Roman Camp*. It marks the site of **Nikopolis**, or Juliopolis, where Augustus defeated the partisans of Antony, and is the spot where, 1882 years after, the English and French armies engaged. The Camp, the site of which is now occupied by the huts of the British regiment stationed at Alexandria, was destroyed by the Khedive, Ismail, to make way for an immense, flimsy, but picturesque Palace, from which the Camp obstructed the sea-view; the stones of the ancient walls were used in the new foundations. The Palace, after being used as a British Military Hospital, has, in its turn, been entirely removed, two out-buildings alone being retained as officers' quarters and mess-room. The Camp resembled the Myos Hormos, and the fortified stations, or *hydreumata*, in the desert; but was stronger, larger, and better built. It was nearly square, measuring 291 paces by 266 within, the walls being from 5 to 5½ paces thick. It had four entrances, one in the centre of each face, 15 paces wide, defended by round or semicircular towers, 18 paces in diameter, or 12 within. On each face were 6 towers, distant from each other 38 paces; those of the doorway excepted, which are only 15 paces apart. Those at the 4 corners were larger than the others, having a diameter of 22 paces. Its N.W. face stood very near the sea in the present gardens of the palace, where a mosaic pavement was recently visible; and a short way from the S.W. gate are the remains of the aqueduct that supplied it with water; probably part of the one seen to the north of the Mahmûdîya, about 8 miles from Alexandria. It has been entirely excavated; and the extensive system for supplying it with water, the wells, reservoirs, and baths, have been laid open. The water was raised from the principal well by a water-wheel with pots (as at the present day). It is now brackish. The wells are 33 feet deep. The Prætorium, or commandant's house, had a large mosaic, now almost destroyed, with various ornamental devices, and a half figure of Bacchus, holding in one hand a bunch of grapes, in the other a crook, the attribute of Osiris.

Near the sea, outside the N.W. corner of the station, is another bath, and a long channel cased with stone, which seems to have supplied the bath with fresh water. The walls of the station were of stone, with the courses of flat bricks, or tiles, at intervals, usual in

Roman buildings; and the whole was constructed on a scale worthy of the grandeur of the early part of the Empire. In one place was an inscription put up to M. Aurelius by the Tribunes of the 2nd Legion, called "Trajana fortis," in the same 8th year of which so many of his coins remain. There was also a block of marble, which had probably served as the pedestal to a statue, with an inscription recording that it had been set up to Septimius Sevērus, in the 11th year of his reign, by the decurions and privates whose names are given in two columns below the dedication. Many, however, of these interesting remains have now completely disappeared.

Returning to the carriage, the drive may be continued to San Stefano.

ROUTE 2.

The North-western Delta: Alexandria to Rosetta.

[To **Rosetta** (44½ m.), 2 trains daily from the Cairo Stat., at the Moharrem Bey Gate, in 2 hours. Fares: 1st cl., P.T.34, 2nd cl., P.T.15.]

The line follows almost exactly that of the old road to Rosetta, which has been already described, as far as Ramleh. At *Sidi Gaber* Stat. the Cairo line turns off to the rt.

6 m., Ramleh Stat., ✱ ½ m. from the town (p. 26).

9½ m., El-Mandara Stat., on the neck of land which separates the lake of Abukīr from the Mediterranean.

10 m., Montaza Stat., where the Khedive has built a summer residence, and made a small harbour.

14 m., Abukīr Stat., a small village famous for the victory of the English fleet under Nelson (see p. 25).

22½ m., El-Maadiya Stat., the "Ford," or "Ferry," by which *Lake Edku* communicates with the sea, and which is supposed to be the old Canopic branch. The Canopic was the most westerly, as the Pelusiac was the most easterly, of the mouths of the Nile.

29 m., Edku Stat.✱, a village on a sandhill near the lake.

Crossing a dreary waste of sand, the line reaches

36 m., Bussili Junction Stat.

[From Bussili Junction a branch line (2 trains a day in ½ hr.) runs to **8 m., Edfina** Stat., on the Nile, 5 m. N. of the town of **Dêrût** and 8 m. N. of **Atfa**, where the Mahmūdiya Canal (see p. 23) joins the Nile. The machinery for driving the water in the direction of Alexandria should be seen.

For **Atfa** to *Damanhûr* and *Desûk*, see p. 31.]

44½ m., Rosetta Stat.✱ (in Coptic, *Ti-Rashīt*; in Arabic, *Rashīd*). Pop. 14,500. The town is situated on the W. bank of the Nile, near its mouth. This branch of the river was formerly the Bolbitine, and a hill called *Abû Mandûr*, about 1½ miles to the S. of the modern town, is supposed to mark the site of the ancient town of *Bolbitinum*. Rosetta was founded by one of the khalifs about A.D. 870. For a long time it

was one of the most important commercial towns of the country, and at the beginning of the present century it still had a population of about 25,000. This has now greatly diminished, and a great proportion of the houses is deserted and in ruins. As a port Rosetta has been completely eclipsed by Alexandria, and very little trade is now carried on. Its former flourishing condition is shown by the style of building, which is very superior to that of other Egyptian towns. In the various open spaces lie numerous columns of granite and marble. The columns at the doors, the neatness of the wooden windows, and the general appearance of their walls, are particularly striking. It has several mosques, khans, and bazaars, and is surrounded by a wall with loopholes, which might serve to protect it against a band of Arabs. The northern gate has two small towers at its side, of a form by no means common in Egypt; and between this and the plain are the most extensive gardens. The situation of Rosetta, the beauty and extent of its gardens, and the supposed salubrity of its air, made it formerly a favourite summer resort of Cairenes and Alexandrians; and though not frequented now in the same way, it still retains the same natural advantages, and may be regarded as one of the prettiest and most agreeable towns in Egypt. Some large forts have been built to protect the mouth of the Nile, and there is a very fine lighthouse at the mouth of the river.

Rosetta is but little known in history. In 1807 it was the scene of the unsuccessful attempt of the British to restore the authority of the Mamelukes, which ended in the disastrous retreat of the British army. It is equally barren of antiquities. Here and there a few hieroglyphs may be seen in single stones built into mosques and private houses; and fragments of granite and basalt are lying about. But it has acquired a special archæological celebrity from the celebrated trilingual stone—known as the "**Rosetta Stone**"—found by the French in 1799 while digging the foundations of a fort, a short distance lower down the river. This tablet contains a decree made by the priests of Egypt in honour of Ptolemy Epiphanes in the year B.C. 196. It is written in the Greek, hieroglyphic, and demotic characters; and it was from a comparison of the Greek letters and the hieroglyphs on this stone that Champollion and Young were enabled first to decipher the old Egyptian writing. Unfortunately the stone was but a fragment, and the search for the upper part of it has hitherto been unsuccessful. The same decree is found at Philæ, without the Greek text, on a granite rock in the Great Temple. The stone is preserved in the British Museum, having been ceded as a war-trophy to the British by the convention which ended the French occupation of Egypt in 1801.

ROUTE 3.

The Western Delta: Alexandria to Damanhûr, Ṭanṭa, Benha, and Cairo.

[To Cairo (129 m.), 9 trains daily from the Moharrem Bey Stat. in 3 to 6¼ hrs. Fares: express, 1st cl., P.T.105, 2nd cl., P.T.52; ordinary train, 1st cl., P.T.87½, 2nd cl., P.T.43½. Return tickets available for 1 week, 1st cl., P.T.132, 2nd cl., P.T.66. Restaurant car by the train leaving at 12.0 noon; sleeping car by the last evening train at 11.30 p.m.]

The Rly. between Alexandria and Cairo was the first ever made in the East. It was constructed by British engineers in 1855, and, with the continuation from Cairo to Suez, now done away with, was the alternative proposed by Stephenson for the Maritime Canal across the Isthmus of Suez (see p. 49).

On leaving Cairo, the line first traverses some gardens, passing

3 m., Hadra Stat. (see p. 24), and

4 m., Sidi Gaber Stat., where the line to Rosetta (p. 28) branches off. On the rt. the line skirts the Lake Mareotis (p. 24), stretching far away out of sight. In winter, after the rising of the Nile, the water reaches in many places to the embankment, but in the late spring and summer there is a wide expanse of swampy marsh, as treacherous to the foot as it is disagreeable to the eye and unpleasant to the nose. Flocks of aquatic birds may often be seen feeding close to the rly.; but should the traveller, encouraged by their apparent tameness as he looks at them from the carriage window, attempt on some other occasion to try his chances with the gun, he will find them very wary and unapproachable.

The line passes through the defences thrown up by Arabi in 1882 when he withdrew the Egyptian army from Alexandria, and prepared to resist the advance of the English. The farm buildings of Kafr Dawâr were connected by earthworks, and a double line of defence constructed, covering the rly. and Maḥmûdîya Canal. The first line was about 1200 yds. in length. Batteries for rifled guns were built at intervals. The lines were not attacked by the English, and were surrendered after the collapse of the Egyptian army at Tell el-Kebîr.

17 m., Kafr ed-Dawâr Stat., a favourite rendezvous of Alexandrian sportsmen. Wild boar are often found in the neighbourhood.

[Five miles to the N.W. are some mounds called **Nishu**, supposed to be the remains of *Schedia*; they contain confused remains of stone and brick, among which are two fragments of stone (apparently parts of the same block), bearing the name of Ramses II., and some capitals and fragments of late time. The most remarkable object is a series of massive walls in an isolated mound, 300 paces to the south-eastward of these fragments, which were evidently cisterns, like those in Italy and at Carthage. They are of Roman time, built of stone, with horizontal courses of the usual flat bricks or tiles at intervals, and buttresses projecting here and there, to give them greater strength; the whole originally covered with a casing of stucco. The walls, which are now 15 ft. high, were about 16 in number, of which 12 may be still distinctly seen, and the spaces between them were about 215 ft. long and 27 ft. broad, being

considerably larger than the second cisterns of Carthage, and only inferior in number and in length (but not in breadth) to the great ones there, which are 110 paces long by 10, and consist of 16 spaces or cisterns. The extremity of each gallery or cistern is rounded off, and we may suppose that they had also the usual arched roofs. A canal, or branch of the river, appears to have run through the level space, about 750 ft. broad, between them and the town. The distance of Nishu from Alexandria agrees exactly with that given by Strabo from Schedia to that city, which he calculates at 4 schœnes, or nearly 14 English miles. Schedia was so called by the Greeks from the barrier, or bridge of boats, that closed the river at this spot, where duties were levied on all merchandise that passed; and the name of Nishu, applied to the neighbouring mounds and the modern village, may be derived from the Egyptian *nishoi*, signifying "the boats." The mounds of Nishu are in four almost parallel lines, the two outer ones about 250 ft., the centre two about 756 ft. apart. They contain no traces of building; they appear to be entirely of earth, though of very great height, and were probably the result of excavations made in deepening the river, or the neighbouring canal, which, from the low space separating the two centre mounds, appears to have passed between them. Schedia was a bishop's see in the time of Athanasius, as were Menelaïs and Andropolis.]

[A light Rly. runs from Kafr ed-Dawâr to Damanhûr (*q.v.* below) *vid* Abu Matamîr and Hosh Issa on the borders of the W. desert.]

Bordered by cotton-fields on one side and marshes on the other, the line reaches

28½ m., *Abû Homs* Stat. The Maḥmûdîya Canal here turns eastward till it joins the Rosetta branch of the Nile at Atfa.

38½ m., **Damanhûr** Stat. First station at which express stops. A large town, population 22,100; capital of the richly cultivated province of *Beḥêra*. It occupies the site of the ancient Egyptian *Ṭimanḥur* ("Town of Horus"), the Roman *Hermopolis Parva*. It looks picturesque from the railway, with its Arab houses and mosques piled up on the sides and summit of the *kom* or artificial mound formed by the deposits of the successive towns which have stood here since the days of the ancient "Town of Horus," the remains of which lie concealed beneath it. It has several cotton manufactories and a few respectable looking houses, but otherwise presents the usual appearance of an Arab village; shapeless huts and houses of crude mudbricks, relieved sometimes in their bare monotony by the graceful outline of a few minarets, and the dome-like cupolas of a Mussulman cemetery; but only really picturesque when nestled in a grove of palms, like the hamlet on the right immediately after leaving the station. It was close to Damanhûr that Napoleon was nearly taken prisoner by the Mamelukes in 1798. On being expostulated with for exposing himself to such a risk, he replied, "Il n'est point écrit là-haut que je doive jamais être prisonnier des Mamelouks—prisonnier des Anglais, à la bonne heure." A fair called the Môlid esh-Shâkh Abû Rish used to be held here three times a year, following those of Tanta and Desûk, and presenting the same features.

[Light Rlys. run from Damanhûr (1) to **Kafr ed-Dawâr** *vid* **Hosh Issa** on the borders of the W. desert; (2) to **Teh el-Bârûd** *vid* **Delingat** (W.) or **Shubrakhît** (E.); (3) to **Atfa** (p. 28) on the Nile, opposite *Fuah* and S. of *Dêrût*, thence S. by river to Desûk or N. to Rly. at Edfina for Rosetta (p. 28).

Branch Rly. to **13 m. Desûk** *vid Raḥmânîya*, between which and Desûk the Nile is crossed by a bridge. At Desûk a fair and festival (*Môlid*) in

honour of Shêkh Ibrâhîm ed-Desûḳî, the founder of the Bûrhamîya or Ibrâhîmîya dervishes, used to be held, following those of Ṭanṭa and preceding those of Damanhûr.

8 m. N.E. of Desûḳ is **Tell Fara'în,** the modern representative of the ancient city of **Buto** (*Per-Uatjet*), the most ancient capital of Lower Egypt, and seat of the worship of the goddess Uatjet (Buto), who stood for a sort of divine representative of Lower Egypt, as Nekhebet represented Upper Egypt. An attempt was made in 1904 to excavate Buto by Mr. Currelly, for the Egypt Exploration Fund, but it was unsuccessful owing to infiltration of water. Herodotus mentions the ancient temple (ii. 155), but his description is probably incorrect, since it can hardly have been built of such enormous monolithic blocks as he describes.]

[Rly. from Desûḳ to Tanta and Damietta, see p. 84.]

From Damanhûr the railway passes through a richly cultivated plain, unbroken by the slightest elevation, to

53½ m., Teh el-Bârûd Stat. (*Eṭyâi el-Bârûd*).

[Light Rlys. to *Shubrakhît* and *Kafr Awana*.]

[Branch line to **70 m. Cairo,** skirting the W. desert, *vid Werdân* and *Embaba*. On the way **32 m. Tarrâna** is passed, the modern successor of the ancient *Terenouthis* or *Menelaupolis* (Copt. *Terenouti*). The site of the old city is *Kôm Abû Billâh*, on the edge of the desert. It was explored by Mr. F. Ll. Griffith in 1887-8 for the Egypt Exploration Fund, Ptolemaïc antiquities and the cartouche of an unknown king named Pen-amen, probably of the Tanite branch of the XXI. Dynasty, being found. From Werdân or Tarrâna the journey to the *Monasteries of the Wâdi Natrûn* may be begun (Rte. 17). A light Rly. to carry natron from the lakes to the main line at *el-Khatatba* is in operation.]

About 6 m. to the W. of Teh (more correctly, Eṭyâi) el-Bârûd, near the modern Nebîra, is the site of the Greek city of **Naukratis** (Kôm Ḳa'if), discovered by Prof. Petrie in 1884, and excavated by him then and by Mr. D. G. Hogarth in 1899 and 1903. Donkeys are not always to be had at Teh, but the first half of the walk is along a good road under an avenue of trees. After a village is reached, it leads through fields.

It had formerly been assumed by many writers that this city was situated on the Rosetta branch of the Nile, not far from the present town of Desûḳ; but it seems beyond question that the real site was close to the modern villages of *Neḳrâsh* and *Nebîra*, on the ancient "Agathodaemon" branch of the Nile, which left the Saïtic or Rosetta branch S. of the modern Kafr ez-Zayat and reached the sea by way of Damanhûr and Lake Edku. The accounts given by Herodotus and Ptolemy agree with this hypothesis, and, unless some future discovery should prove that Naukratis was elsewhere, we may take it as certain that this was the spot where the Greek colonists settled in the 7th century B.C. The town was of Egyptian origin, and bore the Egyptian name of *Pamerti*. The Greek settlement lay to the N. of the Egyptian town. The city steadily grew in prosperity until the epoch of the Persian conquest, when it suffered from the consequent cessation of direct relations with Greece. The foundation of Alexandria in B.C. 323 struck a serious blow at the greatness of Naukratis, but the latter continued to exist as a city until the 6th cent. A.D., after which it gradually sank into its present condition, *i.e.* a heap of rubbish mounds with a few huts scattered over them.

Of the five sacred foundations mentioned by Herodotus, four have already been identified, *i.e.* the Helleneion (by Mr. Hogarth), the temples of Apollo, Aphrodite, and the Samian Hera; some interesting stelæ have been discovered, and a most important collection of Greek pottery and metal articles has been brought together.

Mr. D. G. Hogarth's excavations have considerably modified Prof. Petrie's conclusions.

A few miles beyond Etyâi or Teh el-Bârûd we reach the Rosetta branch of the Nile, 65 m. from Alexandria. The river is crossed by a fine iron bridge of 12 spans, resting on hollow iron piles. It opens for the passage of large vessels in a very ingenious manner. A part of the roadway, two spans in length, turns on a pivot on the piers supporting it until it is brought at right angles to the bridge, thus leaving two passages; the single pillars above and below the bridge serve to support the two ends of the part thus moved, and protect it from being injured by vessels driven against it. The cost of this bridge, which has a double line of rails, with a footpath alongside, was £400,000. Before its construction, trains were ferried over. It was here that Achmet Pasha, elder brother of the late Khedive Ismail, and at the time of his death, heir to the viceroyalty, was drowned in 1856. He was returning to Cairo from Alexandria at a Bairam festival, and, as usual, his railway carriage was pushed by natives on to the platform of the steam ferry. Either by accident or design the protecting bar at the opposite end of the platform was not in its place, and the carriage ran over the edge into the Nile.

Immediately on the S. side of the bridge is

64½ m., Kafr ez-Zayyât Stat. Trains (except the noon and afternoon expresses) stop here 15 min.

[Light Rly. N. *vid Bassûn* to *Sâ*; and E. vid *Shîn* (p. 84) to *Ṭanṭa*.]

[Excursion to **Sâ el-Hagar** ("Stony Sâ") or the **Ruins of Saïs.** This can be done by light Rly. in 1 hr. *vid Bassûn.* About a mile from the river to the N. are the lofty mounds of the ancient Saïs, in Old Egyptian *Sa*, whose remains give its name to the modern village. These remains are now confined to a few broken blocks, some ruins of houses, and a large enclosure surrounded by massive crude-brick walls about 70 ft. thick, and of very solid construction. Between the courses of bricks are layers of reeds, intended to serve as binders; and hieroglyphs are said to have been met with on some of the bricks, which may perhaps contain the name of the place, or of the king by whom the walls were built. These walls enclose a space measuring 2325 by 1960 ft.; the N. side of which is occupied by the lake mentioned by Herodotus, where certain mysterious ceremonies were performed in honour of Osiris. As he says it was of circular form, and it is now long and irregular, we may conclude that it has since encroached on part of the *temenos*, or sacred enclosure, where the temple of Neith and the tombs of the Saïte kings stood. The site of the temple appears to have been in the low open space to the W., and parts of the wall of its *temenos* may be traced on two sides, which was about 720 ft. in breadth, or a little more than that around the temple of Tanis. To the E. of it are mounds, with remains of crude-brick houses, the walls of which are partially standing, and here and there bear evident signs of having been burnt. This part has received the name of *el-Ḳâla'a*, "the Citadel," from its being higher than the rest, and from the appearance of two massive buildings at the upper and lower end, which seem to have been intended for defence. It is not impossible that this was the royal palace. Below it to the S. is a low space, now cultivated, and nearly on the same level as the area where probably the temple stood.

The water of the lake is used for irrigating this spot, but it is generally dried up from the end of May until the next inundation fills the canals. On its banks, particularly at the western extremity, grow numerous reeds, and when full of water it is frequented by wild duck and other water-fowl, now the only inhabitants of ancient Saïs.

Some low mounds, and the ruins of houses about 1000 ft. from the walls of the large enclosure, mark probably the site of the ancient town, the S. extremity of which is occupied by the modern village.

There are no remains of sculpture amidst the modern or ancient houses, except fragments in the two mosques and at the door of a house; which last has the names of King Psammetichus I., the goddess Neith, and the town of Sa or Saïs.

Saïs was a city of great importance, particularly during the reigns of the Saïte Dynasty, who ruled Egypt about 150 years (687 B.C. to 524 B.C.), until the Persian invasion under Cambyses; and some claim for it the honour of having been the parent of a colony which founded the city of Athens in 1556 B.C., and introduced the worship of Athene on the shores of Greece.

At Saïs were the sepulchres of all the kings of the XXVI. Dyn. They stood in the *temenos*, or sacred enclosure, of the temple of Neith; and it was here that the unfortunate Apries and his rival Amasis were both buried. The tomb of Apries was near the temple, on the l. entering the *temenos*; that of Amasis stood farther from the temple than those of Apries and his predecessors, in the vestibule of this enclosure. It consisted of a large stone chamber, adorned with columns in imitation of palm-trees, and other ornaments, within which was an isolated stone receptacle, with double doors (at each end), containing the sarcophagus. It was from this tomb that Cambyses is said to have taken the body of Amasis; which, after he had scourged and insulted it, he ordered to be burnt; though the Egyptians assured Herodotus that the body of some other person had been substituted instead of the king's. This last appears to have been added to give a greater air of probability to a story against the Persians, which there is great reason to doubt, from the indulgent conduct of Cambyses to the Egyptians when he first conquered the country, and from the respect paid to kings by the Persians; and Cambyses only had recourse to severity after they had rebelled against him. "They also show," continues the historian, "the sepulchre of him (Osiris) whom I do not think it right here to mention. It stands in the sacred enclosure, behind the temple of Athene, reaching along the whole extent of its wall. In this *temenos* are several large stone obelisks; and near it a lake cased with stone, of a circular form, and about the size of that at Delos, called Trochoïdes. On this lake are represented at night the sufferings of him concerning whom, though much is known to me, I shall preserve strict silence, except as far as it may be right for me to speak. The Egyptians call them mysteries. I shall observe the same caution with regard to the institutions of Demeter, called Thesmophoria, which were brought from Egypt by the daughters of Danaus, and afterwards taught by them to the Pelasgic women." Saïs was the place where the "fête of burning lamps" was particularly "celebrated during a certain night, when everyone lighted lamps in the open air around his house. They were small cups full of salt (and water?) and oil, with a floating wick which lasted all night." Strangers went to Saïs from different parts of Egypt to assist at this ceremony; but those who could not be present lighted lamps at their own homes, so that the festival was kept, not only at Saïs, but throughout the country.

From the accounts given of it, the temple of Neith appears to have been of great splendour. "Amasis added to it some very beautiful *propylæa*, exceeding all others both in height and extent, as well as in the dimensions of the stones, and in other respects. He also placed there several large colossi and androsphinxes, and brought numerous blocks of extraordinary size to repair the temple, some from the quarries near Memphis, and the largest from Elephantinê, a distance of 20 days' sail from Saïs."

"But," adds Herodotus, "what I admire most is an edifice of a single block brought from the latter place; 2000 men, all boatmen, were employed three years in its transport to Saïs. It is 21 cubits long externally, 14 broad, 8 high, and its measurements within are 16 cubits 20 digits long, 12 broad,

and 5 high. It stands at the entrance of the sacred enclosure; and the reason given by the Egyptians for its not having been admitted is, that Amasis, hearing the architect utter a sigh, as if fatigued by the length of time employed and the labour he had undergone, considered it so bad an omen that he would not allow it to be taken any farther; though others affirm that it was in consequence of a man having been crushed while moving it with levers." At Saïs was also a colossus dedicated by Amasis, 75 ft. high, similar in size and proportion to one he placed before the temple of Ptah at Memphis, which was lying on its back; and the grand palace of the kings in the same city, which Apries left to attack Amasis, and to which he afterwards returned a prisoner, is another of the interesting monuments mentioned at Saïs.

Excavations made by Mariette Pasha at the site of Saïs have served only to reveal its utter state of ruin, and it is impossible to fix the position, or ascertain the plan, of any of the splendid monuments mentioned by the historian. There is in the Cairo Museum the sarcophagus of Psammetichus II. of the XXVI. Dyn. It was found at Damanhûr, whither it was probably brought from Saïs, which is stated by Herodotus to have been the burial-place of this dynasty.]

We have now entered the Delta, and the traveller cannot fail to be struck with the amazing fertility of the vast plain stretched out on either side of him, divided not by hedges, but by innumerable canals and raised dikes, and varied in its flat monotony only by the brown mound-like villages.

75 m., **Ṭanṭa** Junct. Stat.* (1 hr. 40 min. from Alexandria, and 1 hr. 20 min. from Cairo by express).

[Branch lines: (1) to **Talkha** (opposite *Manṣûra*, and thence to **Damietta**, passing by *Mehallet Roh*, *Mehallet el-Kubra*, *Samanûd*, and *Mît Assas*, 72 m., 3 trains daily (Rte. 8); (2) to **Zifta**, *viâ Mehallet Roh* and *Ṣonta*, 28 m. (see p. 77); (3) **Desûk**, 46½ m. (see p. 31); (4) to **Shibîn el-Kôm** (18 m.), **Menûf**, 25½ m. S., situated in one of the most fertile parts of the Delta, and **Ashmûn**, (38½ m.) opposite *Werdân* (p. 32), 3 trains daily. Between Ṭanṭa and Shibîn el-Kôm is the village of *Kafr Denshwai*, where, in 1906, occurred a regrettable fracas between British officers and the villagers, in which Capt. Bull lost his life and Major Pine-Coffin was injured. The villagers chiefly implicated were tried and executed at Shibîn.]

[Light Rly. W. to *Kafr ez-Zaiyyât* (p. 33); N. to *Mehallet Menûf* and *Kotûr* (p. 82).]

Ṭanṭa is a large and important town (pop. 57,000), capital of the province of Gharbîya. It boasts of a large commodious Stat. and a palace of the Khedive. Near the Stat. are two *Inns*, one kept by a Greek, the other by an Italian. There are British, American, French, and German Consular Agents. The *Mosque of the Seyyid Ahmed el-Bedâwi* has been restored, and is very handsome.

Ṭanṭa is celebrated for the *Fairs* or *Festivals* which were held three times a year—in January, April, and August—in honour of the Seyyid el-Bedâwi, who was a Moslem saint of great renown. He was born at Fez in A.D. 1200 (A.H. 596), and, having passed through Ṭanṭa with all his family on his way to Mecca, established himself in that place on his return, and was buried there at his death. He seems to have succeeded to Shu, the god of Sebennytos, the Egyptian Herakles, whose attributes have been given him by popular fancy or tradition. It is the Seyyid whose aid is invoked when anyone is in need of strength to resist a sudden calamity; the effects of a storm, or any frightful accident, are thought to be averted by calling out "*Ya Seyyid, ya Bedâwi*"; and the song of "*Gab el-Yûsara*," "He brought back the captives," records the might and prowess of this hero. In the second call to

prayer, chanted by the muezzin an hour before daybreak, he is invoked under the name of Abû Farrâg, Shêkh of the Arabs, and coupled with El-Hasan and El-Husên, and "all the favourites of God."

Each of the fêtes lasted 8 days, and those in the spring and summer were attended by an immense concourse of people, as many as 200,000 being sometimes collected together. The open space round the town is even now covered with tents of all sorts and sizes: the great square gaudy-coloured tent of the rich *Shêkh el-beled* (village chief), with horses, camels, and donkeys picketed round about it, and flanked on both sides by the smaller tents of his followers and dependants; the deep, oblong, equally gaudy booths of the singing and the dancing girls, the jugglers, the romance reciters, and the story-tellers; round tents of various sizes and conditions, from the blue-lined one of the well-to-do *fellâh* down to the ragged bell of his poorer neighbour; and, most picturesque of all, the "black tents of Kedar"—the long, low, flat-topped tent of camel's-hair blanket that marks now, as of old, the temporary resting-place of the wandering Arab.

Although a religious festival, pleasure is the chief object of the pilgrims, and a few *fât'hahs* at the tomb of the saint are sufficient to satisfy every pious requirement, and to induce the hope of obtaining his blessing. Business, however, is not neglected. The cattle and horse fairs held during these festivals used to be the most important in Egypt. Formerly a brisk trade in slaves was carried on, and the slave market was one of the sights of the fair. The great day of the fair was a Friday, when a procession took place, in which the Shêkh of the *Ahmediya* dervishes was escorted in great pomp on horseback, and the *Awlâd Nû* played an important part (see p. [86]). Relics of the saint were displayed, sometimes in the procession. Masquerades were indulged in, and personages and nationalities caricatured.

The evening was the time at which to see the fête at its height; and a walk through the streets and booths afforded many a curious and suggestive sight. As at the festival of Bubastis, in old times, a greater quantity of wine was consumed than at any other period of the year, so at Tanta, greater excesses were committed by the modern Egyptians than on any other occasion. Each of the three Tanta fairs was followed by a festival at Desûk in honour of the Shêkh Ibrâhîm ed-Desûkî; and that, again, by one at Damanhûr, in honour of Shêkh Abû Rîsh. Processions and proclamations were made at Cairo and other towns, announcing the approach of these great annual fairs.

The same rich country continues to

87 m., Birket es-Sab' Stat. [Light Rly. to Zifta (p. 77)]. Here the Rly. crosses the great Bahr Shibîn Canal, which irrigates a great part of the province of Gharbîya. After a run of 14 m., the Rly. crosses the Damietta branch of the Nile by a bridge similar to that at Kafr ez-Zayyât, and passing on the l. the handsome palace of *Kouesna* built by Abbas Pasha, and the ruins of the old town of Athribis,

101 m., Benha Junct. Stat. is reached in 2¼ to 3 hrs. from Alexandria. *Benha el-'Asal*, "Benha of the Honey," is a town of 6000 inhab., the capital of Kalyûbîya. It was at one time the centre of the cotton trade in that part of the Delta, but Zagâzig has now taken its place; nor does it any longer produce the honey from which it derived its name. It is recorded by the Arab historians that, at the time of

assist occasionally at the ceremonies of their order, but others make it their occupation to perform at festivals, funerals, &c. These last are called *faḳirs*, and often lead a wandering life, subsisting on alms. Their dress is usually a patchwork coat (*dilk*) of many colours, and they carry a staff with strips of different coloured cloths fastened to the top. Dervishes are not forbidden to marry. There is no doubt that the higher orders of dervishes have elaborated a somewhat mystical, and even heretical, interpretation of Islam. A considerable amount of learning, as well as wealth and comfort, is found among them, as among the *Bektashiya* mentioned above, whose pretty monastery is referred to below (p. [38]). The common orders are however as ignorant and poverty-stricken as the mediæval friars of Europe, which they resemble.

The religious exercises of the dervishes consist chiefly in the performance of *sikrs*. The chief features of these *sikrs* are continued invocations of God, accompanied by a motion of the head, or of the whole body, or of the arms; and the performance of a dance. These *sikrs* are performed all over the country on great occasions, as at the feast of Bairam, by the villagers, and are regarded as part of the "fun of the fair," though an air of religious decorum is always preserved, and accentuated if there are any Europeans looking on.

There are several colleges or monasteries (*tekiyas*) of the different orders in Cairo, which the traveller who has time may find an interest in visiting, and many will no doubt be anxious to see the performances of the dervishes.

The principal **College or Monastery of the Howling Dervishes** (*Tekiya Kadriya*) is at Kasr el-'Aini, on the banks of the Nile, on the road to Old Cairo, adjoining the Hospital and School for Medicine (see p. 94).

The following Dervish monasteries are also well worthy of a visit to those interested in the history and institutions of the various orders as represented in Egypt. They belong to fraternities that are chiefly Turkish and Asiatic, and which number few if any Egyptians amongst their members.

The *Tekiya en-Nakshibendiya*, in the Habbaniya or Darb el-Gamamiz. This is a monastery built by Abbas Pasha for the order of Nakshibendi dervishes resident in or visiting Cairo. It forms a quadrangle enclosing a small garden with a *Hanefiya* for ablution in the centre. There are separate rooms, or cells, for the accommodation of fifteen or twenty members. The hall for prayer and the silent or meditative *sikr*, are on the N. side; the walls being adorned with scrolls and inscriptions in Persian and Arabic characters. The chamber of the shêkh is on the E., and his house on the S. side of the building.

The *Tekiya Habbaniya*, in the street called by the same name, and not far from the last-named. This institution, as well as the *sebil* and school adjoining, was built by Sultan Mahmûd II., and is not so much a dervish tekiya, in the proper sense of the word, as a training college for those devoted to religious learning.

Ascending a flight of steps, you find yourself in a quadrangular open court surrounded by an arcade formed by marble columns, into which look the cells of the students, who may generally be seen reading or chanting within. The centre of the court is planted with trees and shrubs, in the midst of which is the place of ablution shaded by a

cupola supported by marble columns. The peaceful aspect of the place contrasts remarkably with the bustle of the outer street.

The *Tekîya Gulshenî*. This is situated near the S. side of the mosque of Muayyad, near the Bab ez-Zuwêla. Ascending a flight of steps and turning to the left, you enter a peculiar but picturesque retreat. The building forming the tekîya encloses, as usual, an open court, of which the greater portion is raised considerably above the level upon which you stand, and is spread with mats and carpets. In the midst stands a small square building containing the tomb of the shêkh, and supporting a whitewashed dome. The whole of the N. façade of this mausoleum is encased with coloured tiles of various patterns somewhat promiscuously arranged.

The *Tekîya el-Maghâwîrî*, on Gebel Mokattam. This is the retreat of the Turkish *Bektâshî* dervishes previously mentioned (p. [36]), and should by all means be visited. It is situated to the E. of the tombs of the Mamelukes, and just behind the modern buildings of the Military Arsenal behind the Citadel, and on the right hand of the road up the Mokattam Hills. The tekîya projects from the hill, and may be distinguished from afar by a bank of verdant foliage with which it is fronted, forming a charming little oasis in the desert. Ascending a long flight of steps, and passing through a small garden, you enter the tekîya, which has lately been rebuilt for the dervishes by the Khedîve Ismâîl and some of the princesses. The hall for the devotions of the members, the rooms of the shêkh, and the sumptuous kitchen may be inspected. The shêkh of the order, and the other members of the fraternity, are most polite and hospitable. Coffee is offered to visitors, and should be accepted; no payment is expected, and presents are refused.

The small open court of the tekîya leads into an ancient quarry similar to those of Tûra and Mas'âra, and penetrating the rock for more than 200 ft. A pathway of matting enclosed by a wooden railing leads to the innermost recess, where lies buried the Shêkh Abdallah el-Maghâwîrî, *i.e.* of the Grotto or Cave (*Maghâra*). His original name was Kêghûsîz, and he was a native of Adalia. Sent as deputy shêkh to Egypt to propagate the doctrines of the fraternity, he settled there, and took the name of Abdallah.

Mohammedan Festivals. These are celebrated according to the Mohammedan lunar year, so that no dates according to the European computation of time can be given. The Mohammedan year consists of 12 lunar months, and is therefore about 11 days shorter than the Gregorian year. The names of the months of the Mohammedan year are as follows:—

Muharram.	Rabî' Akher.	Regeb.	Shawwâl.
Saffar.	Gumâd Awwal.	Shaabân.	Zilkada.
Rabî' Awwal.	Gumâd Akher.	Ramadân.	Zilleqa.

The Mohammedan day always begins at sunset, *not* at midnight, so that what we would call the night of the 6th of the month they would call the night of the 7th. It is very important to remember this. The Mohammedan month begins at sunset on the day when the new moon is *visible* at or before sunset. It does not therefore always agree with the commencement of the lunar month according to exact astronomical calculations, and it *may* happen that the month will begin on a different day in two different countries. For Mohammedans, the two important months are Ramadân, the month of the Fast, and Shawwâl,

conspicuous by the pinnacle-like shape they have in so many instances assumed, nothing of any interest had been found at Tell el-Yahûdîya till 1870, when the *fellâhîn* of the neighbourhood, while engaged in carrying away the brick-dust, which, from the quantity of nitre it contains, forms a valuable top-dressing to the soil, came across some very fine enamelled tiles and inlaid ornaments. Unfortunately no information was given to the proper authorities of this discovery, and everything was destroyed and broken up, or allowed to pass into the hands of petty dealers in antiquities. To Brugsch Bey and Prof. Hayter Lewis we owe the description of the hall, now completely destroyed. It was paved with white alabaster slabs; the walls were covered with a variety of encaustic bricks and tiles; many of the bricks were of most beautiful workmanship, the hieroglyphs in some being inlaid in glass. The tiles are round, varying in size, colour, and pattern. The capitals of the columns were inlaid with brilliant-coloured mosaics, and a pattern in mosaics ran round the cornice. Altogether it must have been a splendid apartment. Some of the bricks bear the cartouche of Ramses III.; and if the building is to be referred, as other circumstances seem to show it must be, to his reign, the extraordinary freshness of the colours is a matter for surprise considering the material in which they have lain embedded. Within the area of the hall were two red granite pedestals. A few yards to the W. is a large bath hollowed out of a solid piece of limestone, with steps cut out of the interior, and close to it a plunge bath, with signs of more alabaster pavement. Still farther to the W. is a large fragment of limestone, covered with well-executed sculptures. Ramses III. is seated, and two figures, a male and a female, are offering him a sort of circular fan, representing apparently a bush or tree with the *ankh* or emblem of life in it; the female is grasping a papyrus stem; Ramses' outstretched right hand holds a lotus. The original hieroglyphs in some parts appear to have been covered with plaster, in which fresh inscriptions have been cut. Portions of statues and other remains, of the time of Seti I. and Ramses II., have been discovered here, but by far the greater number of cartouches are those of Ramses III. Close by is an ancient Hebrew necropolis, the graves of which are of the type known as *fours à cercueils*. Some of the tablets from these tombs are now in the Cairo Museum, and bear a striking resemblance to those discovered at Sidon.

The *view* from the top of the mounds is very fine. To the S. are seen the Pyramids and Cairo, with the Citadel standing prominently out at the projecting angle of the Mokattam hills; in the same direction is the obelisk of Heliopolis. A short distance to the E. stretches the desert; while to the N. and W. lies some of the most fertile and richly wooded land in Egypt. In the months of January and February, when the plain is brightly green with the growing crops, and the foliage of the trees, which are unusually abundant in this part and add so much to the beauty of the landscape, is in full luxuriance, a finer bit of scenery, or one more unlike the typical Egyptian *paysage*, can hardly be imagined.

Josephus gives a curious account of the foundation of Onion, and the building of the temple there. The son of Onias the high priest, who bore the same name as his father, having fled from Antiochus, king of Syria, took refuge at Alexandria in the time of Ptolemy Philometor. Seeing that Judæa

was oppressed by the Macedonian kings, and being desirous to acquire celebrity, he resolved to ask leave of Ptolemy and Cleopatra to build a temple in Egypt, like that of Jerusalem, and to ordain Levites and priests out of their own stock. To this he was also stimulated by a prophecy of Isaiah, who predicted that there should be a temple in Egypt built by a Jew. He therefore wrote to Ptolemy expressing this wish, and saying he had found a very fit place in a castle that received its name from the country, Diana. He represented it as abounding with sacred animals, full of materials fallen down, and belonging to no master. He also intimated to the king that the Jews would thereby be induced to collect in Egypt, and assist him against Antiochus. Ptolemy, after expressing his surprise that the God of the Jews should be pleased to have a temple built in a place so unclean, and so full of sacred animals, granted him permission; and the temple was accordingly erected, though smaller and poorer than that of Jerusalem. Josephus afterwards states that the place was 180 stadia distant from Memphis; that the nome was called of Heliopolis; the temple was like a tower (in height?), of large stones, and 60 cubits high; the entire temple was encompassed by a wall of *burnt* brick, with gates of stone. In lieu of the candlestick he made a lamp of gold, suspended by a golden chain. Such is the substance of the not very clear description given by Josephus. It is sufficient to settle the position of the place; and we may suppose that Onias chose this neighbourhood for other reasons, which he could not venture to explain to an Egyptian king surrounded by Egyptians; perhaps because it had associations connected with the abode of the ancestors of the Jews in Egypt, whence they started with a high hand, and freed themselves from the bondage of Pharaoh.

Other Jewish cities seem afterwards to have been built in this district, and these, whose mounds still remain and are known at the present day by the same title as the one under consideration, are probably of the "five cities in the land of Egypt," which, according to Isaiah, were "to speak the language of Canaan." They continued to be inhabited by Jews till a late period. It was from them that Mithridates of Pergamos received so much assistance when on his way to assist Julius Cæsar; and the 500 who were embarked by Ælius Gallus against Arabia appear to have been from the same district. And though Vespasian, after the taking of Jerusalem, had suppressed their religious meetings in the Heliopolite nome, they continued to be established in many parts of Egypt, independently of the large quarter they possessed in Alexandria, from which they were expelled by the persecutions of the orthodox Cyril.

Continuing our journey through a very fertile and wooded country, quite different in aspect from the monotonous plain through which the Rly. passes between Alexandria and Cairo, we reach Belbês.

[Light Rlys. W. to Minet el-Ḳamḥ (see p. 88), and N. to Abû Hammâd (p. 43), and Abu Kebîr (p. 71).]

35½ m., Belbês Stat. This village is the successor of *Bubastis Agri*; in Coptic, *Phelbes*. Near it passed the ancient canal that led to the Bitter Lakes and thence to the Red Sea, whose bed may still be traced to a considerable distance in that direction. The new Fresh-water Canal from Cairo, which joins the old one from Zagâzig to Ismailîya and Suez, and so provides water communication between Cairo and the Red Sea, passed by Belbês, and follows in fact the course of the old one above mentioned. About 4 m. S. of Belbês, close to the village of *Ghieta* on the E. side of the Ismailîya Canal, is a large Roman settlement. Belbês was the first halting-place of the English cavalry on their march to Cairo after the fight of Tell el-Kebîr on the 13th September, 1882. Passing by

42½ m., Bordên Stat., the line reaches

48½ m., **Zagâzig** Stat.

Zagâzig ✻ (*ez-Zaḳâzîḳ*) is the chief town of the Sharḳîya province, with over 35,000 inhab. P.O.; T.O.; *locandas*. The town is of great commercial and strategic importance, owing to its position. It lies at the mouth of the Wâdi Tûmilât, the route to Ismailîya and the Suez Canal, and at the beginning of that to eṣ-Ṣalḥîya and Palestine (p. 214). It is also the Rly. junction of the routes from Alexandria and Ṭanṭa with those from Upper Egypt and Cairo to the Canal and Palestine. There is, however, nothing to be seen in it, the only object of interest being the neighbouring ruins of *Tell Basta*, the ancient Bubastis.

Bubastis, in the hieroglyphs written *Pa-Bast*, the *Pibeseth* of the Bible, and called in Coptic *Poubaste*, derived its name, as is apparent under all of the above forms, including the modern name, from the goddess Ubastet or Bast, to whom the principal temple was dedicated. It was situated on the W. bank of the Pelusiac or Bubastide branch of the Nile, and was one of the most ancient cities of Egypt. It was of considerable importance as far back as the XVIII. Dynasty; but it rose to its greatest height under the XXII. Dynasty, whose first king, Shashank I. (Shishak), having conquered Thebes, united in his person the crown of Upper and Lower Egypt, and fixed the seat of power at his native town, Bubastis. Under Amasis of the XXVI. the eastern branches of the Nile were neglected for the purpose of bringing the foreign trade to Saïs on the Canopic branch, and Bubastis, with Tanis and Mendes, gradually declined; but it retained enough magnificence to excite the admiration of Herodotus, when he visited it a few years later. He describes it as standing higher than any other place in Egypt, and ascribes this to the fact that at one time capital punishments were abolished in Egypt, and the criminal was, "according to the nature of his offence, set to raise the ground in a greater or less degree in the neighbourhood of the city to which he belonged"— a statement which, if true, would make it appear that the people of the Bubastite nome did not enjoy a very good reputation, since their capital was raised more than that of any other town. The beauty of the temple of "the goddess Bubastis" (Bast) induced him to give an unusually minute description of it.

"'Other temples,' he says, 'may be grander, and may have cost more in the building, but there is none so pleasant to the eye as this of Bubastis.' He then proceeds to describe it. 'The temple forms a peninsula surrounded by water on all sides except that by which you enter. Two canals from the Nile conduct the water to the entrance by separate channels without uniting, and then, diverging in opposite directions, flow round it to the r. and l. They are each 100 feet broad and shaded with trees. The gateway is 60 feet in height, and is ornamented with beautiful figures 6 cubits (9 ft.) high. The temple is in the middle of the town; and as you walk round you look down upon it on every side; for the town, having been considerably raised, while the temple continues on the same level where it was originally founded, entirely commands it. It is surrounded by a wall of circuit, sculptured with figures, containing a grove of very large trees planted round the body of the temple itself, in which is the statue of the goddess. The length and breadth of the whole temple measures a furlong. At the entrance is a way paved with stones about 3 furlongs long and about 4 plethra broad, planted on either side with very lofty trees, which, after crossing the market-place in an easterly direction, leads to the temple of Hermes.'

"This account of the position of the temple of Bubastis is very accurate. The height of the mound, the site of the temple in a low space beneath the houses, from which you look down upon it, are the very peculiarities which anyone would remark on visiting the remains of Tell Basta. One street, which Herodotus mentions as leading to the temple of Mercury, is quite apparent, and his length of 3 stadia (furlongs) falls short of its real length, which is 2250 ft. On the way is the square he speaks of, 900 ft. from the temple of Bast (Bubastis), and apparently 200 ft. broad, though now much reduced in size by the fallen materials of the houses that surrounded it. Some fallen blocks mark the position of the temple of Mercury (Hermes), but the remains of that of Bast are rather more extensive, and show that it measured about 500 feet in length. We may readily credit the assertion of Herodotus respecting its beauty, since the whole was of the finest red granite, and was surrounded by a sacred enclosure about 600 feet square, beyond which was a larger circuit, measuring 940 feet by 1200, containing the minor one and the canal he mentions, and once planted, like the other, with a grove of trees. . . . Amidst the houses on the N.W. side are the thick walls of a fort, which protected the temple below; and to the E. of the town is a large open space enclosed by a wall, now converted into mounds."—*Rawlinson's* 'Herodotus.'

The historic names found among the sculptures are those of Ramses II., Osorkon I., and Amyrtæos. In the spring of 1887 M. Naville, acting for the Egypt Exploration Fund, commenced a series of excavations at Bubastis, which were continued until 1889. The temple, with its four halls, could distinctly be traced. Outside the door of the first hall were two statues of Hyksos type, one of which is now in the British Museum. Beyond was the celebrated *Festival Hall of Osorkon II.* Farther west was another hall, supported by pillars alternately of circular form, with lotus or palm-leaf capitals, and square, with Hathor-head capitals. At the end of the temple was a large unfinished chamber containing the shrine of Bast, the tutelary deity.

Inscriptions extending over a period of 4000 years have been found at Bubastis; the oldest contains the "Ka" name of Khufu, of the IV. Dynasty, the builder of the Great Pyramid, and that of Khafra, his successor; the most modern dates from the time of Ptolemy Euergetes II. The site was literally strewn with the ruins of colossal figures, pillars, tablets, &c. Among the most interesting fragments which were cleared were two colossal heads and part of the seated figure of a king, which, from its resemblance to the Sân androsphinxes, is thought to be the portrait of a XII. Dynasty king; some statues of the so-called "Hyksos" type—more probably belonging to kings of the XIII. Dynasty (one, reinscribed with the name of Osorkon II. of the XXII. Dynasty, is in the British Museum); the lower part of a statue of the same workmanship, bearing the name of King Khian, a Hyksos monarch, see p. [89] (Cairo Museum); a red granite slab carved in low relief with the portraits of Osorkon II. and his wife Queen Karoama; a very fine Hathor-head capital in red granite (both in the British Museum); a black granite statue of the goddess Bast, and part of the shrine of Nekhtherheb. An overthrown pylon of Osorkon II. was discovered; the sculptures on it were of great interest as describing an important festival in all its details.

It was within the temenos of this famous temple that the joyous festival of Bast took place, which is well described by Herodotus (ii. 60).

"When the Egyptians travel to Bubastis," says Herodotus, "they do so

in this manner. Men and women sail together, and in each boat there are many persons of both sexes. Some of the women make a noise with rattles, and some of the men blow pipes during the whole journey, while the other men and women sing and clap their hands. If they pass a town on the way, they lay to, and some of the women land and shout and mock at the women of the place, while others dance and make a disturbance. They do this at every town that lies on the Nile; and when they arrive at Bubastis they begin the festival with great sacrifices, and on this occasion more wine is consumed than during the whole of the rest of the year. All the people of both sexes, except the children, make a pilgrimage thither, about 700,000 persons in all, as the Egyptians assert."

In these and other ruins of the Delta certain peculiarities may be observed, in which they differ from those of Upper Egypt. In the latter the walls of the temples are sandstone, and the columns built of several pieces, and granite is confined to obelisks, statues, doorways, and to the adyta of some remarkable monuments. In the Delta the temples themselves are in great part built of granite, and the porticoes and vestibules have columns of a single block of the same materials.

[From Zagâzig diverges N. the line to Es-Salhîya and Mansûra (Rte. 6). Light Rlys. N. to *Diarb Nigm* and *Simbellâwên* (p. 75), and to *Kanayat*, *Sahraight*, and *Mit Ghamr* (p. 77).]

After leaving Zagâzig, the Rly. follows more or less closely the direction of the Fresh-water Canal, which is the modern representative, during part of its course, of the canal cut by the ancients to serve as a means of communication between the Nile and the Red Sea, and known by different names at different epochs. The history of this canal will be found preceding the description of the Suez Canal (p. 51). Passing through a rich and fertile country, we reach

54½ m., **Abu el-Akhdar** Stat. To the S. is the village of **Saft el-Henna**, where once stood a town for which Ramses II. built a temple. Close by was found a black granite statue of this king. A notable monument once stood here in the shape of a monolithic granite shrine, measuring 7 feet by 6 feet, which had been dedicated to the deities of the eastern nome (the Wâdi Tûmilât) by Nekhtnebf, the last native king of Egypt, about 360 B.C. It was broken to pieces by a local native magnate, who hoped to find gold in it. The site was explored by Prof. Naville in 1884.

58½ m., **Abû Hammâd** Stat. From this point the Rly. may be said to form the line between the cultivated land and the desert. On the one side are nothing but sandy hillocks stretching away to the horizon, while on the other, a short distance from, if not close to, the line, is luxuriant vegetation, produced and nurtured by the life-giving canal. Abû Hammâd is a pretty village, and one of the stations on the caravan route between Egypt and Syria *viâ* Salhîya.

[Light Rly. N. to *Abû Kebîr* (p. 71) and S. to Belbês.]

The district through which we have just passed, between Zagâzig and Abû Hammâd, is probably the "Land of Goshen" of Hebrew tradition, where the forefathers of the Israelites settled during their sojourn in Egypt. We now pass from this tract, and from the Delta proper, into the Wâdi et-Tûmilât, a narrow isthmus of cultivated land, some 30 miles long, with desert on either hand, which joins Egypt proper with the Suez Canal district. The water on which this stretch

of cultivated wâdi depends is supplied by the well-known *Ismailîya Canal*, the "fresh-water" canal, as opposed to the sea-water canal of Suez proper. This canal was made in order to supply the Suez Canal works with water in 1858-63. The whole district of the Wâdi was purchased by the Suez Canal Company of Said Pasha for £74,000, and during the short time in which it was their property, great agricultural improvements were begun. In 1863, however, it was resold to the Egyptian Government, in accordance with the terms of the Emperor Napoleon's award (see p. 54).

Some sort of canal has always existed through the Wâdi Tûmilât. There was probably one in Ramesside times, and both Necho and Darius endeavoured to reopen it. Herodotus (ii. 158) speaks of it as deriving its water from the Nile, and running from near Bubastis (Zagâzig), past Patumos (Tell el-Maskhûta), to the Red Sea. The journey took four days. Necho's work was stopped by an oracle, which told him "that he was working for a barbarian," and the historian adds, naïvely enough for a Greek, "the Egyptians call all men barbarians who do not speak the same language as themselves." Darius, presumably the barbarian referred to, completed the work of renewal, and in Roman days the canal was in working order, and bore the name, probably in consequence of some repairs in Trajan's time, of *Amnis Trajanus*. The channel of the canal was discovered by the French expedition of 1798, and was considerably utilised by the engineers of De Lesseps, who reconstituted the whole, so that it now runs from Cairo to Abû Hammâd, thence through the Wâdi Tûmilât to Ismailîya, and thence N. and S. to Port Said and Suez, parallel with the Suez Canal proper.

64½ m., **Tell el-Kebîr.** The scene of the battle of Sept. 13, 1882, in which the British, under Gen. Sir Garnet (now Lord) Wolseley, defeated the Egyptians under Arabi Pasha. The British army made a night march across the desert and attacked the Egyptian trenches at dawn with the bayonet, the Egyptians being more or less surprised. The fight did not last long, but cost the British force 459 casualties; the Egyptian loss being 2000. Arabi fled. Zagâzig was occupied at 4 P.M. on the day of the fight; Belbês was reached by the British cavalry the same night, and Cairo was occupied by them on the following afternoon. The remarkable celerity of this march was much commented upon at the time, and caused considerable surprise among the foreign military critics. The cemetery in which the British officers and soldiers who were killed in the action are buried is near the Stat. The fortifications of Tell el-Kebîr are to the E. of the Stat., the line of railway passing through them. The line does not again approach the cultivated land till passing the village of

74 m., **Kassassîn Stat.** The wâdi is here at its narrowest, and the district is known as Râs el-Wâdi, "Head of the Wadi," from the point of view of the Delta. In the war of 1882 Kassassin was captured on Aug. 28 by Gen. Graham, advancing from Ismailîya, to serve as an advanced base for the attack on the Egyptian lines at Tell el-Kebîr. The well-known "moonlight charge at Kassassîn" was a feature of this fight. Close by is *Tell er-Rotâba*, the site of an ancient settlement, explored by Prof. Naville in 1887 and by Prof. Petrie in 1906.

78½ m., **Mahsama Stat.** The Fresh-water Canal at this point leaves the Rly. and passes, at some distance to the right, a place called *Tell el-Maskhûta*. This is the site of the very interesting explorations made by Prof. E. Naville for the Egypt Exploration Fund in 1883.

He has identified the spot as the ancient city of **Pithom**, and there appears to be little doubt that this identification is correct, and that the theory adopted by the French explorers, that the city was Ramses, cannot be upheld.

The city, called in Egyptian *Pa-Tomu*, "city of Temu," the sun-god of Heliopolis, was founded by Ramses II. of the XIX. Dynasty (see p. [90]). The monuments which bear his name are the most ancient discovered here, and there is no doubt that he constructed the great storehouses which form so remarkable a feature in the ruins which have been excavated. It is probable that he built these storehouses as depôts for provisions to supply the armies which he led into Asia, and also for the use of the garrison whose duty it was to guard the eastern frontier of Egypt. He also opened the canal from the Nile to keep the city supplied with fresh water, and it is quite possible that he employed the Israelites upon this canal as well as upon the building of the store cities. To quote Exod. i. 11, 13, 14, "And they built for Pharaoh treasure cities, Pithom and Ramses. . . . And the Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field." After Ramses II., the king who added most to Pithom, was Shashank of the XXII. Dynasty, who reigned at Bubastis (see p. [91]). As he had frequently to fight with the nations of Asia, it was important for him to keep in repair the fortresses which commanded the eastern roads. Other kings added to the defences; but the most important monument which M. Naville discovered was a tablet of Ptolemy Philadelphos, which relates what was done for Pithom by this monarch and his queen Arsinoë. This tablet, which is now in the Museum at Cairo, gives some interesting information both as regards the history of the city of Pithom and of Ptolemy Philadelphos. It appears from it that Pithom and the neighbouring city of Arsinoë were the starting-points of commercial expeditions to the Red Sea, and that from thence one of Ptolemy's generals went to the land of the Troglodytes to bring back elephants for purposes of war. The city of Heroöpolis was near Pithom, or this may have been the name given by the Greeks to the old town. The older Greeks, *e.g.* Herodotus, called it by a form of the native name, *Patumos*. M. Naville considers that Arsinoë must have been on the site now occupied by the village of el-Maǵfar. The site of Pithom was re-examined by Mr. Currelly in 1904.

87 m., Abu Suwêr Stat.

92½ m., Nefisha Junct. Stat. Junction of the Port Said and Suez lines. The Suez trains run into Ismailîya, and then back again to the junction at Nefisha. The Fresh-water Canal also divides at Nefisha, one part continuing to Ismailîya, and thence through two locks, gaining the level of the maritime canal, and the other branching off to Suez. From Nefisha is obtained the first view of Lake Timsah, a description of which will more properly enter into the account of the Suez Canal (p. 68).

95 m., Ismailîya Stat.* (Pop. 7200). Both hotels (see Index-Directory) are between the landing-place and the Rly. Stat. (For description of Ismailîya, see p. 64.)

The train to Port Said (no change of carriage) runs N. along the l. bank of the Suez Canal, past *el-Ferdân* (104½ m.), to *el-Ḳantara* (116½ m.), "the Bridge," where the old desert route from the Delta *via* es-Salhîya crosses on the way to el-'Arish and Palestine; *Râs el-Esh* (135½ m.); *Rassûa* (144 m.); **Port Said** (145 m.), see p. 68. The journey is monotonous, varied only by the occasional sight of a steamer slowly passing through the canal. The stations are mere settlements

of the canal employés, with a few houses and a pumping-station. On the l. are the sand-dunes and reedy marshes of Lake Menzâla. *Tell Defenna* (p. 66), the site of the ancient Daphnæ or Tahpanhes (W.), and *Pelusium* (R.), may be reached from Kantara.

[The Suez train, starting from Ismailîya, passes *Nefisha* on the way south. The country is all desert, a few signs of vegetation occurring now and then in the immediate neighbourhood of the Fresh-water Canal, which is constantly to be seen close to the Rly. The next Stat. reached is called

103 m., **Serapeum.** The train does not stop here. The French fixed on this name from the circumstance of some ruins supposed to belong to an old temple of Serapis having been found in the neighbourhood. The discovery of a cuneiform inscription, and a stone on which the Persian sun-disk is sculptured, have proved the ruins to be those of one of the three memorials raised by Darius on the canal banks between the Heroöpolitan Gulf and Bubastis. A small branch canal leads from the Fresh-water Canal.

We now come in sight of the Bitter Lakes, or rather of the northernmost and larger of those inland seas. Their description will be found in the account of the Suez Canal (p. 60). It is curious to reflect that this vast expanse of water, on which the traveller, as he passes by, will probably see several large steamers, was, so lately as 1869, a salt-marsh bordered by desert sand.

114 m., **Fâyed** Stat. Not far from the shore of the Great Bitter Lake.

127 m., **Geneffa** Stat. This Stat. is so named from the hills which have been for some time seen on the rt., called *Gebel Geneffa*. Behind is the higher *Gebel 'Atâka*. Still skirting these hills, we reach

135 m., **Shalûf** Stat. The line here approaches to within a very short distance of the Suez Canal, the high banks of which may be seen from the carriage window, only a few hundred yards off. The Fresh-water Canal, which runs between it and the Rly., here enters the bed of the old canal of communication first cut by Darius between the Bitter Lakes, then called the Gulf of Heroöpolis, and the Red Sea. The reader who studies the account given (p. 225) of the Exodus of the Israelites and their passage of the Red Sea will find that it has been conjectured by some that the scene of that event may be localised somewhere in the immediate neighbourhood of this place; the Red Sea at that remote period having extended as far as the Bitter Lakes. Continuing along the high desert land, out of reach of the high tides which still sweep up for some distance above Suez, the line makes a detour to the rt., and turning into the valley to join the track of the old line between Cairo and Suez, now done away with, reaches

147 m., **Suez** Term. Stat.]

Suez and Neighbourhood.

[The Rly. Stat. is on the S. side of the town in Colmar Street. The line is continued down to the docks and landing-quays close to the roadstead, about 1¼ m. farther on, but the passenger for Suez will get out at the Stat. for the town. The *British Consulate* and the *Custom-house* are on the quay of the Creek near the Stat. *Post and Telegraph Offices* (Egyptian) at the Stat.]

Suez.* The town of Suez (Pop. 18,000) is situated near the N. extremity of the western branch of the Red Sea, called the Gulf of Suez. The actual town is of comparatively modern date, and offers few points of interest. There are a few European shops and a native bazaar, but, with the exception of a few curiosities from the Hedjâz, brought by the Mecca pilgrims, there is nothing to tempt a purchaser. To the N. of the town are the Government storehouses and workshops, called Ansari, formerly the property of the P. and O. Company; the lock, which terminates the Fresh-water Canal and joins it with the gulf; the Waterworks, which supply water from the canal to the whole of the town; and, on the heights above the storehouses (*Kom el-Kolsum*), the chalet of the Khedive, from which there is a magnificent view. In the foreground are the town, the harbour, the roadstead, and the mouth of the Suez Canal; to the rt. the range of Gebel 'Atâka, a most striking and beautiful object, with its black-violet heights hemming in the Red Sea; away to the l. the rosy peaks of Mt. Sinai; and between the two, the deep blue of the gulf.

About 2 m. to the S. of the town, at the end of the causeway, are the *Quays* and *Harbours*, which may be reached either in a boat or by the branch Rly. line. We will suppose the traveller to go by water and return by land. (*Rowing-boat P.T.*8-10 *an hour.*) Leaving the quay in front of the post-office, the boat passes down the narrow channel which formerly served as the means of communication between the roadstead and the town. On the l. is a stone pier, leading to the old Quarantine, where people sometimes land for the Wells of Moses. Soon after, on the rt., begins the stone embankment lining the quays and harbour; while the centre of the channel now marks the line of the Suez Canal, which may be seen stretching away to the l. On the rt. is the entrance to the Suez Canal Company's port, marked by a white light, and then a quay called the Waghorn Quay, on which has been erected, by the Suez Canal Company, a statue of that persevering and energetic individual, to whose efforts are due the re-establishment, in the first instance, of the Egyptian route between Europe and the East. Rounding the point of the quay, on which there is a green light, corresponding with a similar red one a short distance farther down on the l., which marks the position of some breakers, we come to the head of the roadstead, capable of containing 500 vessels of all sizes, and the entrance to *Port Ibrâhîm*, divided by a long jetty into two parts, one for ships of war and the other for merchant ships. At the head of the E. part is a dry dock, 410 ft. long, 100 ft. broad, and nearly 36 ft. deep. On the jetty is the dock station. The whole of the ground on which the quays and other constructions stand has been recovered from the sea, and the successful execution of the work is due to the enterprise and energy of the contractors, Messrs. Dussard Frères, the same who built the jetties at Port Said.

History.—In ancient times the site of the town was always one of considerable commercial importance, and the city of Clysma stood somewhere in the neighbourhood. Clysma appears to have been a fort as well as a town, and was perhaps the spot where the troops destined to guard the sluices of the canal were stationed. It was called Castrum by Hierocles and Epiphanius; and Κλυσμα (Clysma), or Κλεισμα, is first mentioned by Lucian. It appears to be the same as the Clysma Præsidium of Ptolemy, though he places it

much farther down the coast. His positions, however, are not always certain; and a garrison would be stationed here rather than on any other part of the coast. To Clysma succeeded Kolzim, which is probably an Arab corruption of the old Greek name. The name of Kolzim, or Kolzum, is still given to some heights to the N. of Suez, and the position of the place is fixed by the mention in history of the reopening of the canal by Omar to Kolzim on the Red Sea. Abû'lfêda is still more precise in his position of Kolzim, and leaves no room to doubt that it stood exactly on the spot now occupied by Suez. His words are: "At the extremity of the gulf intervening between Tor and Egypt was situated the town of Kolzim, and those who go from Egypt to Tor are wont to follow the coast from Kolzim to Tor." The name of "Sea of Kolzim" has also been given to this part of the Red Sea, and it has been conjectured that as *Kolzim* means in Arabic "destruction," there is some reference to the history of the Israelites and the overthrow of Pharaoh's host; but, as we have seen, the name is probably a corruption of Clysma. The chief historical interest of Suez is derived from its having been supposed to be the spot near which the Israelites crossed the Red Sea under the guidance of Moses, and the Egyptian army was drowned, but modern criticism tends to place the scene of this event farther N.

After the destruction, in the eighth century, of the canal of communication with the Nile, Suez became little better than a small fishing village, galvanised now and then into commercial life by the passage of caravans going to and fro between Asia and Egypt. Subsequently, at the beginning of the sixteenth cent., under Selim I. and Sûliman II., it became a naval depôt for the Turkish fleet in the Red Sea; but the utter decline of navigation in that sea, consequent on the discovery of the Cape route to the East in 1496, and the want of fresh water, from which it has always suffered since the destruction of the canal, reduced it again to a miserable collection of Arab huts. The visit of Buonaparte in 1798 to Suez, and the project already conceived by him of uniting the two seas by a direct canal, ended in nothing; but in 1837, owing to the exertions of Lieut. Waghorn, the route through Egypt was adopted for the transit of the Indian mail, and, a few years after, the P. and O. Company began running a line of steamers regularly between India and Suez. This was followed in 1857 by the completion of a railway from Cairo, and Suez soon began to increase again in size and importance, and the population in 1860 numbered about 5000. It still suffered, however, from the want of fresh water, the European population being supplied with Nile water for drinking, brought in cisterns by the daily trains from Cairo, while the remainder of the supply was carried on the backs of camels from El-Ghurkutch and 'Ayûn Mûsa (Moses' Wells). The completion by the Suez Canal Company, at the end of 1863, of the Fresh-water Canal from Tell el-Wâdi to the centre of the Isthmus, and thence to Suez, brought an abundance of Nile water to the town, and the various works in connection with the Suez Canal, the new quays, the docks, &c., soon made Suez a large and busy place. With the completion of the canal the activity of the town decreased.

Excursions from Suez.

The Wells of Moses.—A pleasant excursion may be made to the Wells or Fountains of Moses, *'Ayûn Mûsa*.

[According to the route taken and the time spent at the place, this excursion will take from half a day to a day. The shortest way is to take a sailing-boat or a steam launch to the jetty which has been built out into the sea to communicate with the new Quarantine, lately established on the shore of the gulf for the reception of the pilgrims on their return from Mecca. From this point to 'Ayûn Mûsa the distance is 2½ m., and the whole time occupied in going about two hours; if donkeys are required between the jetty and the Wells, they must be sent from Suez. Or the boat may be taken down to the entrance to the canal, and then up it

a short way to the usual starting-point for the Wells. Either of these routes will take from three to four hours. The sums to be paid for boats and donkeys had better be strictly agreed upon beforehand. There are one or two so-called cafés at 'Ayûn Mûsa, where bad coffee can be procured, but the visitor who intends spending the day there had better take some food with him. This excursion may be combined with a visit to the *Docks*, the traveller landing there on his return.]

The Wells are a sort of oasis, formed by a collection of springs, surrounded with tamarisk-bushes and palm-trees. Since it has become, as Dean Stanley calls it, "the Richmond of Suez"—a regular picnicking place for the inhabitants of that town—some Arabs and Europeans have regularly settled in it, and there are now a few houses, and gardens with fruit-trees and vegetables. The water from the springs has a brackish taste. Most of them are simply holes dug in the soil, which is here composed of earth, sand, and clay; but one is built up of massive masonry of great age.

The Monument of Darius.—A ride of rather more than 5 m. through the desert, N. of Suez, along the line of the Fresh-water Canal, brings us to the fragments of one of the granite *stelæ*, erected by Darius to commemorate the reopening of the canal between the Red Sea and the Nile. Traces of the cuneiform and hieroglyphic inscriptions can still be detected upon some of them. The *stelæ* were erected at certain intervals along the line of the canal, and the remains of three others of them have been found on a mound 1 kilomètre S. of Tell el-Maskhûta or Pithom (see p. 45), a little to the E. of the Stat. of the Serapeum on the Suez Canal, and on the side of a mound between the 61st kilomètre of the canal and the telegraphic station of Kabret.

ROUTE 5.

Suez to Port Saîd by the Canal.

1. Ancient Canals of Communication between the Mediterranean and Red Sea.

Before entering upon a history and description of the present maritime canal between the Mediterranean and the Red Seas, commonly known as the Suez Canal, it may be interesting to give some slight sketch of the ancient canals of communication which have at different epochs existed between the two seas; premising that they all differ in an important respect from the present one, in that, while it goes direct from sea to sea, and is consequently entirely a salt-water canal, they were, with the exception of the part between the Bitter Lakes and the Red Sea, fresh-water canals, deriving their supply entirely from the Nile, and are represented at the present day by the Wâdi Canal, and its continuation to Ismailiya and Suez, commonly called the Fresh-water Canal.

On the outside N. wall of the temple of Karnak is a scene of the time of Seti I., in which he is said to have made his triumphant return from Asia by way of *ta-tenat*, "the cutting," which swarmed with crocodiles, and therefore presumably communicated with the Nile. According to classic authors—Aristotle, Strabo, and Pliny—the traditional Sesostris, probably Ramses II., first conceived and carried out the idea of making a water communication between the two seas by means of the Pelusiac branch of the Nile from Avaris to Bubastis, and then by rendering navigable the irrigation canal which already existed between the latter town and Heroöpolis, which would appear, from M. Naville's recent discoveries, to have been near Tell el-Maskhûta, the site of the ancient city of Pithom. Several monuments bearing the cartouche of Ramses II. were found at this spot (see p. 45). As this king built the city of Pithom, it is very probable that he also made a canal to conduct the waters of the Nile. Necho's canal tapped the Nile at Bubastis, near Zagâzig, and followed almost the line of the modern Wâdi Canal to Heroöpolis, which at that time was a port; the Red Sea, it must be remembered, reaching much farther inland than now, and being called in this upper portion (now separated from the main sea, and known as the Bitter Lakes) the Heroöpolite Gulf. The length of the canal as given by Pliny, of 62 Roman miles, = about 57 English ones, would agree, allowing for the sinuosities of the valley traversed, with the distance between the site of old Bubastis, near Zagâzig, and the present head of the Bitter Lakes, in the neighbourhood of Serapeum. The length given by Herodotus of much more than 1000 stadia (114 m.), must be considered as including the whole distance between the two seas, both by the Nile and the canal. The story of Herodotus that 120,000 men perished in cutting the canal is probably an exaggeration, and the reason which he assigns for Necho's desisting from his undertaking—the warning of an oracle "that he was labouring for the barbarian"—does not seem very credible. The more likely reason was the idea, then prevalent, that the Red Sea was considerably above the level of the Delta, and that if the Nile was made to communicate with that sea, not only would a great part of the country be inundated by the latter, but the salt water would penetrate some way up the river and render it undrinkable. This reason, however, would require the absence of all knowledge of locks, and even sluices, by the ancient Egyptians.

The work of Necho was continued by Darius, the son of Hystaspes (520 B.C.); and the natural channel of communication between the Heroöpolite Gulf and the Red Sea, which already, probably in the time of Necho, had begun to silt up, having become, in the 100 years that had elapsed since then, completely blocked, was cleared out and rendered navigable. Traces of this canal, which was about ten miles long, can be distinctly seen in the neighbourhood of Shalûf near the S. end of the Bitter Lakes, and the present Fresh-water Canal follows its course for some distance between that point and Suez. Several Persian monuments were found by Lepsius in this part of the Isthmus, commemorating this work of Darius; and on one of them the name of Darius is written in the Persian cuneiform character, but enclosed in a cartouche of Egyptian form. It will be seen, then, that up to this time the transit between the two seas was effected thus: ships sailed up the Pelusiac branch of the Nile to Bubastis and thence along the canal to Heroöpolis, where their cargo was transhipped to Red Sea vessels.

This inconvenient transhipment of cargo was remedied by the next Egyptian sovereign, Ptolemy Philadelphos (285 B.C.), who made the water communication between the two seas his care. M. Naville found at Tell el-Maskhûta a most interesting tablet of this king, which informs us that Pithom, or Heroöpolis, and the neighbouring city of Arsinoë were the starting-points of commercial expeditions to the Red Sea; the tablet alludes to a canal which seems to have led from the city to the head of the Red Sea. In addition to cleaning out and thoroughly restoring the two canals, he joined the fresh-

water canal with the Heroöpolite Gulf by means of a lock and sluices, which, while it permitted the passage of vessels, prevented the salt water from mingling with and spoiling the fresh. At the point at which the canal between the Heroöpolite Gulf and the Red Sea joined the latter he founded the town of Arsinoë.

Whether the next sovereign who took means to restore the line of communication between the two seas, which, as we know, was impassable in the time of Cleopatra (B.C. 31), was Trajan or Hadrian (A.D. 98–138), is uncertain. The Nile had almost entirely deserted the Bubastite or Pelusiac branch, and therefore it would be necessary to tap it at a much higher point; and the traditional name of Amnis Trajanus given to the old canal, which leaves the Nile near Old Cairo, and formerly joined the old line of canal to the Bitter Lakes, seems to point to that as having been the new canal cut by Trajan to join the old one, which he also cleaned out and rendered again navigable. But it is very doubtful whether any work of this kind, beyond repairs, was undertaken in the time of the Romans; and it is more probable that the new canal above mentioned was the work of 'Amr, when ordered by the Khalif Omar to send supplies of corn to Mecca and Medina and the whole of the Hedjáz, then (A.D. 639) suffering severely from famine. It joined the old canal near the latter's former point of departure in the neighbourhood of old Bubastis.

In return for the anxiety thus displayed for the Holy Cities, and Arabia generally, Omar received the flattering title of "Prince of the Faithful" (Amîr el-Mumanîn), which was thenceforward adopted by his successors in the Khalifate. One hundred and thirty-four years after, El-Mansûr Abû Ga'far, the second Khalif of the Abbâside Dynasty, and the founder of Baghdad, is said to have closed this canal, to prevent supplies being sent to one of the descendants of Ali, who had revolted at Medina. Since that time it has remained, unopened, though some assert that the Sultan Hâkim once more rendered it available for the passage of boats, in A.D. 1000, after which it became neglected and choked with sand.

But though the passage of boats was impeded, and it was no longer of use for communication with the Red Sea, some portion still contained water during the inundation, until closed by Mohammed Ali; at which time it is said to have flowed as far as Shêkh Hanêdik, near Tusûm and the Bitter Lakes.

The old canal, which left the Nile at Cairo, had long ceased to flow much farther than the outskirts of the city, and the still more ancient one from the neighbourhood of Bubastis, now known as the Wâdi Canal, extended only a few miles in the direction of the Isthmus, as far as Kassasin, when the necessity for supplying the labourers with fresh water along the line of the Suez Canal induced the Company in 1861 to prolong it from Kassasin to the centre of the Isthmus, and afterwards in 1863 to carry it on to Suez. In one or two places the bed of the old canal was cleared out and made to serve for the new one. Its level is about 20 ft. above that of the Suez Canal, which it joins at Ismailîya by means of two locks; and the same difference of level between it and the Red Sea is remedied by means of four locks between Neflsha and Suez. The average depth of water at high Nile is 6 ft., and at low Nile 3 ft. This canal, called the Ismailîya, leaving the Nile at Kasr en-Nil and passing by Heliopolis and Belbês, restores the line of water communication between the Nile and the Red Sea as it existed perhaps in the time of Trajan, certainly in the time of Omar; but its importance as a means of transit is purely local and internal. Another canal from Zagâzig joins the Ismailîya at Abû Hammâd, not far from Tell el-Kebîr.

2. Various Modern Projects for connecting the two Seas.

We have seen that all the more enlightened sovereigns who ruled Egypt at different periods paid special attention to the means of transit

through that country between the East and the West; and so much so, that Ptolemy Philadelphos, one of the chief restorers of the canal communication between the Mediterranean and Red Sea, founded another line of route through Egypt from Myos Hormos and Berenikê on the Red Sea, to Koptos on the Nile, near Thebes. And this route continued to be of great importance up to the time of the discovery of the Cape passage by Vasco da Gama in 1497, from which time all the overland routes between East and West, both through Asia and Africa, were gradually abandoned. About the same date the Venetians, who had almost a monopoly of the trade with the East through Egypt and thence down the Red Sea, were much troubled by the Portuguese taking away their commerce by means of the Cape route, and there appears little doubt that the Doge of Venice considered the possibility of having a canal cut through the Isthmus of Suez. Negotiations were begun between the Venetian Republic and the Sultan of Egypt, El-Ghûri, but were put a stop to by the Turkish invasion in 1517, after which all idea of cutting a canal was given up.

The first in more comparatively modern times to take up the subject of a water communication between the two seas was Napoleon Buonaparte. After having in 1798 examined himself the traces of the old canal of Necho and his successors, he ordered M. Lepère to survey the Isthmus and prepare a project for uniting the two seas by a direct canal. The result of the French engineer's labours was to discover a difference of 30 ft. between the Red Sea at high water and the Mediterranean at low; and as this inequality of level seemed to preclude the idea of a direct maritime canal, the following compromise was recommended:—1. A fresh-water communication between Alexandria and the Bitter Lakes in the following manner: (*a*) Canal from Alexandria to Ramanîya on the Rosetta branch. (*b*) Rosetta branch to Cairo. (*c*) Canal from Cairo by the Wadi Tûmilât in the old line to the Bitter Lakes, which were to be filled with fresh water, and closed at the S. end by a lock. (*d*) Sea canal to Suez. 2. Direct communication between the two seas by (*a*) the sea canal from Suez to the Bitter Lakes, and (*b*) a fresh-water canal from the Bitter Lakes to Pelusium. This report was not finished till after the evacuation of Egypt by the French, and circumstances prevented any attempt at its execution. Although, owing to the exertions of Lieutenant Waghorn, the route through Egypt was chosen in 1837 for the transmission of the mails between England and India, and the P. and O. Company established a service of steamers between England and Alexandria, and Suez and India, nothing more was done with regard to a canal till 1846, when a mixed Commission, including Stephenson, was appointed to inquire into the subject. They exploded the old error so extraordinarily confirmed by Lepère, respecting the difference of level between the two seas, and proved that it was inappreciable, but separated without coming to any conclusion, leaving it to one of their number, M. Talabot, to present a project of his own. His idea was to follow the old canal from Suez to near Zagâzig, avoiding the Bitter Lakes, then take a direct line up to the head of the Delta to the Barrage, then building; carry the canal across the river at this point by means of a gigantic aqueduct, and then continue it in a direct line to Alexandria. The difficulties involved in this plan proved it to be impracticable; and the same verdict awaited the project of Messrs. Barrault, who proposed to go from Suez through Lake Menzâla to Damietta, then across the Damietta branch of the Nile to Rosetta, and so across the Rosetta branch to Alexandria.

The next project was drawn up in 1855 by M. Linant-Bey and M. Mongel-Bey, under the superintendence of M. de Lesseps, who had already received a first firman of concession from the then Viceroy, Said Pasha. It recommended a direct canal between Suez and Pelusium, passing through the Bitter Lakes,

Lakes Timsah, Ballah, and Menzâla, and communicating with the sea at each end by means of a lock. A fresh-water canal from Bûlâk to the centre of the Isthmus, and thence to Suez, with a conduit for conveying water to Pelusium, was also proposed. This project was in 1856 submitted to an international Commission, comprising representatives from Austria, England, France, Italy, the Netherlands, Prussia, and Spain, and the following modifications introduced. The line of the canal to the N. was slightly altered and brought to a point 17½ m. W. of Pelusium; this change being determined on from the fact of there being deep water (25 to 30 ft.) at a distance of 2 m. from the coast at this point; whereas at Pelusium the same depth was only found at a distance of 5 m. The locks were done away with, and the length of the jetties at Suez and Port Said modified, and various other minor details settled. This was the project accepted, and so successfully carried out by the Suez Canal Company.

3. Financial and Political History of the present Maritime Suez Canal.

In 1854 M. de Lesseps, whose father was the first representative of France in Egypt after the occupation of 1798–1801, and who had himself been Consul at Cairo from 1831–1838, obtained the first preliminary concession from Said Pasha, authorising him to form a company for the purpose of excavating a canal between the two seas, and laying down the conditions on which the concession was granted. This was followed by the drawing up and revision of the project mentioned above, and the renewal in 1856 of the first concession with certain modifications and additions. Meanwhile the British Government, under the influence of Lord Palmerston, then Foreign Secretary, endeavoured, for a variety of political reasons, to throw obstacles in the way of the enterprise, and so far succeeded as to prevent the Sultan from granting his sanction to the concession made by the Viceroy. M. de Lesseps, however, sanguine as to the result—he had, as he himself said, "pour principe de commencer par avoir de la confiance" —and encouraged by the favourable reception his project had met with in Europe, determined to open, in 1858, the subscription that was to furnish funds for the undertaking. The capital, according to the statutes of the Company approved in the firman of concession, was to consist of £8,000,000, in shares of £20 each. Rather more than half of this was subscribed for, and eventually, in 1860, Said Pasha consented to take up the remaining unallotted shares, amounting to more than £3,500,000.

Disregarding the opposition of the British Government and the withholding, through its influence, of the consent of the Porte, M. de Lesseps began his work in 1859; and on the 25th of April in that year the works may be said to have been formally commenced by the digging, in the presence of M. de Lesseps and four directors of the Company, of a small trench along the projected line of the Canal, on the narrow strip of sand between Lake Menzâla and the Mediterranean. This was followed by the establishment of working encampments in different parts of the Isthmus. But, though the first step had been won, difficulties of various kinds prevented the work from making very rapid progress, and at the end of 1862 the actual results were only a narrow channel cut from the Mediterranean to Lake Timsah, and the extension of the Fresh-water Canal from Râs el-Wâdi to the same point. The principal work done in 1863 was the continuation of the Fresh-water Canal to Suez. At this point a difficulty arose which threatened to stop the works altogether.

Among the articles of concession of 1856 was one providing that four-fifths

of the workmen on the Canal should be Egyptians; and Said Pasha consented to furnish these workmen by conscription from different parts of Egypt, the Company agreeing to pay them at a rate equal to about two-thirds less than was given for similar work in Europe, and one-third more than they received in their own country, and to provide them with food, habitations, &c. In principle this was the *corvée* or forced labour, the *fellâhîn* being taken away from their homes and sent to work at the Canal, though there is no doubt that when there they were as well treated and better paid than at home. However, the injustice and impolicy of this clause had always been insisted on to the Sultan by the English Government; and the Khedive Ismail, on his accession to power in 1863, perceived at once that the continual drain upon the working population necessary to supply the Canal with 20,000 fresh labourers monthly was a loss to the country which nothing could compensate for. He therefore, in the early part of 1864, refused to continue to send the monthly contingent, and the works in consequence came almost to a standstill. Other points of difference at the same time arose between the Sultan, the Egyptian Government, and the Company, with regard to the large grant of lands made to the Company in the original concession, and the proprietorship of the Fresh-water Canal from Râs el-Wâdi to Suez. By the consent of all parties, the subjects in dispute were submitted to the arbitration of the French Emperor, Napoleon III., who decided that the two concessions of 1854 and 1856 being of the nature of a contract, and binding on both parties, the Egyptian Government should pay an indemnity of £1,520,000 for the withdrawal of the fellah labour, £1,200,000 for the resumption of the lands originally granted, 200 mètres only being retained on each side of the canal for the erection of workshops, deposit of soil excavated, &c., and £640,000 for the Fresh-water Canal, and the right of levying tolls on it; the Egyptian Government undertaking to keep it in repair and navigable, and to allow the Company free use of it for any purpose. The sum total of these payments amounted to £3,360,000, and was to be paid in 16 instalments from 1864 to 1879.

The Company now proceeded to replace by machinery the manual labour they had lost; and, thanks to the energy and ingenuity of the principal contractors, Messrs. Borel and Lavalley, that which seemed at first sight to threaten destruction to the whole enterprise, led more than anything to its being ultimately successful, for it may be said that, without the machinery thus called into action, the Canal would never have been completed when it was; and when we look at the ingenuity displayed in the adaptation of this machinery (the dredges were an old invention of Sir John Rennie), and the enormous scale on which it was applied, it must certainly be considered as one of the chief glories of the work. It may be noted that its first cost was £2,400,000, and its monthly consumption of fuel £40,000. A further sum of £400,000 was realised in 1866 by the sale of the tract of land called el-Wâdi, which had been purchased by the Company of Said Pasha for the sum of £74,000. And, by a new convention, the term for the payment of the remainder of the indemnity awarded by the Emperor Napoleon was shortened by ten years, and the whole sum was to be paid by 1869.

The work now proceeded without interruption of any kind; but at the end of 1867 it became evident that more money would be needed, and a subscription was opened for the purpose of obtaining £4,000,000 by means of £20 shares, issued at £12, bearing interest at the rate of £1 per share, and repayable at par in fifty years. Of this loan little more than a fourth was obtained in six months, and in order to get the rest without delay the Company obtained permission to issue bonds, reimbursable by lottery drawings, on condition that their nominal value should not be less than £20, that they should bear interest at not less than 3 per cent. on the nominal capital, and that the sum annually devoted to prizes should not exceed 1 per cent. of the capital. The prospect of £40,000 a year in prizes, varying from £80 to

£6000, to be drawn for quarterly, in addition to the already favourable terms of the subscription, soon brought in the remainder of the loan. But money was again needed in 1869, and the Company, for the sum of £800,000, yielded up to the Egyptian Government its right of free passage and exemption from custom-house duties along the Fresh-water Canal, agreed to take half only of whatever the land still belonging to it might fetch, and renounced entirely all special rights and privileges of any kind. For a further sum of £400,000 it sold to the Egyptian Government all its establishments on the Isthmus, including the hospitals and their *matériel*, the quarry and harbour of Meks near Alexandria, and its workshops and establishments at Búlák and Damietta. As, however, the Government were unable to find the money, it agreed to renounce the interest on the shares held by it for 25 years, and by this means enabled the Company to issue fresh bonds, called *Délégations*, for the £1,200,000. At this time, it may be added, the Company were receiving a revenue of about £5000 a month as their share, for the transit receipts between Port Said and Suez, *viâ* the Maritime Canal to Lake Timsah, and thence to Suez by the Fresh-water Canal.

The complicated nature of the money arrangements between the Egyptian Government and the Company make it difficult to know exactly how far the former had actually fulfilled its engagements at the time of the opening; but supposing it to have done so completely, the capital received by the Suez Canal Company, up to the opening of the Canal in Nov. 1869, would amount in all to about seventeen millions sterling, as thus:—

Original capital	£8,000,000
Indemnity for withdrawal of fellâhin, &c.	3,300,000
Sale of the el-Wâdi estate	400,000
Lottery Loan 1868	4,000,000
Additional Loan 1869	1,200,000
Total	£16,960,000

The addition of sums arising from various sources of profit would bring the total amount to considerably more than the sum stated above of seventeen millions. Of this amount, as may be seen, £13,200,000 is interest-bearing; but as by the agreement of 1869, mentioned above, the Egyptian Government gave up the interest on its shares for 25 years, the value of the 176,602 £20 shares held by it (=£3,532,040) must be deducted, and the interest-bearing capital would consequently stand thus:—

323,398 shares at £20	£4,467,960
Lottery or Debenture Loan 1868	4,000,000
Additional Loan 1869	1,200,000
Total	£9,667,960

On the 16th Nov., 1869, the Canal was opened for traffic; not completely finished, it is true, but sufficiently so to enable 48 ships, some drawing 18 feet of water, to pass through to Lake Timsah, and continue their voyage to Suez the following day. All nations may be said to have assisted at the ceremony; and England forgot her old political jealousy of the undertaking, and her scepticism as to its success, in the prospect of the benefit she was likely to reap from this shortened route to the East. The vessels which took part in the opening procession of course paid no rates for passage. But immediately afterwards a regular traffic set in, the first ship to pay the dues being an English one. By the concession of 1856 the tariff, which, it is expressly stated, is to be the same for ships of all nations, was fixed at 10 francs (8 shillings) per ton, and 10 francs per passenger; in addition to which there are extra dues for pilotage, amount of water drawn, &c. The transit dues

were from the opening to the 1st July, 1872, levied on the registered tonnage; from that date they were levied on the gross tonnage up to 29th April, 1874, when, in accordance with the decision of an international Commission, the former rate was resorted to. In 1884, as the result of another Commission, the transit dues were fixed at 9 fr. 50 c. on the net tonnage, the extra dues abolished, and it was agreed to spend a sum of four millions sterling, spread over a number of years, in deepening, widening, and generally improving the Canal. The rate was successively reduced to 9 fr., to 8 fr. 50 c., and (Jan. 1, 1906) to 7 fr. 75 c. per ton. The dues on passengers remain at 10 fr. (children 5 fr.). For the regular mail-steamers and warships there is a reduction. The first year in which the receipts exceeded the expenses was in 1872. The following table will show the manner in which the traffic through the Canal has increased since it was opened:—

	Ships.	Gross Tonnage.	Net Tonnage.	Transit Receipts.
1870	491		436,618	£206,372
1872	1,082		1,439,169	656,304
1875	1,496		2,940,708	1,155,452
1878	1,593		3,201,525	1,246,129
1881	2,727		5,704,401	2,187,040
1886	3,100	8,183,313	5,767,055	2,231,006
1890	3,389	9,749,129	6,800,004	2,689,460
1898	3,503	12,102,632		3,411,780
1899	3,697	13,815,092		3,652,761
1900	3,441	13,600,238		3,624,944
1901	3,699	15,163,233		4,015,459
1902	3,708	15,694,359		4,148,800
1903	3,761	16,615,309		4,144,810
1904	4,237	18,661,092		4,632,739
1905	4,115	18,308,498		4,554,672
1906	3,975			4,326,476

3,975 ships passed through the Canal in 1906, carrying in all 359,616 passengers.

Of the 3,975 vessels which passed through the Canal in 1906, 2,333, or 58·7 per cent., were British, their net tonnage amounting to 61·7 per cent. of the total. Of 2,948 merchant vessels and vessels in ballast, of a net tonnage of 9,819,008 tons, 2,103 vessels were British, their net tonnage being 7,338,032 tons, or 74·7 per cent. of the total. German vessels numbered 328, their percentage of net tonnage being 11·2. France, Russia, Holland, Austria-Hungary, Norway, Denmark, and Turkey furnished together 13·3 per cent. of the net tonnage of the carrying trade. The mean net tonnage per vessel rose from 1,517 tons in 1881, to 2,067 tons in 1891, 2,926 tons in 1901, and 3,383 tons in 1906. The mean duration of passage for all vessels passing through the Canal was 18 hours 35 minutes in 1905, and 18 hours 2 minutes in 1906. The percentage of vessels navigating by night was 96·1 in 1905, and 96·7 in 1906. When the Canal was opened the draught allowed was 7 mètres 50 centimètres (24 feet 7 inches). At the beginning of 1906 it had been raised to 8 mètres 23 centimètres (27 feet), and it is expected that on January 1, 1908, it will be further raised to 8 mètres 53 centimètres (28 feet).

Previous to the decision in 1884 to enlarge and improve the Canal at a cost of four millions sterling, as mentioned above, the width of the Canal was 22 mètres (72 ft.), and the depth 8 mètres (26 ft. 3 in.) throughout. The width has been increased to 37 mètres (121½ ft.), and the maximum draught of water allowed vessels is now 27 ft. Many improvements have been made in the

"gares," curves, &c., during the last few years, and others are in course of construction. When these are carried out the Canal will have a uniform depth of 9 mètres (29 ft. 6 in.), a width of 65 mètres (213 ft.) in the straight parts, and 75 to 80 mètres (246 ft. to 262 ft.) in the curves; and these dimensions are calculated to enable the Canal to carry any traffic ever likely to be developed. Steamers must pass through the Canal at a slow speed (6 knots) lest their wash should injure the banks.

The financial and political difficulties encountered in the carrying out of this gigantic work were by no means slight, but they were successfully passed through, and the steadily increasing use made of the Canal, especially by English vessels, shows that the saving in distance and expense offered by this route is appreciated, and that the Canal, from being looked upon as the "futile attempt of a clever enthusiast," is regarded as an accomplished fact, and as affording the natural line for traffic between East and West. The following table gives the relative distances by the Cape route, and by the Canal, from England, America, Russia, and France, to India:—

	Vid Cape of Good Hope.	*Vid* Suez Canal.	Saving.
	Nautical miles.	Nautical miles.	Nautical miles.
England to Bombay	10,800	6,020	4,840
New York to Bombay . . .	11,520	7,920	3,600
St. Petersburg to Bombay . .	11,610	6,770	4,840
Marseilles to Bombay . . .	10,500	4,020	6,040

Before closing this short sketch, it may not be inappropriate to notice how much Egypt contributed towards the making of the Suez Canal. Some idea of it may be gained by summarising certain items already referred to:—

176,602 original £20 shares	£3,532,040
Payment by arbitration award of 1864	3,360,000
For repurchase of el-Wâdi estate	326,000
For repurchase of certain rights, &c., by renunciation of interest on shares for 25 years	1,200,000
Total	£8,418,040

To this may be added the almost fabulous sums said to have been spent on the festivities at the opening. This amount, however, was reduced by the sale in 1875 to the English Government of the original 176,602 shares for £4,000,000. This remarkable act of high policy, which gave Great Britain a powerful voice in the control of the canal, was suggested to Mr. Disraeli by Mr. Frederick Greenwood.

The *Administration* of the Canal Company is international, the Board consisting of representatives of the shareholders. In view of the large British holding in the Company, the voice of the British directors has great weight in the administration.

The *Suez Canal Convention* of Oct. 29, 1888, signed by Turkey, France, and several other nations, chiefly with a view of checkmating any supposed British nefarious designs on the Canal, was not recognised by Great Britain and Egypt till 1904, when, in consequence of the changed political situation caused by the Anglo-French *rapprochement*, H.B.M.'s Government declared

in Art. 6 of the Agreement of April 8 that "they adhere to the stipulations of the Treaty of the 29th October, 1888, and that they agree to their being put in force," on condition of the elimination of certain objectionable features in the treaty. The Canal will, therefore, now "always be free and open in time of war, as in time of peace, to every vessel of commerce or of war, without distinction of flag."

4. The Passage through the Canal.

[The traveller must obtain information at Suez as to the best means of going through the Canal to Ismailiya and Port Said. A passage may often be obtained on board some large vessel passing through (fare, £8; time occupied about 16½ hrs., if there is no delay). Or a small steam launch can be hired; but it must be borne in mind that if there is at all a strong wind blowing, small steam launches are unsafe in the Bitter Lakes, and that from a small vessel nothing beyond the banks of the Canal can be seen. If there is any delay in getting a passage through the Canal to Ismailiya, that portion of the route might be seen from the Rly., going from Suez to Ismailiya by the morning train. From Ismailiya there is the Rly. three times daily to Port Said (see p. 45).]

The annexed table of the original dimensions of the Canal may be useful for reference on the way:—

	Feet.
Width at water-line, where banks are low	328
Width at water-line in deep cuttings, where banks are high	190
Width at base	72
Depth	26
Slope of bank near water-line 1 in 5, near base 1 in 2.	

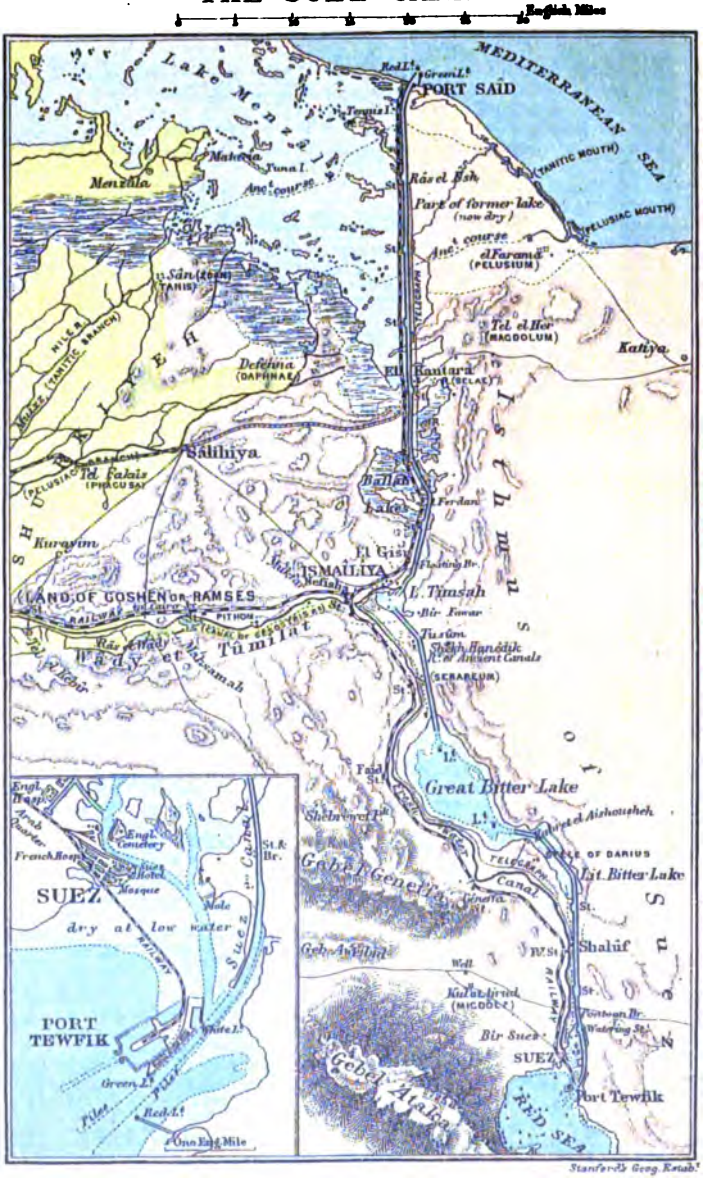
These dimensions proving insufficient for the traffic, they have been, and are still being, increased, as related on p. 56. The total length is nearly 100 m., which may be divided with reference to the water-line width and the character of the soil, thus:—

	Miles.
Plain of Suez, full width, tenacious soil	10
Cutting of Shalûf, reduced width, tenacious soil and rocks with upper coating of sand	5
Bitter Lakes	25
Sortie from Bitter Lakes, full width, tenacious soil, with upper coating of sand	2
Serapeum and Tusûm cuttings, reduced width, sand.	6
Lake Timsah	5
Cutting of Gisr, reduced width, sand	6
Lakes Ballah and Menzâla, full width, with short sandy cuttings at el-Ferdan and Ḳantara of about 3 miles	41
Total	100

The application of the electric light to vessels navigating the Canal at night has reduced the average time of transit to 16 hrs. 18 min. A large number of ships now pass through at night.

Leaving the roadstead, the mouth of the Canal, which is here 900 ft. wide and 29 ft. deep, is soon reached. It is guarded at its entrance by a mole half a mile long, which projects from the Asiatic shore and protects it from southerly gales and from the action of the tide at high water. This mole is built of calcareous rock from the quarries at the foot of Gebel 'Aṭâḳa on the African shore. Past this, on the l., is a stone embankment facing the ground on which stand the offices and workshops of the Company, and the constructions belonging to the

THE SUEZ CANAL



London: Edward Stanford, 12, 13 & 14, Long Acre, W.C.

of the palaces of Gezira and Giza, were formed, and many new plants and trees introduced.

2. Agriculture.

The wealth and prosperity of Egypt have always depended on the cultivation of the soil. Agriculture has consequently been one of the principal cares of its inhabitants from the earliest times. It was no doubt the necessity for accurately knowing the time of the rise of the Nile, and when to sow, reap, and carry on the other operations of husbandry, that caused the ancient Egyptians to take such trouble to arrive at a fixed year. Originally the year in all probability consisted of 12 lunar months; it was then changed to 12 solar months, of 30 days each, and 5 days added at the end of the last month to ensure the return of the seasons at fixed periods. As, however, it soon became apparent that some deficiency still existed, a quarter of a day was added to each year, or rather one day to every four years, as in our leap year. When, however, these changes were introduced is not clear, though it is doubtful if a fixed year came into use before 27 B.C., when the calendar was finally reformed by Augustus.

The year was divided by the ancient Egyptians into 3 seasons of 4 months each:—the *Inundation*, corresponding with the months of July, August, September, and October; the *Winter*, with the months of November, December, January, and February; and the *Summer*, with the months of March, April, May, and June. These divisions are still retained.

The Inundation, or, as it may be called, the **Autumn Season** (*el-Demtra*), begins with the rise of the Nile; and though less varied in its agricultural operations than the other seasons, owing to the land being to a great extent under water, is of considerable importance, as during it the maize (*dura shâmi*) and millet (*dura beledi*) crops are sown and harvested.

The **Winter Season** (*es-Shitâwi*) is the most important of all, especially in Upper Egypt, the principal crops raised being wheat, barley, clover, lentils, beans, peas, vetches, &c. As soon as ever the inundation retires, these crops are sown, and the harvest takes place from four to seven months after, according to the nature of the crop; wheat and barley being seven months in the ground, and the other crops four.

The **Summer Season** (*es-Séffi*) produces little of any great value in Upper Egypt, with the exception of millet, chiefly in Nubia, and cucumbers and melons. Sugar-cane, however, is sown in March and April, though it is not cut till October for eating, and not till January and February for making into sugar. But in the Delta this is an important time, rice, cotton, and indigo being sown in March, April, and May. These crops require rather longer to come to maturity than the winter ones, and are not harvested, as a rule, till October, November, and even December. Speaking generally, three crops are gathered on good land in Lower Egypt, and two crops in Upper Egypt.

The cultivable land in Upper Egypt is divided into the "*rai*" lands, which are naturally watered by the inundation, and require no irrigation to ripen the crops, and the "*sharâki*" lands, which are too high for the inundation to reach, and must consequently be artificially

irrigated. On some of the sharâki lands as many as three crops are sometimes raised in the course of the year. The rai lands, as a rule, only yield one crop—that of the wintor season; but in some parts they also can be irrigated, and made to yield a second or even third crop. Of late years a great impetus has been given to the cultivation of both sugar-cane (*ḳasab*) and cotton (*kutûn*). Tobacco (*dukhân*) is not cultivated; its growth in Egypt being prohibited in order to increase the revenue derived from the customs-duties on imported tobacco.

Irrigation has always been an important factor in the system of Egyptian agriculture. Canals, dikes, and artificial lakes were constructed and kept up with the greatest care in the old days of power and prosperity; but under the Byzantine emperors and during the supremacy of the Mamelukes they were neglected, and as a result the productiveness of the country suffered considerably. A great change for the better was effected by Mohammed Ali; Ismail Pasha carried on the good work, and considerably increased the resources of the country by the various irrigation works constructed during his reign, for the purpose of storing the waters of the inundation, and gradually distributing them over the land. Since the British occupation, further great improvements have been made, and others are now in progress, a sum of £1,000,000, supplied out of the guaranteed loan of 1885, having been appropriated for the Public Works Department. The great barrage works at Asyût and Aswân are also the fruit of the British occupation; and, since the international arrangement with France, by which England has been conceded complete control of Egyptian finance, there is no doubt that the Public Works Department will soon be able to carry out further improvements of the national irrigation system, which is as important to Egypt as her dike and waterway system is to Holland.

The increase in the prosperity and wealth of Egypt depends not only on the extent of canals for irrigation, but on the success of the methods adopted for storing the Nile water, which runs to waste in winter and is very variable in summer, sometimes insufficient for the wants of the land. Lower Egypt needs only the water, as its canals are capable of utilising the full supply necessary to the complete development of its cultivation. Several schemes have been proposed, and some are being carried out, for storing water. The most important of these, which is now completed and in full work, is the great Dam at Aswân, already mentioned. The object of this colossal engineering work, which was planned by the Egyptian Public Works Department, under the superintendence of Sir William Garstin, Under-Secretary of State, and carried out by Messrs. John Aird and Co., of Liverpool, in the years 1899-1903, is to dam up the waters of the Nile during the inundation to a height of 65 ft., and to use gradually the great body of water thus collected for the regular irrigation of the whole country N. of Aswân, unaffected by high or low Nile, during the rest of the year. This object is now being regularly carried out each year, and great benefit has already been conferred upon Egypt by the dam. Further regulation of the water-supply takes place at the subsidiary barrages of Asyût (p. 389) and Cairo (p. 157). Another is to be built at Esna. A constant and unvarying supply of water makes it possible to irrigate high-lying sharâki lands which in time of low Nile would go uncultivated and yield no revenue.

inches below the surface; but in the centre of the largest depression was an elliptical-shaped bank of salt, 7 m. in length by 5 in width.

The excavating work in this portion of the Canal was very slight; only the neck between the two depressions had to be cut through, and an entrance to the channel made at each end, the depth in the centre being more than sufficient. But the filling this vast expanse with water was an achievement second to none in the progress of the undertaking. It was commenced on the 18th of March, 1869, by letting in the waters of the Mediterranean, which had already filled Lake Timsah, and advanced through the Canal to the foot of the enormous weir destined to regulate their flow into the Bitter Lakes. This weir, the largest probably ever made up to that time, had been constructed in the west bank of the Canal, with a curved channel leading from it into the lakes; the line of the Canal continuing in a straight line, and being closed at the entrance to the lakes by a dam. The weir was more than 350 ft. in length, with 25 openings, each of which had 20 doors, so that the flow of water could be regulated to any degree. The whole opening represented about 328 ft. in length by rather more than 3 in height, and was about 3 ft. below the level of the water-line of the Canal, so that the force of the stream pouring through was increased by the weight of the water above it. In order to break the fall of such a mass of water and prevent its eating back under the weir, a solid platform was constructed, composed of piles driven in, and then joined together by cross beams, and filled in to a depth of 10 ft. with hard clay; over this was a stout planking nailed to the piles, and covered with pieces of stone, old iron, &c.; while for 300 yds. along the channel below the weir were placed huge pieces of rock to break the force of the water. When all the doors were raised, from 4 to 5 million cubic mètres of water passed through in the day. Three months later a similar weir, but of still larger dimensions, was constructed near Shalûf, and the water of the Red Sea admitted through it into the southern portion of the Bitter Lakes. As much as from 10 to 12 million cubic mètres of water were discharged in a day through this weir. Altogether it was calculated that 19 hundred million cubic mètres of water, allowing for absorption and evaporation, would be required to fill the Bitter Lakes.

The ebb and flow of the tide through the Canal between the Red Sea and the Bitter Lakes is, as will have been seen during the passage through, considerable; but the clayey character of the soil prevents its doing much mischief, and its effect is almost lost in the vast surface of the Bitter Lakes, on whose level it has no sensible effect. There is a slight continuance of the ebb and flow between the Bitter Lakes and Lake Timsah, from which point there is a slight uniform current into the Mediterranean, often, however, checked, and sometimes reversed, by the action of the north wind.

The line of the Canal through the Bitter Lakes is marked by buoys at every 330 yds., forming an avenue of about 180 ft. wide; and at the northern and southern ends of the larger Bitter Lake, or, as the French call it, the "Grand Bassin des Lacs Amers," is a lighthouse, 65 ft. high, the tower of iron built on solid masonry; the light is of the fourth order. The sandy, gravelly surface of the soil in the neighbourhood of the Bitter Lakes is strewn with shells, exactly corresponding with those now found in the Red Sea—a proof that not only the

depression of the Bitter Lakes, but the whole of the surrounding country, was formerly submerged. The only vegetation in the neighbourhood is composed of tamarisk shrubs, which often form, with the earth and sand at their roots, high mounds, and present from a distance the appearance of trees. To the E. of the Bitter Lakes they extend over a large space, and looked so like a wood from a distance that the French gave that part the name of the "Forêt."

After passing through the Bitter Lakes the Canal enters the low ground lying between them and the heights of the so-called **Serapeum** (see p. 46). The greater part of this section, about 1½ m. long, was excavated *à sec*. At a short distance from the W. bank of the Canal are some remains of ancient works, and traces of a cutting, which may be followed for some considerable distance N. It has been conjectured that this cutting marks the course of the old canal of the Pharaohs, and the remains of the spot where Ptolemy built the species of primitive lock connecting it with the Heroöpolite Gulf. The *seuil* of Serapeum has been so named from some supposed remains of a temple of Serapis found about the centre of the heights. The *seuil* itself is about 3 m. long, and from 15 to 25 ft. high, composed of sand with layers of lime and clay, and here and there a sort of half-formed rock, of shells embedded in lime. The removal of the superficial soil was accomplished here by a very ingenious and skilful contrivance. After a shallow channel had been dug through the heights, a dam being left at the northern and southern ends, a cross-cutting was made between this channel and the Fresh-water Canal, distant about 3 m. to the W. and at about the same level as the heights. Through this cutting fresh water was admitted into the shallow channel, and into a number of slight depressions that existed on either side; these last being thus turned into, as it were, closed basins communicating with the line of the Canal. At the same time dredges were brought up the Canal from Port Said to Ismailîya, thence passed through the locks up into the Fresh-water Canal, and floated along it and down the cross-cutting into the channel filled with fresh water, where they commenced dredging at a height of nearly 20 ft. above the level of the sea. Flat-bottomed twin-screw lighters received the dredgings, and deposited them in the artificially formed basins already mentioned. When the dredges had excavated to a depth of nearly 40 ft., or about 20 ft. below the sea-level, the dam at the northern end was cut, and the waters of the Mediterranean mingled with the waters of the Nile, which had thus been made to render a novel assistance to the making of the Canal. The cross-cutting had of course been dammed up, and the basins emptied themselves into the Canal, now fallen considerably below their base. It was at the southern end of the Serapeum cutting that the dredgers encountered, two or three days before the date fixed for the opening of the Canal, Nov. 16, 1869, some solid rock, which was with great difficulty removed sufficiently to allow of the passage of the vessels that took part in the opening ceremony.

To the Serapeum heights succeed those of Tusûm, from 15 to 20 ft. in height, and composed chiefly of loose sand. It was here that the first working encampment was formed in the southern half of the Isthmus in 1859, and the channel, to a depth of 6 ft. below the sea-level, cut by the native contingent. At that time there was no fresh-water

canal to Suez, and all the water had to be brought from a long distance on camels' backs. It was the difficulty of providing water for the number of men at work here, that proved to the Company how impossible it would be to meet the wants of the still greater number that must be employed on the sections to the S. of the Bitter Lakes, and determined it to continue the Fresh-water Canal from Nefisha to Suez. The remaining work in this cutting was done by dredges; the material being carried away by flat-bottomed lighters, and discharged near the shore of Lake Timsah. Close to the Stat. of Tusûm is a Moslem saint's tomb called Shêkh Hanêdik, near which may be traced the course of the old canal; and a little farther to the S. are a few ruins. The banks gradually lower after passing Tusûm, and the view spreads out over tamarisk-tufted sand-hills, with here and there a creek opening from the Canal. These creeks gradually become larger, and announce the beginning of Lake Timsah, which soon widens out, with the town of Ismailîya in front of the vessel as it advances to take up its moorings in the centre of this inland harbour.

Lake Timsah was formerly, according to the more generally received view, a fresh-water lake, receiving, by means of the old canal from the Pelusiac branch of the Nile at Bubastis—traces of which have already been mentioned as apparent in various places—the overflow of the Nile at the time of the inundation; and this theory is supported by the nature of the soil at the bottom of the lake, by the vegetation on its banks, and, above all, by its name in Arabic, *Baḥr et-Timsaḥ*, the Sea of the Crocodile, which seems to show it to have been a favourite resort of that fresh-water monster. Others, however, contend that the bed of this lake was once in communication with the Bitter Lakes, thus forming part of the Heroōpolite Gulf, and indeed of the Red Sea, and that the name Baḥr et-Timsah was applied, not to this particular part, but to the whole gulf, and was given on account of its shape resembling that of a crocodile. Both these theories are, no doubt, right in the main. It is probable that at some remote period the Mediterranean and Red Seas met across what is now the Isthmus of Suez, and that the first separation took place when the heights of el-Gisr, to the N. of the present lake, were upheaved by some subterranean commotion. This would place the former limit of the Red Sea where the lake now is. The same, or more probably a subsequent, upheaving produced the heights of Serapeum and Shalûf, and gradually drained off the Red Sea to its present limit, leaving two inland lakes, the northernmost of which, from its proximity to the Nile, soon filled with fresh water. The abandonment of the eastern branches of the Nile, and the consequent drying up of the canals in that part of the Delta, deprived the lake of its source of nourishment; and, except when an unusually high inundation sent a large overplus of water down the Wâdi Canal, and along the old course into the lake, it was almost dry. The depth of the depression was about 22 ft. below the sea-level, and the circumference, judging from the mark of the old water-line, about 9 miles. The systematic filling of the hollow with water from the Mediterranean, through the channel that had been already cut from Port Said, began on the 12th Dec., 1866, and was completed by the end of April, 1867. A weir was used, similar to that afterwards used at the Bitter Lakes, but of smaller size. Nearly 100 million cubic mètres of water were required to fill the lake. The remaining 6 ft. of depth required for the

channel of the Canal through the lake were dredged out, as also was a large area in the centre, to serve as a harbour. The course is buoyed, as in the Bittor Lakes. On the W. shore is a lighthouse, and on the N. is another, slightly to the E. of the landing-place for the town of Ismailiya.

Ismailiya Stat. * (Pop. 7200).

[Railways.—Ismailiya to Cairo (95 m.) express *vid* Zagâzig and Benha, 3 trains daily, in 3 to 3¼ hrs. Restaurant car by afternoon and evening express. Fares: 1st cl., P.T.70, 2nd cl., P.T.35. To Cairo, ordinary train *vid* Zagâzig and Belbês, 2 trains daily, in 4¼ to 5½ hrs. To Port Said, 3 trains daily, in 1¼ to 2 hrs. Fares: 1st cl., P.T.27, 2nd cl., P.T.13½.

Steamer.—To Port Said, daily in about 5 hrs.]

A broad avenue of magnificent acacias, whose branches meet overhead, leads up from the landing-place on the lake, and across the Fresh-water Canal, to the Mohammed Ali Quay, an avenue bordered on one side by the Canal and on the other by the houses of the principal inhabitants. The town is divided into two parts, the E. and W., by the road leading from the landing-place to the Stat. In the W. part are the hotel, the Stat., the landing-quays of the Fresh-water Canal, and warehouses adjoining, and beyond them the Arab village. There is nothing here to stop the visitor in his walk. In the E. part are the houses and offices of the employés of the Company, the shops, the disused palace of the Viceroy, the Waterworks for sending water along the line of the Canal to Port Said, and the streets. In walking down the Mohammed Ali Quay from the hotel the visitor will notice with interest a sort of Swiss chalet, the residence of the late M. de Lesseps, and the first constructed house at Ismailiya. Some way further down is the Viceroy's palace, run up in a few months for the purpose of enabling him to entertain his illustrious visitors at the opening of the Canal. This was used as a military hospital during the English occupation of Ismailiya, in 1882. The leafy avenues and various small canals and uphaulbridges of the town give it quite a Dutch appearance.

At the end of the quay are the *Waterworks*. These are worth a visit. The water reaches them by means of a small canal derived from the Fresh-water Canal at a point beyond the Arab village. Simultaneously with the completion of the Fresh-water Canal to Ismailiya and Suez, it was found necessary to provide Port Said, and the line of works along the northern portion of the Canal, with a regular supply of water that could be depended on. Two pumping-engines were accordingly erected at Ismailiya, and a double row of cast-iron pipes laid the whole length of the Canal to Port Said, a distance of 50 m., through which water is continuously pumped. At all the principal stations there are reservoirs for storing the water, from which anyone can draw. One of the features of these Waterworks are the gardens, very prettily laid out with cascades and walks, and filled with all kinds of choice fruits and flowers. Indeed the luxuriance and beauty of the gardens is one of the chief features of this town, whose site in 1860 was a barren waste of sand. But it seems only necessary to pour the waters of the Nile on the desert to produce a soil which will grow anything to perfection.

The walk or ride may be prolonged to the point where the Fresh-water Canal joins by a lock a short branch from the Maritime Canal, and thence to the heights of el-Gisr, whence there is a good view of

the deep cutting which the Canal here passes through, and a really magnificent *coup d'œil* across Lake Timsah, with the Bitter Lakes and the heights of Gebel Geneffa beyond, and far in the distance the hazy blue outline of Gebel 'Atâḳa on the rt. and the granite peaks of Sinai on the l. The return ride from el-Gisr may be made straight across the desert, and through part of the town.

[The traveller may continue his voyage from Ismailîya to Port Said either in some large steamer on her way through the Canal or by the Rly. Information as to the hours of departure, &c., had better be obtained at the transit office of the Company, or of the post-office.]

The marshes round the W. side of Lake Timsah abound in water-fowl of various kinds, and gazelles are very frequently met with in the neighbouring desert. Any traveller who is fortunate enough to have an introduction to one of the chief employés of the Company at Ismailîya will readily obtain any information as to sport, and, should he stay long enough, very probably have an opportunity given him of joining in a gazelle hunt. The climate of Ismailîya is extremely dry and temperate, there being always a fresh breeze from the lake to moderate the noonday heat, and the nights, even in summer, are cool. The humidity is very slight, and there is hardly any dust. Sea-bathing may be enjoyed in the lake all the year round. Fish are plentiful and fairly good, and travellers will find good sport in the early morning within 200 yds. of the landing-place.

[An excursion may be made from Ismailîya to Tell el-Maskhûta, where M. Naville discovered in 1883 the site of the ancient Pithom (see p. 45). It is a ride of 11 m. across the desert.]

Passing out at the N.E. corner of Lake Timsah, the Canal enters almost immediately the heights of el-Gisr. On the rt. is seen the entrance of a small canal leading to the stone quarries in the Plateau des Hyènes, and on the l. the branch canal which joins the Maritime Canal to the Fresh-water Canal. The difference of level, 17 ft., is adjusted by means of two locks, one just below Ismailîya, and the other near the upper part of the town. By means of this connecting canal between the channel already dug from Port Said to Lake Timsah and the Fresh-water Canal, water transit between the two seas was begun in 1865.

The *seuil* of el-Gisr, 5½ m., is the highest point in the Isthmus. It is about 6 m. long, and from 60 to 65 ft. above the level of the sea. The soil is composed almost entirely of loose sand, interspersed with a few beds of hard sand and clay. The upper surface was removed by the forced contingent of *felláhîn*, who, with the primitive tools common to the Egyptian labourer, viz. hands for grubbing up the soil, and baskets for carrying it away, excavated a channel from 25 to 80 ft. wide, and about 5 ft. below the level of the sea. When they were withdrawn, the work was continued by M. Couvreux, who completed the cutting to its full width, and to a depth of 10 ft. below the sea-level, by means of machines of his own invention, called *excavateurs*. The *excavateur* was a species of locomotive engine, working behind it a chain of dredge-buckets on an inclined plane; on reaching the top of the plane the buckets opened at the bottom and discharged their contents into waggons; these were drawn by locomotives to the top of the embankment, along a well-arranged network of railways. The

remaining 16 ft. of depth were dredged out in the ordinary way; the soil being taken away in screw-lighters and discharged in the shallows of Lake Timsah. At the top of the embankment, on the W. side, is the encampment of el-Gisr, reached from the Canal by a staircase of a hundred steps. When the cutting was in progress it presented a very lively and busy scene, being one of the largest stations on the line, and arranged with great taste and an eye to effect. The gardens were a sight in themselves, and they were entirely the result of the water pumped from Ismailiya.

On issuing from the heights of el-Gisr the Canal runs a short way along the edge of an offshoot of Lake Balah, and then enters the cutting of **el-Ferdân** (1½ m.), a sandy promontory running out into the lake, about 1½ m. long. This cutting was excavated in the same manner as that of el-Gisr. A rather sharp turn now leads into **Lake Balah**, the principal among a series of shallow lakes, or rather swamps, through which the Canal passes before entering the low sand-hills of Kantara. These swamps are more or less full of water, according to the tide.

The small passenger-boats generally stop long enough at **el-Kantara** (*el-Kantarat el-Khazna*; 21 m.) to admit of refreshment being obtained at the restaurant. The station is situated at the highest point of the chain of low sand-hills which divides Lake Menzâla from the smaller inland lakes. It was one of the principal caravan stations on the road between Egypt and Syria, and the name Kantara, which in Arabic means a "bridge" or "ford," is explained by its position as the point where the lakes and shallows that intervene between the eastern and western desert are crossed. This road was once one of the greatest highways of the Old World, and served as the causeway to succeeding armies of Egyptians, Assyrians, Persians, Greeks, Romans, Arabs, and French. The traveller from Egypt to Syria by way of el-Arish and Gaza still follows this road, and crosses the Canal at this point by a ferry. Ten miles to the W. of Kantara is *Tell Défenna* or *Dafna*, whose mounds mark the site of *Daphnæ*, the *Tahpanhes* of the Bible. Prof. Petrie made some interesting discoveries at Tell Défenna. He found a large building of the XXVI. Dynasty, which is still called "the Palace of the Jew's Daughter," which seems connected with the flight of the Jews to Tahpanhes, mentioned in Jeremiah xliii. The fortress was built by Psammetichus I., and this may have been the actual "house of Pharaoh" where Jeremiah prophesied the coming downfall of Egypt.

1½ m. from Kantara the Canal enters **Lake Menzâla** and continues in a straight line through it for 20 m. to Port Said. The banks here are but slightly above the level of the Canal and the lake, and from the deck of a big steamer there is an unbounded view over a wide expanse of lake and morass, studded here and there with islets, and at times rendered gay and brilliant with innumerable flocks of rosy pelicans, scarlet flamingoes, and snow-white spoonbills; geese, ducks, herons, and other birds abound. The whole of the channel through Lake Menzâla was almost entirely excavated by the dredges, the soil having been in no instance more than a foot or two above the level of the lake, and in many instances below it. Where it was necessary to remove some surface soil before there was water enough for the dredges to float, it was done by the natives of Lake Menzâla, a hardy and

peculiar race, whose constant practice in digging canals and making embankments to keep out the inundation, rendered them peculiarly apt at the work, especially when it came to digging under water.

Into the channel thus cut the dredges were floated. Some of the inventions in connection with the working of these dredges deserve mention. They were not exclusively employed in this part of the Canal; but as it was where they were first tried, and where they did the most work, it seems the most fitting place to speak of them. First among them was the *long couloir* (long duct), an iron spout of semi-elliptical form, 230 ft. long, 5½ wide, and 2 deep; by means of which a dredger working in the centre of the channel could discharge its contents beyond the bank. This enormous spout was supported on an iron framework, which rested partly on the dredger and partly on a floating lighter. The dredgings, when dropped into the upper end of this spout, were assisted in their progress down it by water supplied by a rotary pump, and by an endless chain, to which were fixed scrapers —large pieces of wood that fitted the inside of the spout, and forced on pieces of stone and clay. By these means the spouts could deliver their dredgings at almost a horizontal line, and the water had the further good effect of reducing the dredgings to a semi-liquid condition, thus causing them to spread themselves over a larger surface, and settle down better. The work done by these long-spouted dredgers was extraordinary; 80,000 cubic yds. of soil a month was the average, but as much as 120,000 was sometimes accomplished. When the banks were too high for the long spouts to be employed, another ingenious machine, called an *élévateur*, was introduced. This consisted of an inclined plane running upwards from over the water-line, and supported on an iron frame, the lower part of which rested over the water on a steam float, and the upper part on a platform moving on rails along the bank. The plane carried a tramway, along which ran an axle on wheels, worked by the engine of the steam float. From this axle hung four chains. As soon as a lighter containing seven huge boxes filled with dredgings was towed under the lower part of this *élévateur*, the chains hanging from the axle were hooked to one of the boxes, and the machine being set in motion, the box was first raised, and then carried along swinging beneath the axle to the top of the plane; then, by a self-acting contrivance, it tilted over and emptied its contents over the bank. It was then run down again, dropped into its place in the lighter, and the operation repeated with the next box. No such dredging operations had ever been undertaken before; those on the Clyde took 21 years to accomplish, and the whole amount only equalled about three and a half times as much as was here often done in a month. M. de Lesseps, in one of his lectures, illustrated the amount of excavation done in one month—2,763,000 cubic yards—by the following graphic comparison: "I dare say few amongst you realise what is represented by this enormous amount of excavation. Were it placed in the Place Vendôme it would fill the whole square, and rise five times higher than the surrounding houses; or, if laid out between the Arc de Triomphe and the Place de la Concorde, it would cover the entire length and breadth of the Champs Elysées, a distance equal to a mile and a quarter, and reach to the top of the trees on either side."

The course of the old Pelusiac branch of the Nile is crossed at

"Kilomètro 84," a few miles before reaching Râs el-Êsh, the next Stat. to Kantara, a small islet of oozy mud, whose height has been raised above the level of the inundation by dredgings from the Canal. Near here the dynamite ship "Chatham" was sunk, and its contents exploded in order to clear the canal (Sept. 1906). Very slight damage was done to the banks. Not far off to the l. in the lake are the islands of *Tûna* and *Tennes* (*Tennesus*), both with remains. Some way to the rt., beyond the marshy plain and near the sea, are some ruins marking the site of Pelusium.

Nothing of interest occurs to break the monotonous course of the Canal until, bending gradually to the E. and opening out to a width of nearly 1000 ft., it enters the harbour of Port Said, and, passing the port and the town on the l., joins the open sea beyond the breakwater.

Port Said, ✱ 100 m. from Suez (Pop. about 42,000).

[French money is current at Port Said, and prices, except at the Post-Office and Rly. Stat., are stated in francs. *This is not the case anywhere else in Egypt*; and both French and English silver and copper money are refused elsewhere.

Port Said to Cairo (145 m.).—Three trains daily. Fares: 1st cl., P.T.97; 2nd cl., P.T.48½. Time taken on journey 4¼ hrs. Restaurant cars on the afternoon express trains (12.30 p.m. and 6.45 p.m.).

Port Said to Damietta.—When Lake Menzâla is full, in the winter months, there is a regular service of native boats between Port Said (starting from the 3rd kilomètro on the Canal) and Damietta, 36 m. distant.

The through steamers between Europe and the East, of the P. and O. Co., the Messageries, the Austrian Lloyd, the Rubattino, Orient, North German Lloyd, and others, all stop at Port Said. The steamers of the Messageries, Austrian Lloyd, Russian, Steam Navigation and Azizieh Co.'s, between Alexandria, the Syrian Coast, and Constantinople, call at Port Said, in 18 hrs. from Alexandria, and 15 from Jaffa, and generally stay from 8 to 10 hrs. in the harbour. Tickets, with information as to times of sailing and rates of passage, can be procured at the offices of the respective companies in the town; but the traveller will do well to inform himself on these points before leaving Cairo or Alexandria.]

To the general visitor Port Said offers few objects of great interest in its present state, and a walk of 2 or 3 hrs. on shore during the stay of the steamer will more than satisfy the curiosity of most people. It is undoubtedly a very curious place, and not quite like any other town in the world. The strange riverside-like appearance of the quay-street, with its boats tied up by the shore, and the row of hotels and shops behind, first strikes the attention. Then the operations of coaling, which are always going on, contribute an element of extraordinary dirt and noise to the general effect. Port Said is one of the most important coaling-stations of the world. On landing, one is struck by the chess-board arrangement of the town, the number of shops for the sale of picture-postcards and other trumpery for steamer passengers, the innumerable cafés, and the crowds of tumblers, jugglers, and other mountebanks who are always performing in front of them.

The town has a small British colony, and possesses two British doctors, one in charge of the native hospital, the other living at the British hospital founded by Lady Strangford. The chief interest of the place lies in its position, and the story of its foundation and growth.

From the mouth of the Damietta branch of the Nile to the Gulf of Pelusium there stretches a low belt of sand, varying in width from 200 to 300 yds., and serving to separate the Mediterranean from the waters of the Lake Menzâla;

though often, when the lake is full and the waves of the Mediterranean are high, the two meet across this slight boundary-line. In the beginning of the month of April, 1859, a small body of men, who might well be called the pioneers of the Suez Canal, headed by M. Laroche, landed at that spot of this narrow sandy slip which had been chosen as the starting-point of the Canal from the Mediterranean, and the site of the city and port intended ultimately to rival Alexandria. It owed its selection, not to its being the spot from which the shortest line across the Isthmus could be drawn—that would have been the Gulf of Pelusium—but to its being that point of the coast to which deep water approached the nearest. Here 8 mètres of water, equal to about 26 ft., the contemplated depth of the Canal, were found at a distance of less than 2 m.; at the Gulf of Pelusium that depth only existed at more than 5 m. from the coast. The spot was called Port Said, in honour of the then Viceroy. On the 25th of April M. de Lesseps, surrounded by 10 or 15 Europeans and some 100 native workmen, gave the first stroke of the spade to the future Bosphorus between Asia and Africa. Hard indeed must have been the life of the first workers on this desolate strip of sand. The nearest place from which fresh water could be procured was Damietta, a distance of 30 m. It was brought thence across the Lake Menzâla in Arab boats, but calms or storms often delayed the arrival of the looked-for store; sometimes, indeed, it was altogether lost, and the powers of endurance of the little band were sorely tried. After a time distilling machines were put up, and in 1863 water was received through a pipe from the Fresh-water Canal, which had been completed to the centre of the Isthmus.

The first thing to be done at Port Said was to make the ground on which to build the future town. This was done by dredging in the shallows of the lake close to the belt of sand; the same operation serving at once to form an inner port, and to extend the area and raise the height of the dry land. When the fellâhîn were withdrawn, and recourse had to machinery for supplying their place, great impetus was given to Port Said. It soon became an enormous workshop. The huge machines, which were to do the work hitherto done by hands and baskets, were brought piece by piece from France and put together in long ranges of sheds erected along the inner port. In another part sprang up the works where Messrs. Dussaud were to make the large concrete blocks for the construction of the piers of the harbour; at the same time the dredging of the harbour was commenced.

Thus sprang up in 10 years, on a site than which it would have been difficult to find one more disadvantageous, a town of nearly 10,000 inhabitants, with the most easily approached and safest harbour along the coast.

Fresh water is supplied from Ismailîya; and a big reservoir, called the "Château d'Eau," holding sufficient for three days' consumption, provides against a stoppage of the supply through accident to the pipes. The central harbour, lying between the outer port and the Canal, is called the *Grand Bassin Ismaïl*. Joining it on the W. are the *Bassin Chérif*, the *Bassin des Ateliers*, or *de l'Arsenal*, formerly the busiest place in the town, but now very nearly deserted, and the *Bassin du Commerce*. The principal part of the town lies to the N. and W. of the last-named. The best houses are situated on the *Francis Joseph Quay*, close to the harbour. Here are the offices of Messrs. Thos. Cook and Son, of the P. and O. Company, &c. There is also a small *drinking fountain*, with a figure of Queen Victoria, erected in commemoration of her second jubilee in 1897. The huge *offices of the Canal Company*, forming a very imposing pile in semi-Oriental style, lie S. of the Bassin du Commerce. Behind this is the *Rly. Stat.* The *Post Office* lies at the N. end of the town. A short distance to the W. is the Arab village, on the strip of sand between the sea and the lake.

The **Outer Port** is formed by the two *Breakwaters* or *Moles* already referred to. That on the western side is adorned by a very successful *Statue of De Lesseps*, by the great French sculptor Frémiet, unveiled on the thirtieth anniversary of the opening of the Canal (Nov. 17, 1899). This mole juts out at rt. angles to the shore and perpendicularly to the line of the Canal, and runs straight out to sea for a distance of 2726 yds., and is to be continued still farther; the eastern mole stands about 1500 yds. to the E. of the other, and runs towards it in a gradually converging line for 1962 yds. The entrance to the outer port is thus about a quarter of a mile wide, and the space enclosed within it a triangular area of about 550 acres. The depth of water at the entrance is 30 ft., and the channel through it to the inner harbour about 300 ft. wide and 26 ft. deep. A red light is placed at the end of the W. mole, and a green light at the end of the E. mole. The outer port has only depth of water sufficient for small coasters.

At the commencement of the W. mole, or rather on the seashore close to it, is the lighthouse, one of the most conspicuous objects at Port Said. The tower, which is nearly 176 ft. high, is composed of a solid mass of concrete. On the top is the lantern, containing an electric light, flashing every 20 seconds, and visible at a distance of 23 m. Three other lighthouses of the same height, though differing in construction, have been erected along the 150 miles of coast between Port Said and Alexandria; one at the entrance to the Damietta branch of the Nile, with a white light of the second order, flashing every minute; another at Bourlos, a fixed light of the first order; and the third at Rosetta, with a 10-second revolving light of the second order, red and white alternately.

The moles are built of concrete blocks. These blocks, each of which weighs 22 tons, and has a dimension of 12 cubic yds., are composed of sand and lime mixed with salt water. They were dropped into the sea from lighters three at a time, till the water-line was reached, and then lifted into their places by cranes. The sand, which drifts along the coast from the Damietta mouth of the Nile, has silted through the western mole, and formed a considerable bank along its inner side near the shore end; but its encroachments are kept under by dredging. A similar cause has considerably extended the shore seaward to the W. of this mole, especially in the angle formed by it and the coast. Another bank of sand has been formed too in the open sea, a little to the N.E. of the eastern mole, by the dredgings from the harbour, which were brought out in hoppers and dropped there.

Pelicans, flamingoes, herons and all kinds of aquatic fowl abound in the shallows of *Lake Menzâla* (p. 80), especially in the months of February, March, and April; but sport is difficult, as most of the shooting is farmed out, and therefore prohibited.

The archæological site of *Tell Tennes* (p. 81), an island in the lake, lies 5 m. S.W. of Port Said. (For the excursion across the lake to Damietta by boat, see p. 68.)

ROUTE 6.

The North-Eastern Delta: Cairo and Zagâzig to Es-Ṣalḥîya, Tanis, Lake Menzâla, and Manṣûra.

[For Cairo to Zagâzig *viâ* Bilbês (slow train) and *viâ* Benha (express), see p. 38. From Benha a Light Rly. runs N. along the l. bank of the Nile (p. 76) to Mit Ghamr, Simbellâwên, and Manṣûra. For Manṣûra by express *viâ* Benha, change at Zagâzig; by slow trains *viâ* Bilbês, crossing the Tanta-Ismailîya line at Zagâzig, there is no change. For es-Ṣalḥîya change at Abû Kebîr (see below).

Cairo to Manṣûra (45 m.) 4 trains daily, in 2¼ to 3¼ hrs. Fares: 1st cl., P.T.63, 2nd cl., P.T.32. To es-Ṣalḥîya (34 m.) 3 trains daily, in 5¼ hrs.]

This district has historical associations, and contains archæological remains of interest. The scenery is very characteristic of the more primitive and less cultivated Egyptian Delta. Wild-fowl shooting may be had on the Nile and canals, but not on all parts of Lake Menzâla (see p. 81). For shooting purposes an Arab flat-bottomed boat should be hired at Manṣûra, or elsewhere.

See p. 38 for the route from Cairo to **50 m., Zagâzig** Stat. Leaving Zagâzig, the line traverses a fertile district to

58 m., *Hehia* Stat., on the Muizz Canal (Light Rly. to *Ibrahimiya*, 4 m. N.W.), and

64 m., Abû Kebîr Junction.

[Light Rly. to **Ibrahimiya** (7 m.) and *Diarb Nigm*, *viâ* (3 m.) **Harbêt**, the ancient *Pharbaithos*, and the capital of a nome, to which it gave its name, between 12 and 13 m. to the N.E. of Bubastis. Harbêt can also be visited by path from Abû Kebîr, where donkeys can be procured. It is a pleasant ride of 3 m. through the fields. The stone remains include gigantic monoliths of Nektanebos, shafts of red granite columns of Roman time, fragments of fine grey granite, apparently of an altar, and part of a statue; which, with mounds of crude-brick ruins, are all that remains of the city. It stood on the Tanitic branch, and was a town of some consequence till a late time, and an episcopal see under the Lower Empire. It is still occupied in part by the modern village, which has retained the ancient name.

S.E. Light Rly. to *Abû Hammâd* in the Wâdi Tûmilât *viâ Tâkh el-Ḳaramûs*, where an important discovery of gold ornaments, diadems, uræi, &c., of the Ptolemaic period, was made in 1905 (now in the Cairo Museum).]

The Rly. to es-Ṣalḥîya turns N.E. to

72 m., Faḳûs, which bears the name of the ancient *Phacusa*, the Egyptian *Pi-ḳesem*. A short distance N. is **Khata'ana**, where Prof. Naville discovered the remains of an ancient town and traces of occupation by a foreign (? Mediterranean) race, probably the *Ha-nebu* of Egyptian tradition, in the time of the XIII. Dynasty. A figure of the reign of the XI. Dynasty king Sankhkara was also found here and Ramesside remains were discovered.

[At **Kantîr**, 2½ m. N. of Khata'ana, stood a temple built by Ramses II. The ruins of *Sân el-Hager* (the ancient Tanis) lie 12 m. N. of Kantîr, and may sometimes be conveniently reached by this route (see p. 72) by boat on the Baḥr Faḳûs.]

84 m., Eṣ-Ṣalḥîya, the present terminus of the line, lies on the E. bank of the ancient Pelusiac arm of the Nile (the modern Baḥr el-Bakar), on the borders of the desert.

[9 m. N.W. is **Tell Nebesha** or *Tell Bedawi*, the ancient *Amet*, capital of the 19th nome of Lower Egypt, excavated in 1886 by Petrie for the Egypt Exploration Fund. Remains of the XIX. Dynasty, including a granite shrine (locally known as *et-Takîyet el-Farâûn*, "Pharaoh's Cap," or *Tuḳat Farâûn*, "Pharaoh's Niche,") of the goddess Uatjet or Buto, were found; also a cemetery of the Cypriote mercenaries stationed in this neighbourhood by Amasis.

3½ m. N.W. is **Tell Gemaiyemi**, where Griffith excavated for the Egypt Exploration Fund the *temenos* of a Ptolemaic temple. Good sets of foundation-deposits were found both here and at Tell Nebesha (see above), and remains of large glass works.

3 m. N. of Gemaiyemi lie the twin mounds of **Zuweiân**, excavated at the same time. The southern is the site of a XIX. Dyn. cemetery. *Sân el-Hager* (Tanis: see below) lies a few miles farther on in the same N.W. direction. The ruins of **Tell Défenna** (Daphnæ: see below and pp. 66, 214) lie about 10 m. due E. of Nebesha, across the Baḥr Bakar.]

[It is proposed to continue the Rly. from eṣ-Ṣalḥîya to el-Kantara, on the Suez Canal (p. 66), along the line of the caravan route from the Delta to Syria. The distance is about 20 m. On the way *Tell Défenna* (3 m. N. of the road, 13 m. from eṣ-Ṣalḥîya) is passed. For the continuance of the caravan route to Pelusium and el-'Arîsh, see p. 214.]

The Rly. from Abû Kebîr to Manṣûra passes **67 m.**, *el-Balâṣ*, and **69 m.**, *Kafr Sakr* Stats. on the Muîzz Canal, and reaches **73 m., Abu esh-Sheḳûḳ** Stat., on another canal which joins the Muîzz farther N.

[These places form the best base for a Visit to the Ruins of Tanis by boat; though Tanis can also be reached by canal or land (preferable) from Faḳûs, or by land from eṣ-Ṣalḥîya *viâ* Nebesha and Gemaiyemi (see above: recommended to archæologists).

[Inquiry should be made at Zagâzig as to which route should be chosen, if boats are taken, as alterations on the canals or in the depth of water in them may make one preferable to the other. It is no longer possible to go direct from Zagâzig by canal, on account of bridges and sluices. The canal excursion should be made not later than February, as after that month the canals are low, and often dammed up a few miles from their mouth to keep the water for irrigation. Those who wish to be comfortable had better take tents, beds, &c., with them, as the boats on these canals have no sleeping accommodation, are very dirty, and stink of fish. Some provisions, too, should be taken, as milk, eggs, and chickens are the only things procurable at the villages on the canals. But each traveller will make such arrangements as desire for comfort may require. The best way for those who intend to take tents, &c., is to send a servant on a day or two before; he can then secure a boat, and have it ready. In winter there are generally plenty coming up from the lake. They are large and roomy, but dirty. There is a small attempt at shelter in the bows, where a portion is covered in by a piece of matting. One boat will carry tents, servants, donkeys, baggage, &c. The hire of a boat to Sân from either el-Bûḥa, Kafr Sakr, or Abu esh-Sheḳûḳ will be from 10s. to £1, and the same for a boat back from Sân. It will take 6 or 7 hrs. to go, and 10 or 12 hrs. to come back, unless the wind is particularly favourable or adverse. There is plenty of wild-fowl shooting during the winter and early spring in the neighbourhood of Sân, but the birds are very shy and difficult of approach.]

Sân el-Hager ("Stony Sân"), a fishing village on the E. bank of the canal, is a dreary place. The inhabitants are entirely occupied in fishing. Twice in a week, on Tuesdays and Fridays, the fish are sold by auction, people coming with their camels and donkeys from the interior to buy. There is no good camping-ground near the village,

The best place is close to the ruins, the only objection being that it is some little way from the canal whence you must draw your water supply; but at any rate you are free from noise and dirt. A good general view of the ruins and the surrounding country may be obtained from the highest mound, on which is a shêkh's tomb.

History.—The city of **Zoan** or **Tanis**, as it was afterwards called by the Greeks, was one of the oldest and most considerable in the Delta. Its remote antiquity is indicated by the passage in the Bible (Numb. xiii. 22), which says that "Hebron was built seven years before Zoan." The sanctuary of the great temple dates back to the VI. Dynasty, at which time the name of the town is conjectured to have been *Ha-Uar* or *Pa-Uar*, perhaps the *Avaris* of Manetho. The names of kings of the XII. and XIII. Dynasties, Amen-em-hat I., Usertsen I. and II., and others, found on colossi and other monuments discovered at Sân, and now in the Museum at Cairo, prove the existence and importance of the city at that epoch. Soon after this it suffered with the rest of the North of Egypt from the invasion of *Hyksos*, or the *Shepherds*, as they were called by Manetho; but it rose into importance again under the rule of the kings of the XVII. Dynasty, the descendants of these invading Hyksos, who had adopted Egyptian customs, manners, and religion. It is probable, says Mariette Pasha—whose discoveries at Tanis have thrown great light on this epoch of Egyptian history—that it was during the reign of one of these pastor kings reigning at Memphis that Joseph was sold into Egypt and the story told in the Bible was enacted. The Pharaoh whom Joseph served was not a pure-born Egyptian, but of foreign origin and shepherd descent like himself; and his conduct to him is, on this supposition, the more easily explained. Amasis, the first king of the XVIII. Dynasty, drove out the greater part of the Hyksos, and, while suffering a large colony of them to remain, reduced the importance of Zoan, which had been their border fortress. Under the XIX. Dynasty a different policy was pursued, and the monuments show us Ramses II. restoring the magnificence of the temples and adopting the founder of the Hyksos Dynasty as an ancestor. The reign of his son and successor Mer-en-Ptah, who has been identified with the "Pharaoh who knew not Joseph," of whom a statue found at Sân is now in the Cairo Museum, is an interesting stage in the history of the city, for we read in Ps. lxxviii. 12, 43, that the wonders and miracles done by Moses, which ended in the deliverance of the Israelites, were wrought in "the field of Zoan."

Under the XXI. Dynasty Zoan, or, as it is best known under its Greek name, *Tanis*, became the nominal capital of Egypt, and gave its name to the dynasty which Manetho calls Tanite, and also to the branch of the river on which it stood. Various remains prove that under this dynasty the city and temples were restored and beautified. During the period extending from the XXII. to the XXVI. Dynasty Tanis was a city of great importance, and indeed Mariette again gives the name of Tanite to the XXIII. Dynasty. That towards the end of this period (cir. 700 B.C.) it was considered as the capital city of the Delta may be inferred from Is. xix. 11, 13, where "the princes of Zoan" and "the princes of Noph" (Memphis) are spoken of as though those two cities were the principal in Egypt; and again another passage (Is. xxx. 4) speaks of the princes (of Egypt) as being "at Zoan." Ezekiel, on the occasion of the invasion of Egypt by Nebuchadnezzar (cir. 600 B.C.), prophesies its downfall, and says that "fire" shall be set "in Zoan." The importance of Tanis began to decline under the XXVI. Dynasty, and Amasis, by directing the whole trade of the Mediterranean to Naukratis and Saïs, ruined the towns in the eastern half of the Delta. According to Mr. Petrie, the great temple went finally to ruin when Saïs became the capital of the Delta, though perhaps its death-blow was given by the Assyrian conquest and pillage in the latter part of the reign of Tirhakah. During the Greek period Tanis again became a town of importance, and some most interesting

domestic relics of this period, and also of the Roman times, have been found among the ruins. In Strabo's time it was still a large town; but, according to Josephus, it had dwindled in the age of Titus to an insignificant place. The utter ruin and destruction of its temples is, however, probably due to the fanatical outburst against the pagan monuments that followed the edict of Theodosius.

Ruins.—At the present day the scene of desolation, round what the remaining ruins prove to have been a most splendid city, is complete. The "field" of Zoan is now a barren waste; a canal passes through it without being able to fertilise the soil; "fire" has been set "in Zoan"; and one of the principal capitals or royal abodes of the Pharaohs is now the habitation of fishermen, the resort of wild beasts, and infested with reptiles and malignant fevers.

The mounds which mark the site of this ancient town are remarkable for their height and extent, reaching as they do upwards of a mile from N. to S., and nearly ¾ m. from E. to W. The area in which the sacred enclosure of the temple stood is about 1500 ft. by 1250, surrounded by mounds of fallen houses, as at Bubastis, whose increased elevation above the site of the temple was doubtless attributable to the same cause- the frequent change in the level of the houses to protect them from the inundation, and the unaltered position of the sacred buildings. The enclosure or *temenos* surrounding the temple is 1000 ft. long by about 700 broad, not placed in the centre of this area, but one-third more to the northward; while the temple itself lies exactly at an equal distance from the northern and southern line of houses. The enclosure is of crude brick; and a short way to the E. of the centre, on its northern side, is a gateway of granite and fine gritstone bearing the name of Ramses II., to whom the temple was indebted for its numerous obelisks and the greater part of the sculptures that adorned it.

From the wall of the enclosure to the two front obelisks is 100 ft.; 150 beyond which, going towards the *naos*, are fragments of columns, and probably of two other obelisks, covering an area of 50 ft.; beyond these, at a distance of 120 ft., are several fragments of sculptured walls, two other obelisks, and two black statues, extending over a space of 30 ft.; and after going 100 ft. farther you come to two other obelisks; and then two others 86 ft. beyond them; and again, at a distance of 164 ft., two other large obelisks, from which to the *naos* front is 150 ft.

Though in a very ruinous condition, the fragments of walls, columns, and fallen obelisks sufficiently attest the former splendour of this building; and the number of obelisks, evidently 10, if not 12, is unparalleled in any Egyptian temple. They are all of the time of Ramses II.; some with only one, others with two lines of hieroglyphs. The columns had the papyrus-bud capital; and their appearance, as well as the walls bearing the figures of deities, seems to prove that some at least of the obelisks stood in courts or vestibules, forming approaches to the *naos*. The obelisks vary in size; some have a mean diameter of about 5 ft., and when entire may have been from 50 to 60 ft. high; and those at the lower extremity of the avenue, farthest from the *naos*, measured about 33 ft. Some of the obelisks are of dark, others of light red granite, which might appear to have a bad effect if we did not recollect that the Egyptians painted their monuments, sometimes even when of granite.

The sanctuary, or *naos*, bears, as has been said, the name of a king

of the VI. Dynasty. The other principal names found on the monumental remains belonging to, or forming part of, the temple, are Usertsen I., II., and III., Ramses II., Mer-en-Ptah, and Tirhakah. Outside the enclosure to the E. are two granite columns which formed part of another temple, built like the former entirely of granite. These columns are 2 ft. 8 in. mean diameter, and nearly 28 ft. high without the dado, and have palm-capitals of beautiful style. They bear the name of Ramses II., by whom the temple was built. In some places the name of Ramses has been effaced and that of Osorkon, a king of the XXII. Dynasty, substituted. Nearly ½ a mile from the great temple, in the direction of S.E. by S., are several large round blocks of granite, placed on the ground in two parallel lines, so as to form an avenue. They have no foundation, but lead to an area surrounded by a deep brick wall. Apparently a temple stood here on the rubbish, but has entirely disappeared by removal of the stone and denudation of the ground. A fragment of basalt, bearing the name of a Ptolemy, has been found near them.

The principal divinities worshipped at Tanis were Ptah, Amon, and the god Set, or Sutekh, an Asiatic divinity introduced by the Hyksos, but subsequently clothed by them with the attributes of the Egyptian sun-god, and worshipped under the forms Ra, Harmachis, Horus, &c.

The sphinxes of peculiar type found here by Mariette were attributed by him to the Hyksos, in spite of the Hyksos names on them being secondary usurpations. Since then Golenischev has pointed out a resemblance to Amen-em-hat III. in his statue at Berlin, and proposed that this type belongs to that king. The Hyksos sphinxes bear then, very probably, portraits of a king of the XII. Dynasty.]

[The marshes of Lake Menzâla begin a few miles N. of Sân. The villages of **Menzâla** and **Matarîya** (Light Rly. to Mansûra) (p. 80) lie from 12 to 16 m. N. of Sân, across the marshes.]

Leaving Abu esh-Shekûk, the Rly. proceeds W.N.W. to

32 m., Simbellâwên Stat., on the Bahr Bahîa, a canal running from Lake Menzâla to the Nile at Mit Mohsen, below Mit Ghamr. This town, Abu esh-Shekûk, and Kafr Sakr (already passed) are the chief entrepôts for the Menzâla fish, which is brought up the railway by the canals and transferred at these stations to the trains, which bring it up to Cairo.

[Light Rlys. to Zagâzig and Mit Ghamr.]

[5 m. N. are the two mounds (*Tell ibn es-Salâm, S.*; *Tell er-Roba*, or *Tell Mondîd, N.*), between which is the village of **Tmêi el-Amdîd**, which preserves the names of the twin cities which stood here, *Thmuis* and *Mendes*, now represented by the two mounds, the southern being the site of Thmuis, the northern that of Mendes. Excavations were made here by Prof. Naville in 1892. He found a shrine dedicated by Amasis, in the Mendesian temple, to Khnemu and Mut, 23 ft. high, and the coffins of the sacred goats, which were venerated at Mendes (the ancient *Bai-neb-Ṭeṭet*, pronounced *Bindidi*, *Vindid*, *Mindid*, whence *Mendes*, *Mendîd*, *Amdîd*). The cult was a form of Osiris-worship, the god of the dead being here called "the Soul of the Ṭeṭ" ("emblem of stability"). (Another centre of Osiris-worship was close by, at the northern Busiris, the modern Abusîr, p. 78). In Roman times both towns were united and known as Thmuis. Josephus says that Titus, on his way from Alexandria to Judæa, passed by Thmuis. He went by land to Nikopolis, and then, putting his troops on board long ships, went up the Nile by the Mendesian province to

the city of Thmuis. In the Byzantine period it was an episcopal see, and possessed its own magistrates, being exempt from the jurisdiction of the governor of Alexandria.]

The line runs N.W. by

88 m., Bakliya Stat. (ruins of the ancient *Hermopolis Parva*, Eg. *Bāḥ*, "marsh"; explored by M. Naville in 1892) to

95 m., Manṣûra Stat. (see p. 78), on the Damietta branch of the Nile.

[**Railways.**—Direct Rly. S. to Cairo (83 m.) *viâ* Ṭanṭa, 4 trains daily in 2¼ to 4¼ hrs.

Light Rlys. S. to Mit Ghamr and Benha, and N.E. to Dekernes and Lake Menzâla (Rte. 7).

The ruins of **Bâḥbit el-Hagara** (p. 82) are most easily visited from Manṣûra.]

ROUTE 7.

The Central Delta: Cairo to the Barrage, Benha, Manṣûra, Damietta, and Lake Menzâla.

By River or Light Railways.

This journey (about 165 m.) is not one that will be made by the ordinary tourist or archæologist, who will proceed to Manṣûra, Damietta, and the northern archæological sites by Rly. (Rtes. 6 and 8), or by the dahabîya owner, unless he has already explored the Upper Nile to the full; but it may be recommended to those who have time at their disposal and wish to gain a complete knowledge of the country.

[**Light Rly.**—From the Barrage a line runs along the r. bank of the Damietta branch to Benha, Mit Ghamr, and Manṣûra. The places passed and distances are approximately the same for both railway and river. (The distances given are those by river.)

A flat-bottomed Arab boat should be hired if wild-fowl shooting is desired. Best time February and March. The time taken to reach Damietta will depend on the wind and the stoppages by the way; but, unless there is a strong N. wind blowing, four or five days to a week will be sufficient. The main railway system can be joined at various places, as Benha, Zifta, Samanûd, Manṣûra, Talkha, or any of the stations thence on the line to Damietta (Rte. 8). Lake Menzâla can be reached in a small boat from Manṣûra by the Baḥr eṣ-Ṣughêir (p. 79).]

Starting by river from Bûlâk, Embâba and Shubra (4 m.) are passed, and (12 m.) **the Barrage** reached. (By Rly. to the Barrage, see Environs of Cairo.)

Here the Nile divides into the Rosetta and Damietta branches. We follow the latter. The first place of interest is

[Light Rly. to **Tûkh** (5 m.) on the main line to Alexandria, p. 37.]

(*E.*) **(21½ m.) Bérshûm**, famous for its figs. A little beyond, on the opposite bank, inland in the Delta, is *Fardnîya*, from which the canal of Monûf, connecting the two branches of the Nile, derives its name.

The village *Shabshîr*, where the Menufiya canal joins the Nile, probably marks the site of the ancient *Nikiou* or *Pshati*, an important town in the Byzantine period, which played a great part in the war against the Arabs. Here also was born the historian John of Nikiou. The village of *Ibshâdi*, 6 m. N., preserves the Coptic name of the city. About 7 or 8 m. lower down is the canal of Karînên, or Shibîn, another noble work. At *el-Ga'fariya* it separates into two channels, one going to the W. to Ṭanṭa, and the other by Mehallet el-Kubra to the sea, which it enters at the old Sebennytic mouth, and the Pineptimi Ostium, one of the false mouths of the Nile. The western channel that goes to Ṭanṭa is only navigable for small craft after January; but the other is sufficiently deep to admit boats of 200 ardebs' burthen the whole year. It is, however, closed by a bridge and sluices at *Ṣonṭa*, below el-Ga'fariya; and here goods are transferred to smaller boats for Nabaro, and those places with which the communication is kept up by other channels. This is the general principle of all the large canals of the Delta, and has been adopted in that of Muizz, and sometimes in that of Alexandria.

(*E.*) 38 m., **Benha el-'Asal.** Immediately beyond the town is the Rly. bridge, and 8 m. below that rt. the entrance to the canal of Muizz, which takes the water to Zagâzig, and thence to Lake Menzâla by the old Tanitic channel.

[Railways.—Benha to Cairo, 12 trains daily, in ¾ to 1¼ hrs.; to Alexandria, 8 trains daily, in 1¼ to 4 hrs.; to Ismailîya (for Suez and Port Said) *viâ* Zagâzig, 5 trains daily, in 2¼ to 3 hrs. Branch line N. to Mit Berah (6¼ m., see below), 3 trains daily, in 20 to 30 min.

Light Rlys.—N. to Manṣûra *viâ* Mit Ghamr (branch to Simbellâwên); S. to the Barrage.]

(*W.*) 43½ m., **Mit Berâh** [3 m. N.W. is the vicerogal palace of *Koucana* (p. 86)], and

[Rly. to Benha, 3 trains daily, in 25 mins.]

(*E.*) 53 m., **Sahrâght**, the site of *Natho*, and called in Coptic *Nathôpi*. The isle of Natho was on the other side of the Nile. The name is the old-Egyptian *N-adhu*, "the Reeds"; it was a well-known place in early times, and gave a proverbial expression to the Egyptian language, "from Adhu to Abu," *i.e.* "from Natho to Elephantinê" (*cf.* the Hebrew "from Dan to Beersheba"), signifying Egypt from north to south.

(*E.*) 58 m., **Mit Ghamr** (12,000 inhab.), is opposite to

[Light Rlys. to *Simbellâwên* (Rte. 6) and *Diarb Nigm*.]

(*W.*) **Zifta.**

[Rly. to Ṣonṭa (9½ m.) and Mehallet Roh (20 m.), 3 trains daily, in 1¼ hrs., and Ṭanṭa (29 m.), 1 train daily, in 2 hrs.; thence to Alexandria or Cairo, and to Talka (Manṣûra) and Damietta. Light Rly. W. to *Birket es-Sab'* (p. 36); N. to Abusir and Samanûd.]

[6 m. E. of Mit Ghamr is **Tell Mokdam**, the ancient *Leontopolis* (Eg. *Aakhenu*), with a ruined temple of Osorkon II., in which was found part of a statue of a XIII. Dynasty king named Nehasi ("Negro"), now at Cairo. Osiris was worshipped here in the form of a lion. The ruins were explored in 1892 by Prof. Naville, who found a broken red quartzite statue of Usertsen III., which is now in the British Museum. The country hereabouts is very pretty, with fine palms and sycomores.]

(*E.*) 60 m., **Mit Mohsen.**

(*E.*) **66½ m., Mit Damsis,** is the Coptic *Pitemsisôt.*

(*W.*) **74½ m., Abusir,** has extensive mounds, marking the site of the ancient Pa-Asar, the house of Osiris, called by the Greeks *Busiris.* It was called by the Copts *Bosiri.* The mounds extend beyond the village to the westward, and a short distance beyond is another mound, said to have belonged to the old town.

(*W.*) **79 m., Samanûd,** is a place of some size (Pop. 11,500), with the usual bazaars of the large towns of Egypt, and famous for its pottery, which is sent to Cairo. Here are the mounds of *Sebennytos,* the Egyptian *Theb-Neter,* "the divine calf," and Coptic *Jemnouti.* It was the capital of the Sebennyto nome, and gave its name to the XXX. Dynasty. In it Manetho the historian is said to have been born. On the E. bank opposite is *Mit Samanûd* (Stat. of the Light Rly. N. to Mansûra, S. to the Barrage, and E. to Simbellâwên).

[Rly. to Ṭanṭa (20½ m. *viâ* Mehallet Roh, 5 trains daily, in 1¼ to 3 hrs. To Talkha (Mansûra) 10½ m., 5 trains daily, in ½ hr., and Damietta, 3 trains daily, in 2¼ hrs.]

(*E.*) **84 m., Wish.** On the opposite side, about 1½ m. from the river, are the ruins of *Behbit el-Hagara,* the ancient *Iseum* (see p. 82).

(*W.*) **87 m., Mit esh-Shoraka.**

(*W.*) **90 m., Talkha.**

[Rly. N. to Damietta, S. to Ṭanṭa; trains as from Samanûd.]

Immediately opposite is

(*E.*) **90 m., Mansûra** Stat.,* a large town of 35,000 inhab., and capital of the province of Dakâhlîya. (Office of Mr. C. E. Edgar, Inspector of Antiquities for Lower Egypt, see p. 125.)

[Rly. to Abû Kebir, 30 m. (for Salhîya, Zagâzig, or Cairo), 4 trains daily, Rtc. 6.]

Mansûra was founded by Melek el-Kâmil in 1221, as Abû'lfêda states, at the time of the siege of Damietta, to serve as a *point d'appui,* and was called el-Mansûra, "the Victorious," from the defeat of the Crusaders in that spot at the time the city was building. It was there that Louis IX. was imprisoned after his disastrous retreat and capture in 1249. The Crusaders advanced across the Ashmûn Canal (see below) on Mansûra, near which they were defeated by the Egyptian commander Turanshah. They retreated; their fleet was destroyed, and finally they were compelled to surrender. The spot where the Crusaders pitched their tents in 1221 and 1251 is just opposite the modern palace. The house in which St. Louis is traditionally said to have been imprisoned is pointed out. Cotton is the principal article of trade at Mansûra, and there are several cotton-ginning factories in the town; cotton and linen stuffs, sail-cloth, &c., are also made there.

Mansûra has no ruins, and is not supposed to occupy the site of any ancient city. To the S. of the town is the entrance to the *Canal of Menzâla,* or, as it is called by the natives, the *Baḥr eṣ-Ṣughêir,* "Little River," leading by Ashmûn into Lake Menzâla. It is supposed to follow the course of the old Mendesian branch of the Nile. An excursion down it to Lake Menzâla will take three days (see below).

From Mansûra to Damietta by river (47 m.) the only places of any importance are

(*W.*) **106 m., Shirbîn** Stat., and

[Railways.—Shirbîn to Damietta (26 m.), 3 trains daily, in 1¼ hrs.; to Kallîn (for Deshk, Damanhûr and Alexandria), 2 trains daily, in 3 hrs.; to Ṭanṭa (46 m.), 3 trains daily, in 2 to 4¼ hrs.]

(*E.*) **126 m., Fareskûr** (Stat. on the W. bank).

[A short branch Rly. runs from Fareskûr to Kafr Sulîman, 2 m. (p. 85), a junction on the Damietta line.]

(*E.*) **138 m., Damietta,** Ar. *Dumyat.* (Rly. Terminus on W. bank.) See Rte. 8.

The *Boghâz*, or mouth of the Nile where it joins the sea, is over 10 m. from Damietta. Damietta is perhaps the best headquarters for shooting and natural history collecting on Lake Menzâla (see p. 80).

From Manṣûra to Dekernes and Menzâla, by boat or light Rly. (40–50 m.).

[The Canal of Menzâla, or of Ashmûn, more commonly called the Baḥr eṣ-Ṣughêir, though containing water the whole year, is only navigable the whole way during the winter and early spring. In its widest part, near Manṣûra, it is only 70 or 80 ft. broad, and below Ashmûn it is much narrower. Boats cannot pass into it from the Nile, and it is necessary to hire one from among those to be found on it at Manṣûra; the charge will be about £1 a day. If there are not more than one or two persons, however, the *ḥâtûks* of the dahabîya, if tolerably large and provided with a sail, will hold all that is necessary for the excursion, a tent included, for sleeping in at night; and this boat can be carried from the river to the canal. But a larger one is better, as, the canal being very winding and the banks high, it is difficult for a boat low in the water to catch any wind.

The Light Rly. follows the Canal: Manṣûra to Matarîya (45 m.).]

Leaving Manṣûra, the country on the banks of the canal is very rich and fertile. Especially remarkable is the number of trees—oaks, sycomore-figs, weeping and common willows, and mulberry trees, recently planted. Numerous *sâḳiyas* line the banks, and a carefully arranged system of tiny ditches carries the water inland. The first large villages are

(*R.*) **6 m., Mehallet Damna,** and

(*L.*) **11 m., Dekernes.** [About 5 m. S. is *Mît Fâres* ("Town of the Knight"), whose mounds indicate the site of an old town.]

[Light Rly. N. to a point on the Nile opposite Shirbîn (see above).]

13 m., Ashmûn, or, as Abû'lfêda writes it, *Oshmûm—Oshmûm-Tandh*, or *Oshmum-er-Rû'mân* ("of the Pomegranates")—was, in his time, a large city, with bazaars, baths, and large mosques, and the capital of the Dakâhlîya and Bashmur provinces. The only remains are of Roman time, consisting of a few small broken columns, fragments of granite, burnt bricks, and pottery, amidst mounds of some extent but of no great height.

Below Ashmûn the canal becomes very narrow, and the trees often meet above it.

(*L.*) **15½ m., Mît en-Nasâra** (1 m. N.) probably occupies the site of an ancient town, judging from its distinctive appellation "of the Christians."

[S.E., in the direction of Sân, the country is low and marshy, abounding in reeds and stunted tamarisk-bushes, among which boars may sometimes be found, and the abundance of various kinds of water-fowl is extraordinary. The banks of the canal are very low, and the whole is flooded during the inundation. Here are the pastures for cattle, which, like similar lowlands on the borders

of the Lake Bûrlos, hence received, in ancient times, the name of *Bucolia*, and were comprehended under the denomination of *Elearchia*, or the marsh district. They were also called *Bashmûr*, as at the present day; and the same name was applied to a dialect of the Coptic, which differed both from the Thebaïc and Memphitic, and was spoken in this part of the Delta. Abû'lfêda comprises under the name of Bashmûr the whole of the island between the canal of Ashmûn (or, as it is now called, of Menzâla) and the Damietta branch, and considers Ashmûn the capital of this district.]

(*L.*) **22 m., Berembâl el-Kadîm,** is a large village, with fine trees. The stream here is not 20 yds. wide. (*Rt.*) **Miniet-Silsil** (28 m.) was formerly of much greater extent and more flourishing than at present, as the style of its houses, its broken minarets, and its brick walls attest; and (*L.*) **Gemeliya** (33 m.) is distinguished from afar by its lofty minaret.

On the canal grow numerous reeds and water-plants, among which is a *Cyperus*. It is found principally on the N. bank, where it has the benefit of the sun, and only at the eastern part of the canal. It has been mistaken for the papyrus, and has led to the belief that this last grows in the vicinity of the Lake Menzâla. In Arabic it is called *dus*, a name given also to the *Cyperus dives*; and both are used for making baskets and an ordinary kind of mat.

39 m., Menzâla (Pop. 8400) stands on the canal. It is supposed to occupy the site of *Panephysis*; and near the point of land projecting to the N. into the lake some have placed *Papremis*, the city of Mars. Menzâla has no remains. It is a busy, lively-looking place, and with its minareted mosques, bazaars, and some respectable houses, presents an appearance little expected in such an out-of-the-way spot. The canal, which contributes so much to its importance and to its very existence as a town, also gives it a cheerful aspect. In the autumn there is some fever at Menzâla, but in winter it is perfectly healthy, and at all times more so than Damietta. Its principal trade is in rice and fish. The former is of good quality, little inferior to that of Damietta and of Kafr el-Batikh. The freshwater fish mostly come from the different branches of the Mutzz Canal leading from Zagâzig to the lake, the salt-water kinds being brought from Matarîya. The canal runs into the lake 6 m. below Menzâla. There is a barrier which renders it necessary to hire another boat in order to go on to Lake Menzâla.

From Menzâla the Light Rly. proceeds E. across a barren nitrous marsh to **Matarîya** (45 m. from Manṣûra, 17 m. W.S.W. of Port Said, 18 m. N.E. from Sân). The village stands upon a point of land projecting into the lake, and is joined to another village, called *el-Ghuzna*, by a dike or causeway, only 6 ft. wide. The place is all fish—the boats, the houses, the streets, the baskets, the people's hands, all are full of fish. They catch fish, they salt fish, they live on fish and by fish; and one would think Matarîya had been founded by the Ichthyophagi themselves.

Lake Menzâla is the largest lake in Egypt, having a superficial area of about 500,000 acres. Its outline is very irregular, especially on the southern side. The northern side is separated from the sea, with which it communicates through several openings called Boghaz, or passes, by narrow banks or ridges of sand. The depth of water is

never very great, even during the inundation, and in the spring and summer the navigation along the channels deep enough to float a boat is very intricate and difficult. The surface is dotted with numerous islets, which more or less disappear when the water is high, and increase wonderfully in size and number when it is low; but they are most of them little better than sandy mudbanks. Two of the principal islands are Tûna and Tennes. Tûna is 2¼ m. due E. of Matarîya; it has a small village called Shêkh Abdallah, where there are a few old ruins. The most interesting island to an antiquary is that of **Tennes**, the ancient *Tennesus*. Tell Tennes is 6 m. S.W. of Port Said. The remains there are of Roman time, and consist of baths, tombs, and substructions. The tombs are vaulted and painted, mostly red on a white ground. There are also earthenware pipes, stamped with a letter or mark, either of the owner or the maker.

These islands are very convenient for the sportsman to pitch his tent on for the night, instead of remaining on board his boat; but care must be taken to choose a dry spot, as far as possible away from the lake exhalations, which are very apt to bring on fever in the late spring and summer. Special permission for camping must be obtained. On the lake itself wild-fowl literally swarm. Pelicans and silver herons abound. Flamingoes are also to be seen. The best way of getting at the birds, which are shy and difficult of approach, is to sail up to them in a small boat. The following are the names given to some of the birds by the natives of Lake Menzâla: coot, *gâhr*; heron, *balashûn*; spoonbill, *midwda*; pelican, *begga*; flamingo, *basharûs*. The Nile name of this last bird, *gemel el-bahr*, "water-camel," is much more expressive. In some places the shooting is farmed out by the Government, and the birds are taken in nets in large numbers; where this is the case no shooting is allowed. The fishing used to be farmed out for an annual rental of £57,000, but is now free.

[The most convenient place from which to visit Lake Menzâla for the sportsman and bird-collector is Damietta (see p. 85), as he will be able to take all his stores and appliances straight there from Cairo in a dahabîya, together with the small English boat, which is indispensable to much success in shooting; and he will then have the dahabîya as headquarters to which he can return whenever the occasion requires.]

ROUTE 8.

The Northern Delta: Cairo and Ṭanṭa to Desûk, Manṣûra, Damietta, and Lake Bûrlos.

[Railways.—Cairo to Ṭanṭa (52 m.), 10 trains daily (Restaurant car by 3 trains), in 1¼ to 2¼ hrs.; Ṭanṭa to Desûk (41 m.) *viâ* Mohallet Roh and Kallîn, 4 trains daily, in 2 hrs. Ṭanṭa to Damietta (73 m.) *viâ* Shirbîn, 3 trains daily, in 2¼ to 7 hrs. Fares: Cairo to Damietta, 1st cl., P.T.54, 2nd cl., P.T.27. Shirbîn to Kallîn (51 m.), 2 trains daily, in 3 hrs.]

For Cairo to Benha and Ṭanṭa (52 m.), see Rte. 2. On leaving Ṭanṭa the Rly. runs in a N.E. direction to

61 m., Mehallet Roh Stat.

[Here two subsidiary lines diverge, S. to *Ṣonṭa* (11 m.) and Zifta (21 m.), on the Damietta arm of the Nile, opposite *Mit Ghamr* (Rte. 7), and N.W. to *Kotûr* (11½ m., Light Rly. to Ṭanṭa), *Shîn* (14½ m., Light Rly. to Basiûn and Kafr ez-Zayât), *Kallîn*, 19 m. (junction for the North Delta line to *Belkas* and *Shirbîn*, see below), and Desûk, 32 m. (Rte. 3: thence to Damanhûr, p. 36).]

68 m., Mehallet el-Kubra Stat., a flourishing town (31,000 inhab.), with cotton-cleaning mills and an interesting old synagogue.

[Light Rlys. E. to Samanûd and Zifta (Rte. 7); N.E. to *Banûb* and *Nabaro* (15 m.); N.W. to *Nemret el-Bassal*, *el-Banawân*, *Sakha* (branch to *Shîn*) and *Kafr esh-Shêkh*; W. to *Kotûr*.]

The line turns E. to

72½ m., Samanûd Stat. (see Rte. 7), and runs N.E. on the l. bank of the Damietta Nile, past

76 m., Mit Assas Stat. (opposite *Wish* (Rte. 7), and actually the nearest Rly. Stat. to *Bêḥbît el-Hagara*, see below), to

83 m., Talkha Stat., the *tête-de-pont* of *Manṣûra* (89½ m.) (Rte. 7), which the train reaches by a handsome bridge over the Damietta arm of the Nile.

[Excursion from Manṣûra-Talkha to the **Ruins of Bêḥbît el-Hagara.** The ruins of Bêḥbît el-Hagara, which the train passes l. on the way from Mit Assas to Manṣûra-Talkha, may be visited from either of these places, but most conveniently as a day's excursion from Manṣûra.

[Travellers can go by hiring a donkey at Manṣûra, and either crossing immediately to Talkha, and riding along the l. bank of the Nile, by the Ṭanṭa Rly., past *Mit el-Ghorâṣ* (Rte. 7), or riding up the rt. bank for about 2 m. till the first ferry is reached. Cross the river here to a village on the opposite side, and ride through it, and along the Rly. for about 3 m.; then turn to the rt., and a mile farther in a W. direction are the mounds of the old town. A change in the road may be made coming back, by riding straight from the ruins to the river, crossing at what is the second ferry above Manṣûra, and then continuing along the river-bank. This is perhaps the pleasanter way of the two. This excursion will require about 6 or 7 hrs.

The excursion can also be made by boat as far as an old stone bulwark opposite Wish (Rte. 7); from thence a walk of 40 min. is required to reach the ruins. Those who are not good walkers should take a donkey with them from Manṣûra. The boat will cost from P.T.25–30, and 2 hrs. must be allowed for going up the river. 1½ hrs. will suffice for coming down.]

Bêḥbît el-Hagara is the Egyptian *Ḥebet* or *Peḥbet*, and the Roman **Iseum**, the Coptic *Naisi*. The Egyptian name, *Peḥbet* (*Pa-ḥebet*), which meant "the city of the panegyries," has been preserved in the Arab name Bêḥbît, with the affix *el-Hagara*, "of the stones," from its numerous stone remains.

The remains are very interesting, and larger than those of any other ancient town of the Delta. They are inferior in style to those of Sân (Tanis), being of the Ptolemaïc time; but the number of sculptured blocks, and the beauty of the granite used in this temple, are remarkable; and if Bêḥbît does not boast the number of obelisks, which must have had a very grand effect at Tanis, it has the merit of possessing rich and elaborate sculptures. To the antiquary it is particularly interesting from its presenting the name of the deity worshipped there, and that of the ancient town. Isis was evidently the divinity of the city, and it was from this that the Greeks and Romans gave it the name of Iseion or Iseum.

The temple, like many others in Egypt, stood in an extensive square about 1500 by 1000 ft., surrounded by a crude-brick wall, doubtless with a stone

gateway; which was the *temenos* or sacred enclosure, and was planted with trees, as Herodotus informs us in describing that of Bubastis.

The temple itself was about 400 ft. long, or 600 to the outer vestibule, by about 200 in breadth, and built of granite, some red, some grey, of a very beautiful quality, and covered with sculptures, in intaglio and in relief. Many of the blocks are of very great size; and though the temple has been entirely destroyed, and the broken stones forcibly torn from their places and thrown in the greatest confusion one upon the other, it is easy to form an idea of its former magnificence. It is entirely of grey and red granite—walls, columns, roofs, and doorways; affording a striking instance of the use of this stone in the Delta; for though the building is so large, no block of the ordinary kinds employed in Upper Egypt has here been admitted. The whole appears to have been erected by Ptolemy Philadelphos (B.C. 284-246), whose name occurs in all the dedications, and who alone is seen presenting offerings to the gods. The principal divinities are Isis ("the great divine mistress of Pa-Hebet"), with Osiris (who frequently accompanies her, and is generally called "Lord of Pa-Hebet"), Horus, Anubis, and Sebek (the crocodile-headed god). Hathor and Khensu, Seb and Nut, the triad Anhur, Shu and Tefnut, and Hâpi the Nile, also occur.

Unfortunately it has been so completely destroyed that the plan cannot easily be recognised; and such is the mass of broken blocks that you can go down amongst them to the depth of 12 and 15 ft.; below which are the numerous abodes of jackals, hares, and other animals, who alone rejoice in the ruinous state to which this building has been reduced. Nothing seems to be in its original position. The doorways are seen, as well as parts of cornices, ceilings, architraves, and walls, but all in confusion, and hurled from their places, owing to the excavation of the limestone by the natives for burning into lime. The ceilings have been studded with the usual five-pointed Egyptian stars. The cornices have the Egyptian *triglyphs* with the cartouches of the king between them; but in some the name of "Isis, the beautiful mother-goddess," is substituted for the royal prenomen, and is accompanied by the nomen of Ptolemy Philadelphos.

On one of the walls, about the centre of the temple, is represented the sacred boat, or ark, of Isis; and in the shrine it bears the "Lady of Pa-Hebet," seated between two figures of goddesses, like the Jewish Cherubim, who seem to protect her with their wings. They occur in two compartments, one over the other, at the centre of the shrine; and these figures were doubtless the holy and unseen contents of the sacred repository, which no profane eye was permitted to behold, and which were generally covered with a veil. In the upper one Isis is seated on a lotus-flower, and the two figures are standing; in the other all three are seated, and below are four kneeling figures, one with a man's, the other three with jackals' heads, beating their breasts. At either end of the boat is the head of the goddess, and the legend above shows it to have belonged to her. The king stands before it, presenting an offering of incense to Isis. The stone has been broken; and part of the picture has been taken away; but on a fragment below, that appears to have belonged to it, is represented a sledge on trucks, with the usual ring attached to the end for drawing it into the *sekos*, of which this doubtless marks the site. It was probably one of those isolated sanctuaries that stood near the centre of the *naos*, or body of the temple.

The sculptures on some portions of the building are *in relief*—an unusual mode of sculpturing granite—which shows the great expense and labour bestowed on the temple of the goddess, and the importance of her temple. That it was very handsome is evident; and to it might be applied the remark made by Herodotus respecting the temple of Bubastis—that many were larger, but few so beautiful. Besides the unusual mode of sculpturing granite in relief, the size of some of the hieroglyphs is remarkable, being no less than 14 in. long, and all wrought with great care. The cornices varied in different

parts of the building; and one, perhaps of the wall of the *sêkos* itself, has the head of Isis surmounted by a shrine alternating with the cartouches of the king, in which, however, the hieroglyphs have not been inserted.

On the lower compartment of the walls, in this part of the temple, are traces of the usual figures of the god Nilus in procession, intended to represent the nomes of Egypt. Between these are water-plants, and the figures of the god have a cluster of those of the upper and of the lower country alternately on their heads. Not far from this are the capitals of large columns, in the form of Isis-heads, bearing a shrine, like those of Dendera.

There appears to be a very great variety in the sculptures, which mostly represent offerings to Isis and the contemplar deities, as in other Ptolemaic buildings; and in one place the hawk-headed Hathor conducts the king into the presence of the goddess of the temple. But the battle-scenes and grand religious processions of old times are wanting here, as in other temples of a Ptolemaic and Roman epoch; and though the sculptures are rich and highly finished, they are deficient in the elegance of a Pharaonic age—the fault of all Greco-Egyptian sculpture, and one which strikes every eye accustomed to monuments erected before the decadence of art in Egypt.

The modern village stands to the N.W., a little beyond the enclosure of the *temenos*; and near it is a lake containing water all the year, except after unusually low inundations, which was probably once attached to the temple, like those of Karnak and other places.

[8½ m. N.W. of Bâhbît el-Hagara is *Banâh* (on the Light Rly. from Mehallet el-Kubra to Nabaro), which occupies the site of *Onuphis*.]

[From Talkha a Light Rly. runs W. to *Nabaro* (4½ m.).

The train to Damietta recrosses the bridge from Manṣûra to Talkha, and passes along the l. bank of the river to

97½ m., Shirbîn Stat. (25 m. from Damietta), the junction for the North Delta line.

[This branch line runs by **Bassandila** (4½ m.), on the Baḥr Shibîn, the chief branch of the Damietta Nile, to

10 m., Belkâs Stat. (Pop. 9000), and

18½ m., Biyala Stat. These two places are conveniently placed for reaching the E. portion of *Lake Bûrlos*, which occupies the tip of the Delta between Rosetta and Damietta, and is second in size only to Lake Menzâla, which it closely resembles in its characteristics. After Biyala the line crosses the Baḥr Tira, and proceeds *viâ* **Kafr el-Gharbi** (29 m.) to

40 m., Kafr esh-Shêkh [Tell Fera'in, the ancient *Buto*, lies 12 m. N.W., Rte. 3.]

[10 m. N. of Kafr esh-Shêkh is *Hawalid*, the site of the ancient *Phragonis*; 7 m. N.E. of this is *Kum Khanâṭri*, the ancient *Pakhnemounis*. Some antiquities found here are preserved at the Behéra Company's inspection-house at *Kum Wâkal*, between Hawalid and Kafr esh-Shêkh. These places were examined by Mr. D. G. Hogarth in 1903.

2 m. S. of Kafr esh-Shêkh is *Sakhâ*, the ancient *Xois*, which is said to have given the ephemeral XIV. Dynasty to Egypt, though this is very doubtful.]

[Light Rly. *viâ* Sakhâ S. to *Shîn* and *Bausîân* (p. 33): S.E. to *Nemret el-Basal* and *Mehallet el-Kubra*.]

49 m., Kallîn Stat; thence to *Desûk*, 62 m. (Rte. 3), whence by boat or road to **'Aṭfa, Dêrût,** and **Edfîna**; thence by boat or Rly. to **Rosetta** and the W. end of **Lake Bûrlos** (see Rtes. 2 and 3).]

[Travellers direct from Damietta or Shirbîn to Alexandria proceed *viâ* Ṭanṭa, not by Desûk and Damanhûr (Rte. 3), as, though the distance is shorter, the trains are slow and infrequent, and there are several changes of carriage.]

Leaving Shirbîn, the train cuts off a reach of the Nile and regains it at 105 m., **Râs el-Khalig** Stat. [8 m. W. is *Tell el-Balamûn*, the site of *Diospolis Inferior*, Copt. *Pounemou*.] Thence the Rly. runs by the side of the straight canal of es-Sahel to

113 m., **Kafr Suliman** Stat., junction for *Fâreskûr*, 2 m. E. (Rte. 7). The train usually runs into Fâreskûr station and back to Kafr Suliman, thence to

118 m., **Kafr el-Batî'kh** Stat., so called from the multitudes of water melons (*batî'kh*) which in summer cover the sandy plain here between the Nile and Lake Bârlos. The next Stat. is

123 m., **Damietta** * (Ar. *Dumyât*) Stat. There is only one small *Inn*. The town is one of the largest in Egypt, with a population of 43,000. It was once famous as the principal emporium on this side of the Delta, but has sunk in importance in proportion as Alexandria has increased, and now only carries on a little commerce with Syria and Greece. A project has been made to connect the Nile at Damietta with the sea by a canal, and if this is done the trade might again increase. Up to the present, however, the Egyptian Government have not given the scheme any encouragement. Its rice and fisheries, however, enable it to enjoy a lucrative trade with the interior. Its manufactures of leather and striped cloths, which last, when imported into Europe, received from it the name of *dimity*, no longer exist. The houses are well built, though inferior to those of Rosetta.

Damietta is known in the history of the Crusaders as the bulwark of Egypt on that side, and its capture was always looked upon as the most important object in their expeditions against that country. It was captured by the Crusaders in 1218, and held by them for three years; the inhabitants were enslaved or expelled, and the mosques turned into churches. After an interval of thirty years it was again attacked by the Crusaders, yielding to Louis IX. in 1249. But next year it had to be restored as part of the ransom of King Louis, who was captured at Mansûra (p. 78). After this it was destroyed and rebuilt higher up the river, in its present position, for strategical reasons. Abû'lfêda says, "It stood on the shore, where the river runs into the sea, until the danger to which it was exposed from the Franks induced the Egyptian khalifs to change its position; and the modern town was founded higher up the Nile, about 5 m. farther from the sea." According to Abû'lfêda, the old Damietta was destroyed, and the inhabitants were transferred to the village of Menshiya, which was built in its stead, and which afterwards succeeded to the importance and name of the ancient town. And Michaelis, on the authority of Niebuhr, says Menshiya is the name of *one* of the squares, or *Places*, of the modern Damietta. The time of this change of position and the destruction of the old town are fixed by Abû'lfêda in the year of the Hijra 648 (A.D. 1251). The old Damietta had been walled round and fortified by Mutawâkkil, the tenth of the Abbâside Khalifs (about A.D. 850); and the new town was built by Bêbars, the fourth sultan of the Baharide Mamelukes.

The ancient name of the original Damietta was *Tamiathis*, and the many antique columns and blocks found in the present town have probably been brought from its ruins. They are principally in the mosques, especially that of *Abu'l-Maâta*, at *el-Gebana*, N. of the town. This mosque, which has Kufic decoration, probably dates to the period of the old town of Damietta, and is worth a visit.

[To the Boghâs or mouth of the river, see p. 79. Boat, 2–3 hrs., P.T.20.]

SECTION II.

CAIRO, ITS ENVIRONS, AND THE PYRAMIDS.

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ROUTE 9.

Cairo.*

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1. History.

Masr el-Ḳâhira, called by the natives Masr and by Europeans Cairo, Le Caire, is situated in lat. 30° 6′ and long. 31° 26′, a little removed from the right or east bank of the Nile, and in the sloping plain lying between that river and a projecting angle of the Mokattam hills. As he looks at the map of the city, or, still more, as he wanders in it, the traveller will observe that in the very heart of the town are marked two gates—the Bab ez-Zuwêla or Metwalli, and the Bab el-Khalk. The former (attached to which is the Mosque ez-Zuwêla) is one of the most picturesque and characteristic objects in Cairo, and it will be observed that it faces towards the south; it was the gate of a place which lay north of it. The Bab el-Khalk remains only in name. The traveller will at once conclude that there must have been some great changes in the course of the growth of the place.

The origin of Cairo is to be found in the Roman fortress of Babylon in Fustât, or Old Cairo, to the south of the present town. This Babylon is said to have been founded by certain Babylonians at the time that Cambyses conquered Egypt, B.C. 525. Strabo mentions it as a camp of one of the three legions which in his time were stationed in Egypt. Parts of the great Roman fort are still standing.

In A.D. 639 'Amr, General of the Khalîf Omar, invaded and took Egypt. After the surrender of the fortress of Babylon, A.D. 641 (A.H. 21), he pitched his camp (*fustât*, from the Byzantine Greek φοσσᾶτον, *fossatum*) at that place. This became the site of the new capital of Egypt, el-Fustât. Of this town there are no visible remains, although probably there may be a good deal hidden beneath the rubbish mounds which surround Babylon.

In A.D. 868 (A.H. 256), Aḥmad ibn-Tûlûn founded a new town called el-Ḳaṭâlya, to the north-east of Fustât, close under the hill afterwards surmounted by the Citadel, the chief building of the new town being the Mosque of Tûlûn, which still survives. This new town became very populous and magnificent.

In A.D. 969 (A.H. 358), Egypt was conquered by Gohar, a general of El-Muizz, the first of the Fowâtem or Fatimide Dynasty, whose seat of government was then transferred from Tunis to Egypt. To the north of el-Ḳaṭâlya Gohar built for his master a most extensive and magnificent palace, enclosed with brick walls. It was called el-Ḳâhira ("the Splendid"), and round about it the town quickly increased. The Bêt el-Ḳâdi, or Court of the Ḳâdi, still occupies the site of part of the palace. The Mosque el-Azhar, built by Gohar at the same time as the palace, lay immediately to the south of it.

Upon the extinction of the Tûlûnide Dynasty, A.D. 905, el-Ḳaṭâlya was sacked and burnt. During the reign of El-Mustansir, one of the Fatimides, in A.D. 1035, it was completely destroyed, and the growth of the new city round about el-Ḳâhira must have been greatly augmented. The gates before referred to as now inside the town were for the defence of this city. After 1172 the founder of the Ayûbide dynasty, Yûsuf Salâh-ed-dîn, mixed around the city a strong wall of masonry, including within its enlarged circuit all that part lying between the Bab ez-Zuwêla and the Citadel, which he began to build at the same time. Since then the city has extended both to the west and north.

During the reigns of the Mameluke Sultans the city was enlarged and beautified. It became the most remarkable Arab capital in the East.

Cairo was the residence of the Khalîfs and capital of their dominions until the overthrow of the Mameluke sovereignty in Egypt by Sultan Selîm in 1517, and the abolition of the nominal Abbâside Khalîfate. It then became the capital of the Turkish province of Egypt, and continued so until

its capture by the French after the so-called battle of the Pyramids in 1798. Their occupation lasted three years, when the city was again taken by the Turks and English in 1801. In 1811 Mohammed Ali, by his massacre of the Mamelukes in the Citadel, attained almost absolute power in Egypt, and Cairo became once more the capital of a virtually independent kingdom. Many improvements in the state of the city were made in his reign, but the greatest changes have taken place since the accession of Ismail Pasha in 1863. New streets were opened through the centre of the city, new quarters laid out and designed, and the general aspect in many parts completely changed.

In 1879 Tewfik Pasha succeeded his father Ismail, and for the next few years the improvements went on more slowly, but the occupation of Egypt by the British has given a fresh impetus to building, and new houses are rapidly springing up, especially in the west of the town, between it and the Nile, and on the island of Gezira. These houses are not only occupied by Europeans, but the richer natives are also abandoning their houses in Cairo proper for a more fashionable situation in the Ismailiya quarter.

2. Climate.

Nothing can be pleasanter than the climate of Cairo after the damp of the inundation has subsided, and the rains are over in February; before that it is decidedly feverish. The days then become warm and bright, and the nights are cool and refreshing. Rain may fall every two or three days for several weeks during a wet winter, or may be much less frequent. The *average* number of days upon which rain falls during the winter months is 16. The average maximum shade temperature from November till April is as follows:—November 75° F.; December 69° F.; January 67° F.; February 68° F.; March 76° F.; April 84° F.

In December, January, and February, there are often fogs in the early morning, which, however, soon pass off. Even in the hottest part of the summer, except when a Khamsin is blowing, the early mornings are fresh and pleasant, and in July after the Nile has risen the increasing volume of water, combined with N. winds, helps to keep the air cool; but damp exhalations from the river are prevalent during the months of September, October, and November, especially after the inundation has begun to subside. Helwân and Heliopolis, the new part of the Ezbekiya quarter, the Abbasiya road, and the Tewfikiya quarter are the healthiest places for a residence. The neighbourhood of the Shubra road, being under water during the inundation, is damp and unhealthy in the autumn and early winter.

Invalids, by refraining from going out of doors during the hottest and coldest of the twenty-four hours, can spend six months in Cairo in a temperature both indoors and out of doors which need only vary from 68° F. to 80° F.

3. Population and Government.

Population.—At the last census, which was taken in 1897, Cairo had a population of 565,187, of whom over 35,000 are Europeans of different nationalities, Greeks predominating. It is the largest city in Africa. The *bonâ fide* inhabitant of Cairo is very proud of the appellation of "Masri," or Cairene, by which he is always distinguished among his fellows, and considers himself immensely superior to his brethren of the Delta and Said; and there are marked mental and

CENTRAL
Harem
Kiosk
Gezira Palace Hotel
Race Course
Race Course
Hotel Royal
American Mission
Dâr Sânîya
'Abdîn Barracks
MÈDÂ
Ali Schoû
Edward Stanford

UTHERN S
GEZÎR
BÛLÂK
Branch of the Nile
Guardhouse
Limit of High Nile
Waterworks
ABEDIEH
Stanford, 12, 13

physical differences between them. The town-bred Cairene is much quicker and more intelligent than his country cousin, but is also less to be depended upon and more free and easy. When taken into the country as a servant he is apt to be arrogant and get himself disliked by the *fellâhîn*.

The extraordinarily cosmopolitan nature of the population of Cairo will at once be noticed. Not only is the mixture of European and native remarkable (this may also be seen at Algiers), but the natives themselves are of all types; besides the real Cairenes, the Arabs, the *fellâhîn*, the Berberines, and the Negroes, all the races of the Near East are represented: Turks, Syrians, Armenians, Greeks, Albanians, Maltese, &c. A Cairo crowd is kaleidoscopic, and the varieties of type, colour and costume are almost bewildering to the unaccustomed eye.

Government.—Cairo, like Alexandria, forms a government distinct from the province in which it is situated. It has its own Governor, who is assisted by a deputy. The *Gouvernorat* is situated in the Bab el-Khalk Square (p. 92). The same rule in criminal cases holds good here as elsewhere in Egypt: if the defendant is a foreigner he must be taken before his own consular court. Civil cases between natives and foreigners, and foreigners of different nationalities, are decided by the mixed tribunals. The newly-established native tribunals decide both criminal and civil cases between natives, with the exception of questions which must be referred to the religious law, based on the Korân. These are settled at the *Mehkema*, or Kâdi's Court, which has its headquarters in Cairo.

The *police* of Cairo are organised in the usual manner under British supervision. The constables will be found as obliging as their London models, if the traveller knows enough Arabic to communicate with them as regards his direction, &c. No tip should on any account be offered for any such small service rendered by the police.

The *Fire Brigade* is organised on the English plan: central station in the 'Atabet el-Khadra (p. 92).

4. Plans for seeing Cairo and Neighbourhood.

[Rly. Stations.—*Central Terminus Stat.*, for Upper Egypt as well as for Alexandria, Port Said, and Suez, N. of the city, across the Kantaret el-Limûn. *Kantaret el-Limûn Stat.*, S. of the bridge, local trains for Matariya and El-Marg. *Bab el-Lâk Stat.*, S. of the place of that name, for Helwân.

Tramways (Electric).—Central point, the *'Atabet el-Khadra*, E. of the Ezbekiya. ROUTES: 1. (S.E.) *Sharia Muhammad Ali, Bab el-Khalk, Place Rumeleh* (Citadel). 2. (S.W.) *Sharia 'Abd el-Aziz, Sharia el-Khubri* (branch to the *Place Kasrieh*), *Square Bab el-Lâk, Kasr en-Nil*, to *Masr el-Atika* (Old Cairo). 3. (W.) *Ezbekiya, Sharia Kamel, Sharia Boldk.* 4. (N.) *Ezbekiya, Boulevard Clot-Bey, Rond-point de Faggala, Central Station.* Two lines start from elsewhere: 1. *Kasr en-Nil* to the *Ismailiya Canal, Rond-point de Faggala, ez-Zahir*, and *Abbasiya*. 2. *Ez-Zahir* to the *Mûski, Bab el-Khalk, Seyyida Zenab*, and *Fumm el-Khalig* (for Old Cairo). Fares: 1st cl., 10 m. 2nd cl., 5 m. The line from the other side of the Nile Bridge to Giza and the Pyramids belongs to the same system. Special fares.

Cabs.—Open victorias with two horses: good. Tariff exhibited. Drivers numbered, and responsible to the police, as in London. (See Index-directory.)

Donkeys are generally used in Cairo by natives only, but may be taken from the stand in the 'Atabet el-Khadra for excursions into the native city.]

It will usually be found most convenient to divide the day into two parts, so as to return in the middle of the day to luncheon; but this, of course, will depend on the inclination and convenience of the

traveller. The excursion to Sakkâra will in any case require a whole day, and many will not think that too much to devote to the Pyramids.

IN SIX DAYS.—For those who, without being too hurried, wish to see everything of interest in as short a time as possible, the following way of arranging their time may be recommended:—

1st Day. *Morning:* Drive about the town, and visit the different *Bazaars* (p. 99). *Afternoon:* Drive to *Gezira* or see the *Arab Museum* in the Bab el-Khalk.

2nd Day. Excursion to *Old Cairo* (tramway or cab), visiting *Mosque of 'Amr, Coptic Churches, Island of Rôda*, and the *Nilometer* (pp. 133 ff.). Return (cab) by *European Cemeteries, Mosques of Seyyida Zênab, Tûlûn*, and *Hasan, Tombs of Imâm esh-Shafi'*, and *Citadel* (pp. 101 ff.). This will require 5 or 6 hours. It should be arranged so as to be on the platform outside the Mosque of Mohammed Ali for the view about half an hour before sunset. The day may be divided into two parts by returning straight from the Nilometer to the hotel, and then making a fresh start.

3rd Day. Excursion to the *Pyramids* (tramway), starting early. On the way there see the *Zoological Gardens* of Giza.

4th Day. *Morning:* Museum of Egyptian Antiquities. *Afternoon:* Excursion to Heliopolis.

5th Day. Excursion (on donkeys) to *Petrified Forest* and *Tombs of the Khalifs*, pp. 150 ff. (Kâit Bey). Go out by the *Bab en-Nasr* and the *Mosque of el-Hâkim*, visit the Burg edh-Dhfâfir, and take the Tombs of the Khalifs on the way to the Petrified Forest. Return from the Petrified Forest over the Mokattam hills, arriving at Gebel Giyûshi at sunset and returning by the Citadel. This excursion takes the whole day. Lunch should be brought and eaten near Moses' Well before reaching the Petrified Forest. Carriages can be taken at the Citadel to return to the hotel.

6th Day. Excursion (railway) to *Sakkâra* (p. 187). This will occupy the whole day. If the traveller is going up the Nile in a dahabîya, it may be made with less trouble from his boat.

Those who have the time may give a day to an excursion to the *Barrage* (p. 157), and another day to an excursion to the *Quarries of Tûra* and *Ma'sara*, and the *Baths of Helwân*. And there are many other mosques, such as those of Kalâûn, el-Azhar, Hasanên, Ghûri, Muayyad, &c., well worth giving a morning or afternoon to, besides old Coptic churches and dervish monasteries.

IN THREE DAYS.—To those very much pressed for time the following method of employing three days may be recommended:—

1st Day. *Morning: Citadel, Sultan Hasan Mosque, Tombs of Khalifs. Afternoon:* Visit *Old Cairo;* see *Coptic Churches, Mosque of 'Amr, Island of Rôda*, and the *Nilometer*.

2nd Day. *Morning: Museum of Antiquities. Afternoon: Pyramids* and *Sphinx*.

3rd Day. *Sakkâra*, or, if this should be too fatiguing an excursion, go in the *morning* to the Bazaars; see some of the *Mosques* in passing. *Afternoon: Arab Museum*.

5. Modern Cairo.

In shape Cairo is an irregular oblong, about 3 m. in length and 2 m. in breadth, and occupies an area of more than 5 sq. m. It extends from the Nile banks westward to the heaps of rubbish which divide it from the valley in which stand the Tombs of the Khalifs. On the N. it is bounded by the railway and canal to Abbasiya, on the S. it extends as far as the ancient Fustât, the modern Masr el-'Atika (Old Cairo). The western portion is the modern or European city; the eastern, the old city or native quarter. The European city is entirely European in its style of architecture, and, but for the natives in the streets, one might imagine oneself in Paris. Since the English occupation this europeanization of Cairo has grown apace, and the influx of European immigrants has increased enormously; in the tourist season there seem to be in the streets of the European quarter as many Europeans as natives. European influence has largely invaded

the native city also, but the tourist will still find the old Oriental character of the town in great measure preserved, especially in the long street leading the whole length of the city from the Citadel northwards to the *Bab es-Zuwéla*, the *Müristán Kaldún*, the *Sûk en-Nahhásin*, the Mosque of *el-Hákim*, and the gates of Capture and Victory (*Bab el-Futûh* and *Bab en-Nasr*). The side streets around the Mosques of *ibn-Tulún*, *al-Muayyad*, and *el-Azhar* are interesting. The *Müski* and its continuations, the *Shari'a el-Gedida* and *Shari'a esh-Sharawâni*, are europeanized and uninteresting. The once famous *Khán Khalíl* is now quite spoilt, the native merchants have largely given way to Parsis, and the place looks like an "Indian village" in an exhibition.

The boundary between the European and the Oriental city may be taken as running from the Railway Terminus (N.) down the *Boulevard Clot-Bey* to the *Méidan el-Khasneddr*, thence through the "*Quartier Rosetti*" to the *'Atabet el-Khadra*, and down the *Sharia Muhammad Ali* to the *Place Bab el-Khalk*; thence to the *Abdin Quarter* at the intersection of the *Shari'a Mabdûli* and the *Shari'a Imám ed-Din*, following the latter and the native *Shari'a en-Nasrlya* southward to the *'Atabet es-Seyyida Zénab*, and thence diagonally S.W. to the Nile above *Kasr el-Aini*.

6. The European City.

The **European City**, within the boundaries noted above, contains seven distinct *Quarters* (not official): 1. *Tewfikieh*—named after the late Khedive Towfik—between the Rly. Stat. and the *Shari'a Búlák*, along which runs the tramway from the Ezbekiya to Búlák. 2. *Ismailiyeh*—so called from Ismail Pasha, who began it with the idea of building modern houses in the Parisian style—lies to the S. of Tewfikieh between the Ezbekiya and the Ismailiyeh Canal, which reaches the Nile just N. of Kasr en-Nil. This is the most frequented part of New Cairo; it contains most of the good hotels, the consulates, and the best shops. 3. *Kasr en-Nil*, between Ismailiyeh and the Nile Bridge, contains the famous barracks of that name, the National Museum of Antiquities, the Savoy Hotel, &c. 4. *Kasr el-Dubara*, on the Nile bank S. of the bridge, the most distinguished quarter, contains the British Consulate-general, two Khedivial palaces, and most of the ministries and public offices. 5. *Kasr el-Aini*, S. of this, opposite the island of Rôda, contains the well-known hospital of the name. 6. *Abdin*, N.E. of Kasr ed-Dubara, and S. of the streets along which runs the tramway from the 'Atabet el-Khadra to the Nile Bridge, contains the chief Cairene palace, the residence of the Khedive. 7. *Rosetti*, a half-native quarter N. of the 'Atabet el-Khadra and the Müski, and E. of the Ezbekiya.

The island of *Gezira*, opposite Kasr en-Nil, has also become a European quarter, the well-known Gezira Palace Hotel and the Race-course being situated here.

Starting from the Rly. Terminus we cross the generally crowded bridge over the Ismailiyeh Canal, called the *Kantaret el-Limún*, and leaving on our left the small local Rly. Stat. of that name (trains for Matariya and el-Marg), we reach an open place known as the *Rond-point de Faggála*, from the native quarter of Faggála to the E. To the l. the tramway passes down a long modern street, the *Boulevard* or *Shari'a Clot-Bey*, to a square, the *Méidan el-Khasneddr*, in which are situated the Hotel Bristol and the Bourse, at the N.E. corner of the *Ezbekiya*

Gardens. The road running directly S. from the Rond-point de **Faggâla** conducts us to a triangular open space with trees, the *Mêidan Kantaret ed-Dikkeh*, from which diverges l. the *Shari'a Wagh el-Birket*, to the Mêidan el-Khazneddr. We have now reached the business centre of Cairo. Here begins the **Shari'a Kâmel**, on which are situated the Continental and Shepheard's Hotels and the chief shops of the capital, nearly every other one of which seems to be a cigarette manufactory. *Cook's Offices* are on the right hand side going S., next to Shepheard's.

Opposite the Continental hotel are the **Ezbekîya Gardens**, named after Ezbek, an emir of the 15th century, who defeated the Seljukian Turks and brought the general and son-in-law of Sultan Bajazet I. prisoner to Cairo. The gardens (adm. P.T.½) were laid out in 1870 by M. Barillet, formerly chief gardener to the city of Paris.

Before Mohammed Ali's time the Ezbekiya used to be one large sheet of water during the inundation. He cut a canal round it in order to keep the water from the centre, and laid it out as a garden, with trees planted on the bank of the canal. In Said Pasha's time it became the favourite *locale* of low European coffee-shops and beer-houses. In 1867 Ismail Pasha began transforming it into its present state. The trees were cut down and the whole of the area filled up to the level of the surrounding ground; a part was then cut up into building-plots, and the remainder enclosed within high iron railings, and, after many changes of plan, finally laid out as a public garden, with cafés, alfresco theatres, grottoes, ornamental water, &c. The gardens are well kept, being planted with the creeping *Lippia nodiflora*, the usual substitute for grass in Egypt, and the trees have grown quickly and give good shade. It is a very favourite place of resort, especially when an English or Egyptian military band performs in the evening. The cost of making the garden was considerable, and the inhabitants and visitors to Cairo owe a debt of gratitude to Ismail Pasha for forming this tasteful pleasure-ground.

The streets surrounding the Ezbekiya, and in the adjoining Ismailiya quarter, are broad and well laid out, with trees planted along each footpath, so that even in the heat of summer it is possible to walk for considerable distances without being incommoded by the sun. The houses of the streets on the N. and E. sides project over the footway, forming arcades in imitation of those of the Rue de Rivoli. All this imitation of Paris is due to the Khedive Ismail, who presented land free to anybody who would erect a building worth at least 30,000 fr. within eighteen months.

S.E. of the Ezbekiya is the building of the *Mixed Tribunals*, facing E. on to the place called **'Atabet el-Khadra**, which is the centre of the tramway system of Cairo. E. runs the narrow street called **Mûski**, which would appear from its signs to be chiefly tenanted by tarbûsh-makers and watchmakers. This is the old *Frank Quarter*. It derives its name from one Izz-ed-dîn Musk, a relation of Saladin, who built the bridge of *Kantaret el-Mûski* (over the Khalig canal, now filled up), whence the whole of the street in its vicinity gradually took the name. It was here that the first Franks who opened shops in Cairo were permitted to reside, in the reign of Saladin.

Down a turning to the rt. used to be the *Hotel du Nil*, with a good garden, interesting to tourists as being in the native city. Fine view of Cairo from the tower. (This hotel was closed in 1906.)

S.E. from the 'Atabet el-Khadra runs the long and straight *Shari'a Muhammad Ali*, direct by the **Place Bab el-Khalk**, where are the

Government, *Central Police Station*, and *Museum of Arab Antiquities* (p. 123), to the *Citadel* (p. 101).

S. runs the *Shari'a 'Abd el-Asis* to the *Abdîn Quarter*, the Stat. of *Bab el-Lûk* and *Ḳaṣr en-Nil*, *Nile Bridge*, *Barracks*, and *National Museum* (see below).

S. of the Mixed Tribunals, in a street (*Shari'a Tahir*) leading W. from the 'Atabet el-Khadra, are the *Central Fire Station*, the *General Post-office*, and the offices of the *Service de la Dette Publique*. Opposite this, and between it and the Ezbekiya, is the *Opera House*, with, in the place (*Mêidan et-Teatro*) in front of it, an equestrian statue of Ibrahim Pasha, the conqueror of the Sudan and the Morea.

S. the *Shari'a Abdîn*, with its picturesque minaret of the Mosque of el-Kikhya, continues the line of the *Shari'a Kamel* to the Khedivial Palace of Abdîn, intersecting on the way the junction of the *Shari'as 'Abd el-Asis* and *el-Khubri* (tramway 'Atabet el-Khadra, Ḳaṣr en-Nil, Old Cairo), at which is situated the Abdîn District Police-station.

The **Abdîn Palace and Barracks** are low and unimposing buildings flanking the irregular open spaces called the *Mêidans Abdîn* and *el-Mabdûli*.

To right and left of the Mêidan et-Teatro, on the opposite side of the way, four important streets leave the Shari'as Kamel and Abdîn W. in the direction of Bûlâk. (1.) The *Shari'a Bûlâk*, along which runs a tramway-line, starts opposite the W. gate of the Ezbekiya and runs direct to the *Bridge of Abu Lêleh*, over the Ismailiyeh Canal, on the other side of which is the suburb of Bûlâk. (2.) The *Shari'a el-Maghrabi* starts S. of the Continental Hotel. In it are the *Hotel d'Angleterre*, the *Turf Club*, and the *British Consulate* (at end on rt.) (3.) The *Shari'a el-Manakh*, with the *Ottoman Bank*, *Bank of Egypt*, and *National Bank*, the *Eastern Telegraph Co.'s* building, &c. These two streets end at the *Shari'a Suleiman Pasha*. (4.) The *Shari'a Ḳaṣr en-Nil*, with the *British Military Headquarters* (S. side), runs S.W. to the *Rond-point de Ḳaṣr en-Nil*, in the centre of which is a statue of Suleiman Pasha. Here the Sharias Ḳaṣr en-Nil and Suleiman Pasha converge, and at the corner is the *Savoy Hotel*. Close by, in the *Shari'a Gami'a esh-Sherkes*, is the *American Consulate*.

S. the *Shari'a Maṣr el-'Atika* (Old Cairo Street) continues the line of the Suleiman Pasha Street to the *Place Ismailiyeh*. The Shari'a Ḳaṣr en-Nil runs on to the *Ḳaṣr en-Nil Barracks* main entrance and the **National Museum of Antiquities** (p. 125), whose simple but imposing front and cupola form a fine architectural effect. N. the *Shari'as Wabûr el-Moiya* (Waterworks Street) and *et-Teraah el-Ismailiyeh* (Ismailiyeh Canal Street) run direct to the *Victoria Hospital*, the *Abu Lêleh Bridge*, and the *Central Rly. Stat.*

A bridge crosses the canal to Bûlâk, and a short street (*Shari'a Fûmm et-Teraah*, Canal-mouth Street) leads from it to the Rond-point de Kasr en-Nil. (The *Shari'a Gami'a esh-Sherkes* continues the line of this street to the *Rond-point de Bab el-Lûk*.)

S. of the main entrance to the Ḳaṣr en-Nil Barracks is the *Place Ismailiyeh*, where the *Shari'as Maṣr el-'Atika* and *el-Khubri* (from Bab el-Lûk, Abdîn, and the 'Atabet el-Khadra) converge. The line of the Shari'a el-Khubri is continued to the *Great Nile Bridge*; on the N. side of the road is the parade-ground and the long and imposing line of buildings of the **Ḳaṣr en-Nil Barracks** (occupied by British regiments).

The **Nile Bridge** was built by a French company. It is 420 yds. long; the stone buttresses are 55 yds. apart; the bridge itself is of iron. The ends of the high parapet are decorated with colossal sitting lions, of good and imposing design. The bridge is opened for the passage of vessels for an hour in the morning, and another in the afternoon (times announced on a notice-board at the entrance: enquiry should be made at the hotels, as at these times the bridge is impassable). The passage of the dahabiyas and gyassas (freight-vessels) through the bridge, and the animated crowds of persons waiting for its closing, are worth seeing.

To the S. of the bridge is the *Quay*, where passengers embark on the steamers for Upper Egypt. Beyond this are the gardens of the British Consulate-general, coming down to the water's edge.

On the farther side of the bridge is the Island of *Gezira* (p. 145). Here the electric tramway for Giza and the Pyramids starts.

Returning to the Place Ismailiyeh, we turn to the rt. down the *Shari'a Maṣr el-'Atika* (tramway to Old Cairo). L. the *Shari'a Kawala* leads to the *Bab el-Luk Rly. Stat.* (for Helwân), which is of somewhat primitive construction, being planted in the middle of a broad street, the *Shari'a Manṣûr*, in which the rails are laid like a tramway, with a high palisade on either side to prevent accidents.

Rt. the Ismailiya Palace and the quarter of **Ḳaṣr ed-Dubara**, in which is situated the *British Consulate-general*.

L. the *Shari'a Shêkh Rihân*, leading to the *Shari'a Mabdûli*, the *Abdin Palace*, and the *Shari'a Helwân*, which occupies the bed of the ancient canal *el-Khalig*, now filled up (tramway S. to Seyyida Zênab, N. (by the *Shari'a el-Khalig el-Maṣri*, the continuation of the Shari'a Helwân) to Bab el-Khalk and the Mûski).

At the corner of Shêkh Rihân Street is the building of the *Institut Égyptien*, and beyond it the large buildings of the *Ministries of War and Public Works*, situated in gardens. Beyond this the *Shari'a Shêkh Yûssuf* leads to the *Ministries of Justice, Finance, and the Interior*, at the *Rond-point de Nasrieh* (tramway to the 'Atabet el-Khadra).

Rt. the palaces of Ibrahim Pasha and the Khediva-Dowager (*Ḳaṣr el-Ali*); beyond this the Hospital and Medical School of *Ḳaṣr el-Aini*, where is also the small mosque in which the Howling Dervishes perform. Beyond this is the *Bumm el-Khalig*, where the abolished canal of el-Khalig used to enter the Nile. (For the further route to Old Cairo, see p. 133.)

7. The Oriental City.

The **Oriental City** presents a vivid contrast to the European city just described, with its narrow lanes and alleys, its houses with overhanging upper stories decorated with windows of carved wood (*mushrabiya* work), its mosque-grilles of bronze, its picturesque minarets and fountains. The native shops also, with their craftsmen at work, are extremely picturesque, and are a never-failing source of interest to the European tourist, while the gates of Capture and Victory, the Bab en-Zuwêla, and the imposing Citadel, vie in grandeur with the most imposing military structures of the European Middle Age.

The whole of the Oriental part of the city is divided into **Quarters** (*Hâra*, in "construct state" *Hâret*), which used to be separated from each other by gates. These gates were closed at night and guarded by watchmen, who allowed no one to pass without examination. Few

of these gates are now in existence. The majority of these quarters consist of dwelling-houses, and are known by a name taken from some public building, from some individual to whom the property once belonged, or from some class of persons who live there: as the *Hârat es-Suggâin*, "Quarter of the Water-carriers"; the *Hâret en-Nasâra*, or *Hâret el-Kubt*, "the Christian" or "Copt quarter"; the *Hâret el-Yahûd*, "Jew's quarter"; the *Hâret el-Frang*, "Frank quarter"; and the like.

The **Streets** are *very narrow*, and in consequence of the Cairene mode of building houses, each story projecting beyond that immediately below it, two persons may almost shake hands across the street from the upper windows. This narrowness of the streets is common to many towns in hot climates, having for its object greater coolness. To indicate by name any of these streets would be useless, but the principal and most frequented ones are in the neighbourhood of the different bazaars, through which they in most cases pass. The names of many of them have been recently put up at the corners, written in both Arabic and English characters. As many of the names are very old, the study of them, for persons who care for antiquarian research, is of considerable interest. The Arabic terms "*Shari'a*," "street"; "*Darb*," "road"; "*Méidan*," "place"; "*Hâra*," "quarter"; "*Atfa*," "alley"; "*Sikka*," "lane or path," &c., are used.

There are four main arteries in the native city:—

1. The **Mûski**, once the broadest street in Cairo (!), running from the *'Atabet el-Khadra* due E. (under the names of *Sikket el-Gedîda* (New Lane) and *Shari'a esh-Sharawâni*) to the mounds of rubbish which form the eastern boundary of the city. On the tops of these mounds a row of windmills used to stand (whence their name of *Windmill Hill*); from them a magnificent view of the tombs of the Khalifs and the hills and quarries beyond may be obtained towards evening. The direct road to the tombs runs through a gap in the hills at the *Bab el-Ghureib* (Crows' Gate), just S. of the end of the Shari'a esh-Sharawâni.

2. The *Shari'a Muhammad Ali*, a modern street, running direct S.E. from the 'Atabet el-Khadra to the Mosque of Sultan Hasan and the Citadel. At the *Place Bab el-Khalk* (p. 128) this route crosses the long double street, the westernmost part of which occupies the bed of the canal el-Khalig, and is called

3. The *Shari'a Helwân* and *Shari'a el-Khalig el-Masri*, leading from the 'Atabet es-Sayyida Zênab in the S. to the extreme N. of the city at the *Bab esh-Sha'riya* and the Barracks of ez-Zahir.

4. The series of narrow streets, the most picturesque in Cairo, which succeed each other in line from the Citadel to the Bab es-Zuwêla and the Bibân el-Futûh and en-Nasr (gates of Capture and Victory).

Starting from the S., in the reverse direction to that which we have followed in traversing the European city, we take the tramway from the Fûmm el-Khalig to the Place and Mosque of the Moslem she-saint *Sayyida Zênab* (p. 120). N. lies a native quarter stretching to the Abdîn Palace. The tramway-line follows the Shari'a Helwân (see above) northwards. The *Shari'a es-Sayyida Zênab* (continued as the *Darb el-Gamâmiz*) leads to the *Viceregal Library* in the Bab el-Khalk (p. 128), where the magnificent Khedivial collections of Oriental MSS., illuminated Kurâns, and Persian miniatures are kept.

Passing straight on eastwards down the *Shari'a el-Mardsin* we see rt. the dilapidated but picturesque little Mosque of *Sangar el-Gâûli*, and farther on a narrow lane, the *Shari'a Bir el-Wotawit* (Bats' Pit Street), which leads to the famous and ancient **Mosque of Ibn Tûlûn**, one of the chief sights of Cairo (p. 118). The *Shari'a Ibn Tûlûn* and the *Shari'a er-Rukbiya*, turning out of it l., lead to a carfax marked by the *sebil* and Mosque of *Shêkhûn* (p. 116), from which the street of the same name takes us to the *Place Rumeileh*, a circular open space at the foot of the Citadel, lying between it and the Mosque of Sultan Hasan.

The long open space adjoining it on the S., which formerly went by the name of the *Karamêdan* (Turk. "Black Place"), is now called the *Place Mohammed Ali*. It is from this spot that the Mecca pilgrimage starts.

A long dusty space, which lies a little to the W. of the latter, and which is generally known by the name of *Taht es-Sûr* ("Below the Wall"), is used as a market-place for horses, donkeys, camels, &c. To the S. are the Mohammedan Cemetery and the Tombs of the Mamelukes.

Opposite rises the imposing mass of the **Citadel** (p. 101), crowned by the slender minarets of the Mosque of Mohammed Ali, and with its entrance gate, the *Bab el-Azab*, projecting forward into the street. To the l. is the splendid **Mosque of Sultan Ḥasan** (p. 114), the cathedral-mosque, so to speak, of Cairo, and one of the finest monuments of Saracenic architecture in the world. Between it and the unfinished Mosque of *er-Rifa'iya* close by, the tramway runs down through a narrow street like a gorge, so lofty and sheer are the mosque walls on either hand, to the Shari'a Muhammad Ali.

The road running past the Bab el-Azab N. leads to a long native lane, the *Shari'a Bab el-Wazir*, which runs past the Mosques of *Khêrbek*, *Aksunkur* l., and *Mehmandar* rt., to the **Bab ez-Zuwêla** (p. 98), the very type and exemplar of a Saracenic city gate, with its twin bastions crowned by graceful minarets, its hanging portcullis, and the stream of picturesque Oriental traffic which surges in the narrow street about its base.

The street continuing the line of that up which we have come proceeds under the name of *Shari'a Taht er-Rebaa* to the Bab el-Khalk. We pass through the Bab ez-Zuwêla to (l.) the imposing and important Mosque of el-Muayyad, and by it up the *Sûkkariya* to the Mosque of *el-Fakihani*, and up the long street passing l. the Mosques of *el-Ghûri* (p. 109) and *el-Ashraf*, to the bisection of the *Sikket el-Gedida* (continuation of the Mûski). In the complex of lanes to the right is the **University Mosque of el-Azhar** (p. 109). Proceeding northwards, the *Sûk en-Nahhasin* (coppersmiths' market) is reached, with its extremely picturesque group of Saracenic buildings, the *Mûristân Kâlaûn* (p. 107), the Mosques of *Barkukiya* and *en-Nâsir*, the *sebil* of *'Abd er-Rahmân*, and others. To the rt. are the narrow lanes of the *Khân Khalîl*, where the carpet merchants live or used to live.

Still further N. (rt.) are the stately ruins of the great Fatimide **Mosque of el-Ḥâkim** (p. 107), whose massive *makhkara*-towers are among the most ancient of their kind. The N.W. tower forms part of the northern city wall, which we have now reached at the **Bab el-Futûh** ("Gate of the Opening," *i.e.* capture of Cairo, p. 98). E. of the Mosque of el-Hakim is the companion "Gate of Victory," the **Bab en-Naṣr** (p. 97), S. of which is the Mosque of *Bêbars el-Gashenkir*

(p. 108). Outside the gates is the dusty road round to the Tombs of the Khalifs. W. a series of comparatively uninteresting streets brings us back again to the *Rond-point de l'Aggâla* and the Rly. Terminus.

[The chief points of interest in the Oriental City are described in the following sections.]

8. Gates and Walls.

The original walls of Cairo—*i.e.* of Gohar's city, Kâhira (tenth cent.)—were of brick. In the reign of the Khalif Mustansir (A.D. 1036–1094) these walls were pulled down, and the circuit of the city slightly increased. The three principal gates were then constructed by three Greek brothers, and a stone wall of defence built, under the direction of Bedr el-Gemâli. In the reign of Saladin or Salâh-ed-dîn (A.D. 1171–1193) these walls were replaced (in parts, we may presume, only completed) by a new wall of stone, which connected Kâhira with the Citadel. According to the project of Salâh-ed-dîn, this wall of fortification was to have included Fustât, but the plan was not carried out. The walls of Cairo may be followed on the E. and N. sides; and a good excursion, which should by no means be overlooked by travellers, may thus be made on donkey or on foot. Starting from the *Bab el-Wastr* below the Citadel, a pathway skirts the exterior of the walls, which are closely pressed by the extensive rubbish heaps. The wall, with its numerous bastions, is picturesque and imposing. A little before reaching the entrance to the Mûski, an interesting old gateway, now closed up, will be observed. It is called *Bab Darb el-Mahruk*. As you pass on to the *Bab el-Ghureib* and the point where the prolongation of the Mûski terminates, the wall becomes completely buried for some distance, but it emerges again, and should be followed to its N.E. extremity. Here, at the point where it makes a turn towards the Bab en-Nasr, is a tower of peculiar construction, upon which the builders lavished their utmost ingenuity. It should be carefully inspected. It goes by the name of the **Burg edh-Dhiffir** ("Tower of Filth"). This name is scarcely intelligible, and it is possible that the proper name of the tower should be "Bûrg edh-Dhafar" ("Tower of Victory"). There are no inscriptions visible except the word "Allâh" (God), and the name of the builder of this curious work is not known. It is partly choked with sand and rubbish, but can still be entered by its slanting vaulted passage. This leads down to an octagonal chamber, containing 8 well constructed niches (including that which is prolonged to form the entrance passage). It is surmounted by a carefully built dome, round which wind three separate passages. Various apertures for the admission of air, or communication with the outer passages, are pierced in the walls. The object of this construction must be left to conjecture. It may probably have served originally as the quarter of the commanding officer, and might have also been used for a prison or temporary dungeon. Numerous quaint stories are associated with the place, which has acquired a bad reputation as being the resort of thieves and *afrits*. Several other towers and chambers constructed in the interior of the wall to the S. and W. of the Bûrg edh-Dhiffir are worthy of careful inspection. Continuing to follow the walls, we arrive at the principal gates.

The **Bab en-Nasr** ("Gate of Victory"), which stands at the N.E. of the Mosque of El-Hâkim, is an imposing structure. Two massive square towers flank the gateway. Above the exterior entrance, cut in

Kufic characters upon a long slab, is the following Fatimide (Shi'ah) inscription: "In the name of God, the Compassionate, the Merciful: the One, and without equal. There is no deity but God. Mohammed is the Apostle of God. Ali is the Vicar of God." Above the arch are mouldings; and shields of both normal and round shape are sculptured in relief upon the walls of the towers, which are also adorned with a cornice and a frieze bearing a long Kufic inscription, stating that the gate and walls that surround el-Ḳâhira were erected by the Khalîf El-Mustansir in the year 480 of the Hijra, A.D. 1087. The original Bab en-Naṣr stood on the S. of the Mosque of El-Hâkim, or rather of the place where the mosque was afterwards built. There is an inscription inside the gate of about the date A.D. 1382, stating that a tax of five coins (nature not stated) was to be levied on every camel entering the gate. A winding staircase in the E. tower of the Bab en-Naṣr gives admission to the interior, to the terraces of the towers, and to the walls, which may now be traversed as far as the Bab el-Futûḥ. At the time of the French occupation this part of the wall was utilised for purposes of defence, and the names given to the different towers (Forts Corbin, Julien, Milhaud, Vaillo, Lescalo, Perault, and Janot), may be seen cut in the stone. The work of the French may be easily distinguished from that of earlier date.

The **Bab el-Futûḥ** ("Gate of Capture"), which stands to the N.W. of the Mosque of El-Hâkim, is also a handsome monument of the eleventh century A.D. The entrance on the N. or exterior side is flanked by solid half-round towers. The mouldings and ornamentation of the arch above the entrance, and of the side niches, are rich and well executed. The vaulting of the gateway and all the details of the construction are remarkable. There is no Kufic inscription as on the other gates. The walls can also be traversed from the Bab el-Futûḥ to the Bab esh-Sharîya by those desirous of making a more complete examination. The door which gives access to them from the Bab el-Futûḥ is usually closed, but may generally be opened if required. The walls can also be followed from below; but as they now traverse a thickly-populated quarter, the traveller must be his own guide in penetrating the narrow lanes that approach nearest to them. The only other gate worthy of mention is the **Bab ez-Zuwêla** (so named after an Arab tribe). This was the S. gate of Cairo, but is now in the heart of the city, between the *Sûkkarîya* and the great Shoe-bazaar. Its massive towers, surmounted by the elegant minarets of the adjacent Mosque of Muayyâd, make it a conspicuous and picturesque object. It was the most important gate in the times of the Fatimides, as it formed the entrance from Maṣr to the Palace of the Khalîf. This gate generally goes by the name of the *Bab el-Mutawelli*, as being the supposed resort of the "Kutb el-Mutawelli" (see Lane's 'Mod. Eg.'). On the great wooden iron-bound door, always folded against the E. gateway, will be noticed innumerable iron nails, as well as teeth, shreds of clothes, hair, and little votive offerings of dust from Medîna, placed there by sick folk, &c.

Of the old Fatimide fortress Ḳâhira, and of the walls of Salâh-ed-dîn, these are the portions that remain. Of the walls on the S. and W. sides no traces remain. The names of a few of the principal gates, such as the *Bab el-Khalk*, the *Bab el-Lûk*, the *Bab el-Baḥr*, *Bab el-Hadîd*, &c., alone remain to show where once they stood.

9. Sebîls or Public Fountains.

"Sebîls," or public fountains, are for the purpose of providing water for the poor gratuitously. They were formerly supplied with water brought from the Nile on the backs of camels, but are now supplied by water from the pipes of the Cairo Water Company. Some of those of older date in the centre of the city merit admiration as curious specimens of the peculiarities of Oriental taste, abounding in great luxuriance of ornament. Many are to be seen in the Shari'a el-Khalîg or Helwân, towards the gate of Sayyida Zênab. For the *sebîl* of 'Abd er-Rahmân Kikhya, near the mosque of Sultan Barkûk, see p. 107. Of the more modern fountains, built according to Constantinople taste, those of Tussûm Pasha and of Ismail Pasha, sons of Mohammed Ali, and that near the Stat., are the best specimens. There is generally a room immediately above the fountain devoted to the purposes of a free day-school, maintained by the same charitable foundation as the fountain. The drinking-places for cattle (*hôd*) are also kept up by the same means, and often have schools attached to them. There are about 200 public fountains in Cairo.

10. Bazaars.

[The principal bazaars may be conveniently described in the order in which the traveller can visit them in the course of a walk, beginning with the Khân el-Khalîli. To reach the entrance to the Khân el-Khalîli, drive along the Mûski past the Rond-point du Mûski until the Shari'a Khordagiya is reached on the l. The entrance will be found a short way up this on the rt.]

The **Khân el-Khalîli**, or **Khân Khalîl**, was built by the Sultan El-Ashraf Khalîl, of the Baharite Mameluke Dynasty (see p. [105]), in A.D. 1292. It is approximately on the site of the tombs of the Khalîfs of the Fatimite Dynasty. It was considerably added to by El-Ghûri, who built the large portal and khân in the upper portion, as is shown by an inscription over the entrance. Here are sold cloth, dresses, swords, silks, slippers, embroidered stuffs, carpets, and other articles from Turkey, Persia, &c. The two market days are Monday and Thursday, the sale continuing from about 9 till 11 A.M. Various goods are sold by auction, the appraisers or *dellâlîn* carrying them through the market and calling the price bid for them. Many things may be brought at very reasonable prices on these occasions; and it is an amusing scene to witness from a shop, where, if in the habit of dealing with the owner, a stranger is always welcome, even though in a Frank costume. Crowds of people throng the bazaar, while the *dellâlîn* wade through the crowd, carrying drawn swords, fly-flaps, silk dresses, chain armour, amber mouthpieces, guns, and various heterogeneous substances. Much of the ancient interest of the Khân Khalîl has, however, disappeared since Indian Parsi merchants have taken up their abode in it.

Carpets will be found near the principal entrance, opposite the Hasanên Mosque, and in a court near the entrance from the Sûk en-Nahhasîn. Within the *khân* is a square occupied by dealers in copper and some other commodities; and in a part called "within the chains" are silks and other Constantinople goods.

[Close to the Khân el-Khalîli is the *tomb* of the Sultan Negm ed-dîn Ayyûb, of the Ayyûbide Dynasty. He died in A.D. 1250.]

From the Khân el-Khâlîli we pass into the street called **Sûk en-Nahhasîn**, or market of the coppersmiths, in which are the Mosques of Kalâûn, Barḳûḳ, and En-Nasir (pp. 106 ff.). The pipe-makers (*shibâkshiya*) are located here.

A low narrow gate leads from the Sûk en-Nahhasîn into the **Sûk es-Saigh**, or bazaar of the gold and silversmiths, where, however, the ready-made articles are, as a rule, of inferior value and workmanship. It is better, where time allows, to choose a pattern and settle on the quality of the gold or silver of which the article is to be made, and what weight it is to be. Everything is paid for according to its weight and the quality of the metal, which is attested by a Government official always in attendance in the bazaar, and 25 to 50 per cent. is added for the workmanship. Close to this bazaar is that of the **Gôhargiya**, or jewellers.

On leaving this bazaar, we turn to the l., cross the Mûski into the opposite street, along which we continue to the first turning on the l., by which we enter the **Hamzâwi**, where crape, silks, cloth, and other goods, mostly of European manufacture, are sold. The dealers are all Christians, and it is therefore closed on a Sunday.

On the l. of the Hamzâwi is the **Sûk el-Attârin**, where attar of roses and various other perfumes, as well as drugs and spices, are sold.

From this we pass by the Mosque of El-Ashraf into the broad street of the **Ghûrîya**, a bazaar in which are sold cotton and other stuffs, silks, and indeed all sorts of articles.

A street almost immediately opposite that by which we emerged from the Sûk el-Attârin, leads to the **Sûk es-Sûdân**, where ostrich eggs, Nubian spears and arrows, and gum-arabic are sold. Beyond this are the *Booksellers* and *Bookbinders*, close to the Mosque of el-Azhar (p. 109).

Retracing our steps to the Ghûrîya and turning down it to the l., we reach the **Sûk el-Fahhâmîn**, the bazaar of the charcoal sellers and the abode of the Moghrebîn, or Moors, who sell blankets, fezzes or tarbûshes (*tarâbish*), burnûses (*barauls*), and other articles from the Barbary coast.

Beyond this, on the same side, is the **Akḳâdîn**, where silk cord and gold lace are bought. Behind there is the market of the **Muayyâd**, where cotton, wools, cushions, and beds of a common kind, woollen shawls, and other coarse stuffs worn by the lower orders, are sold daily, both in the shops and by auction.

Beyond the Sebîl, or fountain of Tussûm Pasha, is the **Sûkkarîya**, where sugar, almonds, and dried fruit are sold; and this, like many other names of streets, indicates the trade of the dealers.

Passing through the Bab ez-Zuwêla, with the Mosque of Muayyâd (p. 112) on the rt., we come to the **Kassobet Radwân**, the shoemakers' bazaar, the last in this direction. If, however, we continue along the street to the Boulevard Mohammed Ali, and turn up it to the l., we may reach the open space in front of the Mosque of Sultan Hasan (p. 114), and take the first turning on the l. into the once well-known **Sûk es-Sullah**, or arms market, where swords, guns, and all kinds of weapons used to be sold. This market, however, once so

picturesque, now presents but a sorry appearance, as most of the shops have been destroyed or have disappeared. The best shops for native arms are in the Darb el-Ahmar, near the Bab ez-Zuwêla.

At the N. end of the town are **Mergûsh** and the **Gemaliya**, well-known markets, at the former of which cotton cloths called *bafta* are kept, and at the latter coffee and tobacco, soap, and different goods imported from Syria. At the **Bab esh-Shariya** are found fruits, candles, and a few other things.

There are also markets held in some parts of the town independent of the shops in their neighbourhood, as the *Sûk el-Ghûmi*, held on a Friday (on the way to the Bab el-Hadîd, at what is called the Sûk ez-Zalat), where fowls, pigeons, rags, and any old goods are sold; the *Sûk es-Samak*, or *Sûk el-Ftaliya*, near the same spot, where, as its first name implies, fish is sold every afternoon; and the *Sûk el-Aser*, close to the Bab en-Nasr, where secondhand clothes are sold by auction every afternoon.

[To introduce a list of the prices of different articles sold in the bazaars of Cairo would only mislead, as they are so continually changing. The traveller who is ignorant of Arabic must trust to his dragoman or donkey boy to take him to the shop where he can procure what he wants and to assist him to make the bargain. Making purchases through their medium means adding 10 to 20 per cent. to the price. As a rule offer half what is asked, and an agreement will probably be arrived at midway between the two extremes. The Oriental has no idea of the value of time, so that a well-nigh inexhaustible stock of patience is needed by anyone who wishes to make satisfactory purchases.]

11. The Citadel.

The Citadel (*el-Kala'*) was built by Saladin, in 1166, of stone brought from small pyramids at Giza, and formed part of his general plan for strengthening the town, and protecting it from assault; but it can hardly be said to have been well chosen for this object, as it is completely commanded by Gebel Mokattam. Mohammed Ali in 1805 erected a battery in the fort on the projecting point called Gebel el-Giyûshi immediately behind it, and thus compelled the surrender of the Citadel, then in the possession of Khûrshid Pasha. According to the Arab historian of the day, however, Saladin is said to have fixed upon the spot because it was found that meat kept fresh there twice as long as anywhere else in Cairo. The city side is well defended by the natural abruptness of the rocks, and is also strongly armed and regularly fortified. A good carriage road leads up from the open square called er-Rumêleh to the principal outer entrance-gate, and continues on through another gate into the interior of the Citadel. Another way in is by the *Bab el-Azab*, a fine massive gateway flanked by two enormous towers. It was in the narrow and tortuous lane leading from this gate that the massacre of the Mamelukes took place by order of Mohammed Ali, on the 1st of March, 1811. The Mamelukes were invited to a reception by Mohammed Ali in the palace of the Citadel. When the reception was over, they were asked to take part in a procession which was to pass through Cairo. The Mamelukes were placed between the Pasha's regular troops; and when they were in the narrow rocky lane, the Bab el-Azab was shut, and the troops fell upon them. Fire was also opened upon them from the Citadel above, and notwithstanding a brave resistance they were all killed, 460 in number. One Mameluke only escaped. He had been late in reaching the

Citadel, and arrived at the foot of the Bab el-Azab just as it was shutting. Hearing the fight above, he put spurs to his horse and escaped into Syria. It is generally believed that he got away by jumping from the wall of the Citadel, but this appears to be a legend without foundation.

The Citadel is in itself a small town, and contains many objects worth seeing. The **Palace** built by Mohammed Ali, which has taken the place of the old palace of Saladin, contains some very handsome rooms, especially a bath-room all of alabaster. The view from some of the rooms is very fine. The palace is now occupied by the British as officers' quarters, while the great palace in the Court of the Janissaries is the central **Military Hospital**. It is well worth a visit.

On the S.E. side of the Mosque of Ibn Ḳalaûn (p. 108) is **Joseph's Well**, so called from the other name of Saladin (Yûsuf), who, when the site of his fortress was being cleared, discovering a well that had been cut by the ancients, ordered it to be cleared of the sand that then filled it. It is probable that the original well was hewn in the rock by the ancient Egyptians, like the tanks on the hill behind the Citadel, near the Ḳubbet el-Hâwa; and this is rendered more probable from there having been an ancient Egyptian town called Khri Ahu on the site of the modern city. The well is composed of two parts, of which the upper is about 160 ft. deep and the lower 130, making a total depth of 290 ft. The descent is by a gently-sloping staircase, and a wide landing-place marks the division between the two parts of the well, which, it may be remarked, are not in a direct vertical line. The bottom of the well is supposed to correspond with the level of the Nile. The well is no longer used, as the Citadel is supplied with water by the Cairo Water Company.

From the platform on the S. side of the mosque is a grand and commanding *View* of the city and the surrounding country, taking in the arsenal immediately below, the Rumêleh, and the fine mosque of Sultan Ḥasan, just outside the gates of the Citadel, the numerous minarets of Cairo, and, in the distance, the Pyramids, with the valley of the Nile, to Saḳḳâra on the S., and to the point of the Delta on the N.

The **Mosque of Mohammed Ali** was commenced by that prince on the site of the old palace of Saladin, commonly called Joseph's Hall, which was blown up in 1824; and in 1857 it was partially completed in its present form by Said Pasha. Its style is a bad imitation of the Mosque of Nasr Osmanlya at Constantinople. The architect was Yûsuf Boshna, a Greek.

(The self-appointed guides at this mosque are impudent, and the official attendants are not too civil. They have, as usual, been spoilt by tourists giving them tips on the English scale.)

To the W. is the outer court, which consists of an open square, surrounded by a single row of columns, 10 on the N. and S., 13 on the W., and 12 on the E. They support round arches, with fancy capitals and dome vaults. The whole court is paved with large square slabs of handsome white marble. In the centre is the *hanefiya* for ablution. To the W. is a tower, in which is placed a clock presented to Mohammed Ali by Louis Philippe. To the E. is the principal entrance to the mosque.

The mosque itself is surmounted by a large dome, supported by four large piers, and embraced by four half-domes. Above the angles are also four smaller domes. Below the springing of the domes are small windows with round arches; and these, as well as others that are introduced at a short distance beneath, contain coloured glass in patchwork of large squares and in bad taste. Below are two sets of rectangular windows with plain glass. On the W. side is a wide gallery, supported by fluted alabaster columns; and a narrow gallery is continued at the same level along the other walls of the mosque, and round the piers. Another gallery also encircles the interior of the dome. Above the W. entrance is represented the setting sun with long gilded rays. The visit to the interior should not be made too late in the evening. The mosque is well worth visiting on some of the great nights of Ramadân (especially the 18th, 14th, and 27th). In the S.W. corner behind a bronze screen is the tomb of Mohammed Ali. Opposite is a space railed off for the Sultan.

The Mosque of Ibn-Ḳalaûn.—The old mosque in the centre of the Citadel, N.E. of the Mohammed Ali Mosque, was built by the Sultan Mohammed Nâsir ibn-Ḳalaûn, and was for many years the royal mosque of Cairo. It has ceased to be used as a mosque for a considerable time, and was turned into a prison. Until recently it was used as a military store-house, and was not shown to visitors; but lately the stores have been removed, the partition walls cleared away, and the beautiful colonnades of the mosque again exposed to view. The key is usually with the door-keeper of the Citadel. The historian El-Makrizi says of this mosque: "The mosque, situated in the citadel of the mountain, was erected by the King Nâsir Mohammed ibn-Kalaûn in the year 718 of the Hijra. He caused a magnificent dome to be placed upon the summit of it. The mosque was endowed with large funds, and became one of the richest and most magnificent mosques in Egypt." The mosque is nearly square, measuring 200 ft. from N. to S., and 186 ft. from E. to W. The *kibla* is ornamented with miniature arcades, inside which are beautiful arabesques. The great dome, which has fallen in, was supported on ten great granite columns. There are four rows of columns on the E. side, and two on each of the other sides. A row of clerestory windows runs all round, which were filled with stained glass, but this has almost completely disappeared. The minarets are of quaint form, the upper portions being coated with green tiles.

The little **Mosque of Suleman Pasha** on the N.E. side of the Citadel well deserves a visit. It was built by the Mameluke Suleiman, afterwards known as Sultan Selim. It is a good example of the later Turkish type introduced from Constantinople (see p. [165]). The central dome surmounts a square space, on the N., S., and E. sides of which are transeptal recesses, covered with semi-domes. The W. side is without this appendage, and opens on a charming little cloister. The painted decorations of the interior of the mosque are exceedingly good of their period, and most harmonious in colour.

There are two other mosques within the Citadel, one the Mosque of Sidi Saria, near the eastern wall (*key with the shêkh of the mosque*); the other a very small one close to the Bab el-Azab. Both of these are believed to have been built since the Turkish conquest of Egypt.

From the *Bab el-Qebel* ("Desert Gate"), on the E. of the Citadel, a magnificent view of the Gebel Giyûshi (Mokattam), with its quarries and the road ascending by a steep causeway, may be obtained.

12. Mosques.

[The mosques can be visited by purchasing tickets, P.T.2 each. They can be bought at the Wakfs' Administration in the Abdîn Square, and from the hall-porters at the principal hotels. The doorkeepers are civil at most of the mosques, but there are exceptions. At many of the mosques slippers are provided to put on over the boots to prevent the dust of the streets touching the floor. A small fee is expected for the use of them. In some of the mosques the vergers are much distressed if a tourist thoughtlessly enters the part devoted to prayer in his boots without first covering them, and the stupid or careless tourist who does this must not be surprised if he gets black looks from the worshippers. He would presumably himself be displeased if a stranger were to wear his hat in an English church. In the secularised mosques, such as that of Ibn Tûlûn, slippers need not be worn.

Itinerary for Mosques.—For those who can spare only one morning to see the mosques, the following itinerary—which can be done on foot and without a guide—though not containing all the principal ones, gives several of the most important contained in a comparatively small area :—

Leaving the Ezbekîya by the Shari'a el-Ezbekîya in S.E., having the Mixed Tribunals on the rt., enter the Mûski. Continue along it, passing the Rond Point du Mûski, until on the rt. the Shari'a el-Ghûriya is reached; at the rt. hand corner of which is the **Mosque el-Ashraf**. Turn down the Shari'a el-Ghûriya, and passing the entrances to several bazaars, reach on the rt. the **Mosque el-Ghûri**. Opposite it are the Sebîl and Medrêsa, erected by the same founder. Continue along this street, now called Manakiliya, to the **Mosque el-Fâkihâni**, where the road curves to the rt. and becomes the Sukkeriya; at the end of which is the Bab ez-Zuwêla. Connected with this gate of the city on the rt. is the **Mosque el-Muayyâd**. Retrace steps as far as the Shari'a Sanadukiya on the rt., which leads to the **Mosque el-Azhar**. On leaving the mosque turn to the rt., go up the Shari'a el-Halwagi, in which is the booksellers' bazaar. Cross the Mûski, which is here called the Rue Neuve, and follow the street immediately opposite; this leads shortly to the **Hasanên Mosque** on the rt. Continue in the same direction, turn to the l. and then to the rt., which will lead to the Bêt el-Kadi; leave this by the Shari'a Bêt, which leads to the Shari'a Khordagiya; immediately opposite is the **Mosque of Mohammed en-Nasr**. To the rt. of this is the **Mosque of Barkûk**, and to the l. is the **Muristan of Kalaûn**. On leaving this turn to the l., and a little further on, where the road divides, is the Sebîl Abd-er-Rahmân. Further on is the **Mosque of el-Hâkim**. Retracing one's steps and passing the mosques and the entrance to the Khân el-Khalîli (l.), the Mûski is soon reached. Just before turning into it notice on the rt. a pretty *sebîl* with old tiles.]

Cairo contains about 264 mosques and 225 *zâwiyas* or chapels. The word *Gâmi'* (pl. *Gowâmi*) is derived from the verb signifying "to assemble," whence also the word *guma* (Friday), the day of assembly and Mohammedan Sabbath; the other name, *mesgid* (whence *mezquita*, *mosquée*), being from *seged*, "to bow down." The Indian *Jumma Musjid* is the two Arabic words combined.

Many of the best mosques of Cairo are becoming, or have become, complete ruins, after centuries of neglect. But fortunately the Egyptian Government has realised the importance of preserving these most interesting monuments, and a decree was signed by the Khedive in 1881 appointing "A Commission for the Preservation of Monuments of Arabic Art." The Commission was composed of eight Egyptian and three European members, the latter being the late Rogers-Bey, the well-known Arabic scholar, Franz-Bey, the architect to the Wakf Administration, and M. Baudry, a French architect. A sum of £7500

was granted for the purpose of repairing buildings for the year 1882. The duties of the Commission were :—

1. To prepare a list of all buildings having an artistic or historical interest. 2. To watch over the preservation of these buildings, reporting to the Wakf Administration what repairs were required. 3. To prepare plans for the repairs. 4. To keep plans of all work done, and, in the case of buildings which are completely in ruins, to indicate what parts should be sent to the National Arab Museum.

The above-mentioned list of historical monuments has been completed, and a sub-committee regularly inspects them and reports on necessary repairs and reconstructions. Most of the monuments have been put into a safer condition, and their general state is far better cared for, cleaner, and better guarded than it was a few years ago. Much, however, still remains to be done, and the annual Government grant of £E.4000 is insufficient to meet the necessities of the work, which requires an annual budget of fully £E.10,000. The adequate repair of the great Mosque of Sultan Hasan alone, which is in a dangerous condition, would absorb the whole of such a budget if it were carried out in a single year. (This mosque is now being repaired.) The Commission also needs full powers to expropriate private possessors of historical palaces, houses, mosques, &c., which they refuse to maintain in proper order; and further to clear away (with due compensation) the shops which encumber the façades of the mosques. The Commission has recently attempted the complete restoration of a few mosques which belong to a period well represented by similar buildings, and the visitor should inspect that of *Abû-Bekr el-Mashar* in the Bir-Gawan street, as a beautiful specimen of the restorations carried out by Herz-Bey, the talented architect of the Commission, who has given the exquisite little mosque as nearly as possible its original appearance. Such complete restorations, or rather rebuildings, can only be approved, however, in rare instances, and solely when they are carried out with the care and scrupulous fidelity to the original designs which are evident in the case of the Mosque of Abû-Bekr, and special precautions should be taken against the risk of falsification.

An account of the various styles of mosque in Cairo, together with a description of their general architectural features and arrangement, and of the names of the different parts, has been already given (Introd. p. [165]). The visitor will do well to bear in mind the chronological sequence of styles as illustrated by the principal mosques. Thus the Mosque of 'Amr (E. wall) dates from the middle of the 7th century; that of Ṭûlûn from the middle of the 9th; of El-Ḥâkim, from the end of the 10th; of Kalaûn and his sons, the end of the 13th; of Sultan Hasan, the middle of the 14th; of Barḳûḳ, the end of the 14th; of Ḳâit Bey, the end of the 15th.

"The large mosques" (says Mr. Lane, 'Modern Egypt') "are open from daybreak till a little after the eshê, or till nearly two hours after sunset. The others are closed between the hours of morning and noon prayers; and most mosques are also closed in rainy weather (except at the times of prayer), lest persons who have no shoes should enter and soil the pavement and matting. Such persons always enter by the door nearest the tank or fountain (if there be more than one door), that they may wash before they pass into the place of prayer; and generally this door alone is left open in dirty weather. The

Mosque El-Azhar remains open all night, with the exception of the principal place of prayer, which is called the 'maksûra,' being partitioned off from the rest of the building."

The **Mosque of Sultan Ḳalaûn** (*Ûâmi' es-Sultân Ḳalaûn*), A.D. 1287 (A.H. 684). Two mosques (one the mausoleum) of El-Melek el-Manṣûr Ḳalaûn (see p. [105]) form part of the once celebrated *Mûristân*, or hospital and madhouse built by that prince. They are the first of the imposing edifices that present so conspicuous a front to the street leading northward from the coppersmiths' bazaar (*Sûk en-Nahhastn*), near the Khân el-Khâlîli. Each of these mosques is well worthy of inspection. The entrances to them are to the right and left of a long passage, with roof of open beams, into which you pass beneath a handsome portal adorned with black and white marble.

1. THE MOSQUE TO THE LEFT, OR S. OF THE PASSAGE.—Traversing the outer court, in the centre of which is the *hanefiya*, we enter the mosque from the W. through a fine portal of black and white marble. It is divided by six large pillars in two rows of three from E. to W., supporting elongated pointed arches. The pillars are painted dull green, and the capitals yellow. The *ḳibla*, the side columns of which bear a horseshoe arch, is adorned with rows of colonnettes, with shell-shaped cavities and arabesques; the upper portion containing gilded mosaic. The roof is of open beams. A side space to the S. of the open court, with three pointed arches resting on two columns, is used for the daily prayers; and another compartment, to the W. of the court, contains a window which gives a view of the passage leading to the hospital.

2. THE MOSQUE TOMB, TO THE RIGHT OR N. OF THE PASSAGE.—A few steps lead to the antechamber, or outer division, which was formerly a library, and is now used as a depository for registers of *wakfs*. From it we pass through a screen, into the mausoleum itself. This is unique in construction, and is fortunately maintained in a better state of preservation than the generality of the Cairo mosques. The tomb is in the centre protected by a wooden screen, round which four solid piers and four large granite pillars support an octagonal superstructure, with elongated pointed arches, partaking slightly of the horseshoe form. Their spandrils, as well as the windows of the mosque, are adorned with light tracery. The *ḳibla* is adorned with rows of colonnettes and mosaics of coloured stones and mother-of-pearl. The walls are inlaid with marble and tortoise-shell; and the name of Mohammed, four times repeated so as to complete a square, forms one of the ingenious patterns. The stucco tracery of the windows is also delicate. The mosque is much frequented, especially on Saturdays, by sick folk. The columns which flank the *ḳibla* are believed to possess miraculous virtues, and are much resorted to by invalids, who rub the half of a lime upon the stone, and then apply it to the tongue, forehead, &c. A block of red stone is also kept in the W. side of the mosque, and a potent remedy consists in drinking water discoloured by rubbing its surface. A robe, together with a turban and sash of Ḳalaûn, who is regarded as a great *ḥakîm*, or physician, is still preserved, and believed to be capable of effecting marvellous cures. Opposite, and also just beyond them N., are some fine specimens of old mushrebîya work.

Of the once flourishing **Mâristân**, which occupied a considerable space to the W. of these mosques, some portions remain; and the general plan of the whole can still be traced. After quitting the mosques, by following the passage to the left we arrive at an open court surrounded by columns, which communicates with the old kitchen, and around which were grouped the different wards of the hospital, for both male and female patients. By retracing our steps along the passage northward we may visit the diminutive cells in which the lunatics were formerly confined, and which are now occupied by coppersmiths.

Adjoining N. is the **Mosque of En-Nâṣir** (*Gâmi' Naṣriya*), son of Ḳalaûn, and erected in the year A.D. 1303. At the entrance we are struck by the doorway, which consists of clustered pillars and pointed arch in the early pointed Gothic style. It is said to have been brought as a trophy from Acre, after the destruction of that city, by El-Melek el-Ashraf, son and successor of Ḳalaûn. An inscription above it states that the building was erected by the Sultan Mohammed, son of the Sultan El-Melek el-Manṣûr od-dîn Ḳalaûn es-Sâlehi, in A.H. 698 (A.D. 1299). Makrizi, however, states that it was completed in A.H. 703. It was originally founded, he says, by El-Melek el-Adel Kotbogha, who usurped and held the throne of Egypt for two years.

The tomb is to the right of the passage, but it is dilapidated and uninteresting. The mosque is to the left, and exhibits a good example of delicate tracery round the arch above the *ḳibla*, but is not otherwise remarkable. The mosque which the Sultan Mohammed en-Nâṣir built in the Citadel has been described at p. 103. It is not clear why Nâṣir did not elect to be buried in the latter, but perhaps he may have wished to rest near the tomb of his father Ḳalaûn.

The **Mosque of Sultan Barḳûḳ** (*Gâmi' Barḳûḳ*). The third mosque, adjoining the two last-named, to the N., dates from the reign of the Circassian Sultan *Edh-Dhâhir Barḳûḳ*, A.D. 1382-1398 (A.H. 784-801), (see p. [106]). It contains the tombs of the wife of Barḳûḳ and his daughter Fatma; and an illuminated copy of the Ḳorân, which was formerly kept in the mosque, is said to have been written by the latter. The doorway is of black and white marble. The façade and minaret, like those of the two preceding mosques, are painted red and white. The mosque itself is of the Sultan Ḥasan type, consisting of an open court, with large arched recesses on each side, that on the E. or Mecca side being, as usual, larger and deeper than the other three. The instruction and prayer chambers have lately been restored; the back of the mosque is in ruins. The tomb-mosque of Barḳûḳ himself is to be seen amongst the picturesque mausolea of the Circassian Dynasty (see p. 151).

There is a modern *sebîl* opposite these mosques, and a little farther along the Khordagiya (in which these mosques are) is the *Sebîl of 'Abd er-Raḥmân Kikhya* with charming faïence decorations.

The **Mosque of Ḥâkim** (*Gâmi' El-Ḥâkim*). This, next to that of Ibn-Tûlûn (p. 119), is the oldest of the mosques that have retained their original style of architecture from the period of foundation. Indeed it is the earliest mosque of Ḳâhira, or Cairo properly so called, the Azhar, which is still older, not preserving its original style. It originally stood outside the brick walls of Gohar's city, being after-

wards enclosed within the walls of Mustansir. It was built by El-Hâkim ibn 'Aziz, third of the Fatimide Khalifs (see p. [103]), and completed in 1013 A.D. or 393 A.H., as stated in an original Kufic inscription above the entrance, which has been removed. The mosque is of the Tûlûn type, and consists of a spacious square, along the sides of which were arcades formed by piers supporting arches of pointed and horse-shoe form. Some portions of these arcades remain, and along bands above the arches run inscriptions in Kufic character.

To the N.W. and S.W. rise two picturesque *makhâras* (not true minarets), always conspicuous amongst the towers of N. Cairo. Upon the plaster coating of the N.W. makhâra, of which portions on the E. side remain, is an inscription in large Arabic characters. One of the makhâras was fortified by the French during their possession of Egypt.

The **Mosque of Gashenkir** (*Gâmi' Bêbars el-Gashenkîr*), A.D. 1308 (A.H. 708), is situated in the Gemaliya, where its solid-looking minaret (painted red and white) and its dome become conspicuous as you approach towards the Bâb en-Nasr. The interior of the mosque, which is of the Sultan Hasan type, is so dilapidated as to be scarcely worthy of a visit; but the *mausoleum* of the founder, which is to the l. of the entrance, is interesting. It is surmounted by an ample dome, with pendentives, which, though less delicate than in many other examples, are remarkable. The walls and the floor are decorated with inland stones arranged in admirable patterns. The tomb is in the centre. In the sill of a window to the S., which communicates with the passage, is an ancient Egyptian receptacle for votive offerings, shaped like a cannon, with hieroglyphic inscriptions. Above the entrance to the tomb is a wooden tablet, with an inscription containing the name and date of Gashenkîr.

El-Melek el-Muthaffar Rukn-ed-din Bêbars el-Gashenkîr (*el-Mansûri es-Seyfi*) was originally a slave of Kalaûn. When Kalaûn's son En-Nâsir was deposed, or abdicated a second time, in 1302, Bêbars was elected by the Emirs to succeed him. En-Nâsir, however, gathered an army at Damascus, and being joined by Berlak, chief of the Emirs, who deserted the cause of Bêbars, he returned triumphant to Cairo. Bêbars Gashenkîr then fled with a large amount of treasure, but was pursued and put to death by order of En-Nâsir.

The **Mosque of Ibn-Mizheh** (*Gâmi' Ibn-Mizheh*), A.D. 1469 (A.H. 885), a handsome mosque, with a good minaret, is reached by a narrow street, now called the Bîr-Gowân, behind the new mosque of Suliman Aghâ, and in the direction of that of El-Hâkim. Its walls and floor contain some beautiful specimens of inlaid work. The *kibla* is richly decorated with dwarf blind arcades of blue pillars, which encircle it and are continued, as in some other mosques, along the E. walls. The *minbar* is of delicately inlaid wood, and bears a decorative Kufic inscription. On the W. side is a *dikka*, supported by a wooden stalactite corbel, coloured blue and gold. The name of the artificer who designed the tasteful ornamentations of the interior, 'Abd-er-Rahmân en-Nakâsh, appears inlaid in the stone that fills up the head of a N.E. window. This mosque was built by *Mohammed Abû-Bekr ibn-Misheh el-Anâdri*. He was "Katib es-Sirr" to the Sultan Kâit Bey, and possessed great wealth. His career had its

vicissitudes, and he was at one time disgraced and his goods confiscated. He was, however, restored to favour, and his son inherited his rank and property.

The **Mosque of Abu Bekr Mazhar**, about 250 yds. W. of Sharia en-Nahhâsin, up a crooked little lane, built in 1480 and most carefully restored by Herz-Bey. It contains beautiful marble mosaics and encrusted marble slabs.

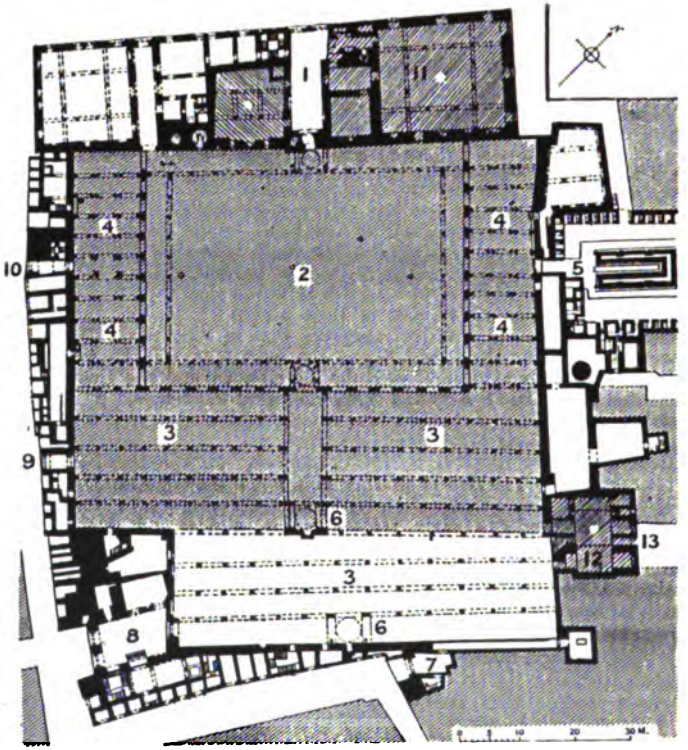
The **Mosque of El-Ghûri** (*Gâmi' El-Ghûri*), built by the Sultan *Khansûh el-Ghûri* (see p. [106]) about A.D. 1518, stands at the extremity of the bazaar called after him the Ghûriya, and from its position is one of the most picturesque buildings in Cairo. On approaching it from the Ghûriya, which is of more than ordinary breadth, you perceive the grand effect of its lofty walls; and the open space in which it stands, together with the variety of costumes in the groups that throng the spot, and the grand doorway of the mosque-tomb on the opposite side, offer a beautiful subject for the pencil of an artist. There are two mosques, one on each side of the road; that on the E. side being originally a *medrèsa*, or college, with *sebîl* or fountain. The street is usually very crowded, and walking will be found pleasanter than driving.

The mosque on the W. side is quite a gem among the mosques of Cairo. In plan, the interior resembles that of Kait Bey, and is well worth seeing for the inlaid floors, the arabesques of the walls, the *kibla*, the bands of decorative Kufic inscriptions, and the richly ornamented roof. The beauty and completeness of the decorations are very striking, and the original splendour can be imagined from the traces of gilding and colour that remain on portions of the sculptured arches. It is now being repaired by the Commission for the Preservation of Monuments, and so also is another mosque on the opposite or E. side of the road, with a mausoleum to the S., containing tombs of members of the harîm of El-Ghûri. To the N. are a *sebîl* and small school (*kuttab*). The *sebîl* should be inspected. It is tastefully decorated; the roof being in the richest and best style, and the floor of inlaid marbles. A slab of white marble, over which water supplied by an adjoining *sâkiya* formerly trickled, is sculptured to represent water in the ancient Egyptian style, with a border representing fish.

The **Mosque of el-Azhar** (*Gâmi' el-Azhar*), the "splendid" mosque, was founded by *Gohar*, the general of El-Muizz, and founder of Cairo, about A.D. 973 (see p. [103]); but none of the original building remains. It was converted into a University in A.D. 988 by the second Fatimide Khalîf El-Azîz. Subsequently it was enlarged by various Sultans, especially by Edh-Dhâhir Bêbars (about A.D. 1270), by Kâit Bey (about A.D. 1470), by El-Ghûri, by Es-Said Muhammad Pasha (A.D. 1595), by Ismail Bey (A.D. 1720), by 'Abd-er-Râhmân Kikhya (A.D. 1762), and by Sa'îd Pasha (about 1855). Little of the exterior is visible, except a portion of the wall on the E. side, the W. and S. gates, decorated in the Turkish florid style, and the 6 minarets, built at different periods, and not remarkable. The largest was built by El-Ghûri in the beginning of the 16th cent.

The principal features of the interior consist of a spacious open court and a vast sanctuary to the E. The Azhar is less remarkable from an architectural point of view than from the interest it awakens, and the scene it presents, as the principal university of the Mohammedan

world. The principal entrance, where slippers are provided for the visitor, is called the "Gate of the Barbers" (*Bab el-Muzeyinin*), and here students will be seen submitting their heads to the razor. To the l. of the entrance is the *mosque of Ibthahawiya*, which has recently



1. *Bab el-Muzeyinin* (Gate of the Barbers); 2. *Sahn el-Gami'a*; 3. *Liwans*; 4. *Riwaks* (studies); 5. Court of Ablutions; 6. *Kiblas*; 7. *Bab esh-Shurla*; 8. *Bab es-Saidiya*; 9. *Bab esh-Shawwam*; 10. *Bab el-Magharba*; 11. Zawiya (shrine) of *el-Ibthahawiya*; 12. *Zawiyet Goharyiya*; 13. *Bab el-Goharyiya*.

PLAN OF THE MOSQUE OF EL-AZHAR.

(After Herz Bey. From Beöthy: Müv. Tört. II.)

been restored, but the effect is not very satisfactory. On the rt. is the small *Mosque of Tabarset*. The passage between them leads to an open court, which presents an interesting scene. Children of all ages may be seen at their lessons, as well as more advanced pupils.

Others are merely chatting, and passing their leisure time in groups. The court is paved and surrounded by colonnades, with pointed arches, with slight keel-shaped curve. The walls that rest upon them contain windows with pointed heads, and decorations in stucco. These porticoes are built over and divided into apartments for the use of natives from different parts of Egypt and of the entire East; each province or country having its separate apartment (*riwâk*). There are several small cisterns in the court, but no *hanefiya*.

The *liwân*, or sanctuary, which affords a grateful shade after the intense glare of the outer court, is of vast area, and is divided by 9 ranges of columns, 380 in number, of various kinds, and all derived from old temples and churches. Upon them rests a low roof, covering the entire space. Beneath its shade, amidst this forest of columns, are innumerable students, seated in circles or groups around the various professors, taking notes, learning by heart, or listening. There are 4 niches, for the 4 orthodox sects of El-Islâm. Round the walls to the N. are ranged numerous boxes belonging to the students. To the S.E., where the colonnades are interrupted, are the compartments for Syrians and Dârfûrians, the tomb of Abd-er-Rahmân Kikhya, the *riwâk* of the Upper Egyptians (Saidîya), and the exit to the S.E. gate (Bab es-Saidîya). The *riwâk* of natives from the holy cities of Mecca and Medina is behind the *kibla* nearest to this corner.

To the N. of the liwân is a mosque, the *Ghâmi' Gohartya*, recently restored, which, together with an adjoining school (*medrêse*), is not to be associated with the name of the founder of the Azhar. It was built by one Gohar el-Kinkabey, a Circassian who died in A.D. 1440. Passing through it, the visitor may inspect the little *Zawiyet el-Omyân* (Chapel of the Blind), now but little frequented, but formerly well stocked with blind students, who were notorious for their fanaticism.

As has been said, this is not only a mosque but a **University**, the most celebrated in the East. The education given at it is both primary and secondary, and includes grammar, algebra, arithmetic, logic, philosophy, theology, and Mohammedan religion and law, according to the four different rites of the Sunnis—the Shafeite, the Malakite, the Hanafite, and the Hambalite. The student must qualify himself in every subject before he receives his diploma. About 15 years ago the number of students was about 10,000, with 280 professors. Since the British occupation the numbers have greatly decreased. The chief, or President of the University, is called the "Shêkh el-Azhar," and is elected by the Shêkhs of the mosque, who are extremely jealous of any interference on the part of the Khedive or the Government. It can easily be understood that any attempts to modify or alter the character of the instruction here given—and a few such attempts have been made of late years—meets with the most obstinate resistance. There is no departure, in any direction, from the standard works that have been from time to time adopted, and the whole course of training consists in learning by heart these treatises. Any new work that finds its way to favour can only change the form, never the substance, of the learning to be imparted.

An interesting account of the Azhar, and of the nature of the studies there pursued, as well as a list of the text-books chiefly used, in all the chief branches of learning, may be found in Dor Bey's 'L'Instruction publique en Égypte.'

The **Mosque of Mohammed Bey** (*Gâmi' Muḥammad Bey*). After visiting the Mosque of El-Azhar, the traveller may inspect that of Mohammed Bey, which is situated to the W. of the great University, on the opposite side of the street. It is also used as a school. It exhibits the influence of the Turkish style. It was constructed in A.D. 1774 by the traitor *Muḥammad Bey Abû Dâhab*, formerly the favoured Mameluke, and afterwards the treacherous and successful rival of the great Ali Bey. Besides the tomb of the founder, the mosque also contains that of Adîla Hanem, wife of Ibrâhîm Bey el-Elfi. Large *wakfs* were attached to this edifice by its founder.

The **Mosque of el-Ḥasanên** (*Gâmi' el-Ḥasanên*), or Mosque of Husên and Hasan, sons of Ali and Fatma, and grandsons of the Prophet, is situated immediately to the E. of the Khân el-Khâlîli. It is commonly called by the Cairenes after Husên alone—the *Gâmi Seyyidna Husên*. It has lately been rebuilt and lighted throughout with gas; the old dome that covers the shrine of the martyr being the only ancient portion preserved.

The mosque itself is oblong in shape; the *hôsh* or outer court being to the N., enclosed by continuous walls. The exterior is in the modern semi-European style, in no way reproducing the beauties of the past. The upper windows consist of pointed arches, with mouldings sculptured in the modern style. The lower windows are rectangular, and contain gilded ironwork. A lofty minaret, with a single balcony, rises to the S.W. The interior presents a not unpleasing effect, and is divided by several rows of handsome marble columns supporting pointed arches. The floor is richly carpeted. In consequence of the double dedication there are two *ḳiblas* in this mosque. A door in the *ḳibla* wall, veiled by a green curtain, gives admittance to the chamber in which are said to be buried the head of Husên and the hand of Hasan; and into which none but Mohammedans may enter. Numerous lamps are suspended in the mosque, which perhaps looks its best by their dim light in the evening when the prayer is recited.

The history of the mosque is as follows:—The Emîr el-Giyûshi, while carrying on war in Syria, found at Ascalon a reputed burial-place of the head of Husên, who fell at the battle of Kerbela, Oct. 10, A.D. 680. He caused a fitting mausoleum to be constructed for it in A.D. 1098. In A.D. 1154 Sâleh ibn-Rizḳ, vizier of the Fatimide Khalîf Faiz, fearing lest the sanctity of the place might be desecrated by Christians, caused the head to be brought to Cairo. Here it was washed in the Mosque of Sâleh ibn-Rizḳ, which may still be seen near the Bab ez-Zuwêla. He desired that the relic should be deposited in his own mosque, but the Khalîf objecting, it was buried with great pomp in the portion of the royal palace called the Ḳaṣr ez-Zumarrud. In A.D. 1340 the mausoleum was burned. It was restored at different periods; a mosque being added at a late date and various endowments bequeathed. The last restorations were made by 'Abd-er-Raḥmân Kikhya, at the end of the last cent. Finally, it has now been completely rebuilt. A *Môlid* is held annually in honour of the Husanên (see p. [41]).

The **Mosque of Muayyad** (*Gâmi' el-Muayyad*) is situated close to and connected with the Bab ez-Zuwêla, upon the towers of which the two elegant minarets of the mosque are placed. It is called the Gâmi' el-Aḥmar or "Red Mosque," from the colour of its exterior walls. It

was founded between 1412–1420 A.D. by Muayyad Abû'n-Nâsir of the Circassian Mamelukе Dynasty (see p. [106]). It is one of the best and most richly decorated mosques of the open or primitive style. After ages of neglect it is now being rebuilt, the *Iwân*, or sanctuary, being alone untouched.

The principal entrance is to the E. from the Sûkkariya. A flight of steps leads to a superb portal (recalling that of Sultan Ḥasan) adorned with black and white marble and tasteful sculptures and arabesques. The bronze-mounted door was taken from the Mosque of Sultan Ḥasan. The tomb of Muayyad is to the rt. of the entrance, surmounted by a dome; that of his family to the l. A passage leads to the courtyard, which presents a charming appearance, the fountain being overshadowed by several well-grown palms and acacias. A double arcade surrounds it on three sides; and the columns of these subordinate porticoes, which were of various sizes and materials, and some of which were sculptured with inscriptions in Arabic, are being replaced by new ones of marble and of uniform dimensions.

The sanctuary, or *Iwân el-Ḳibla*, is well worthy of careful inspection. It is divided by three rows of pointed arches with slight horseshoe curve, supported for the most part by columns. A screen of woodwork separates it from the open court. The decorations of the roof, especially the S.E. portion, are in admirable taste. Those of the *ḳibla* and of portions of the walls are also remarkable. The stucco tracery of the windows, with their coloured glass representing cypresses and other patterns, is in a state of rare preservation. The mosque is often called the *Gâmi' el-Mutawelli*, after the popular name of the adjoining Bab ez-Zuwêla.

The **Mosque of Merdâni** (*Gâmi' Merdâni*), 1338–1340 A.D., situated in the Darb el-Aḥmar, leading from the Bab ez-Zuwêla to the Citadel, is one of the last of the edifices erected during the reign of En-Nâsir ibn Ḳalaûn. Like so many others, it is falling into ruin. It is closed, but a boy will fetch the keeper. In general plan it bears the greatest resemblance to the Mosque of Ḳêsûn, and was probably by the same architect. It consists of a large open court, surrounded by arcaded colonnades with pointed arches, a double row on the N., W. and S. sides, and four rows on the sanctuary or Mecca side. The two innermost ranges terminate as they approac' the *ḳibla* and give place to eight large granite pillars intended to support a dome, which, however, does not exist, a flat roof now taking its place. Most of the mosaics and decorations of the mosque have disappeared. It is worthy of notice that trees are represented in stucco upon the wall above the *ḳibla*, and upon those borne by the pillars. Above one of the arches in the W. portico is an inscription in Arabic, on a slab of blue stone embedded in stucco. The principal entrance is on the N. side, beneath a vaulted passage, to the l. of which rises the unfinished minaret. This mosque was built upon what was at that time a cemetery. Makrizi tells us that the cost of the mosque was 300,000 dirhems, or 15,000 dinars (about £9000), exclusive of what was spent in wood and marble. El-Amir el-Kebir Tambagha Merdâni es-Sâki occupied the position of "Sâki" (cup-bearer) to En-Nâsir ibn-Ḳalaûn, whose daughter he married. Mordâni was chief of a faction that conspired against the Amir Ḳêsûn, and secured the downfall of the latter, whose position Merdâni then inherited.

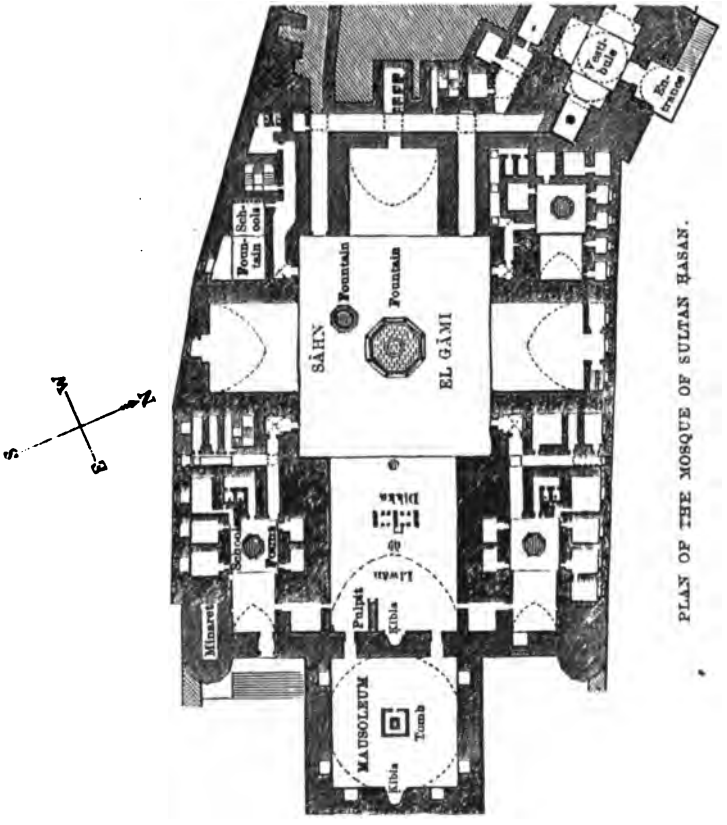
The **Mosque of Ak-Sûnkur**, or of *Ibrâhîm Aghâ* (*Gami' Ak-Sûnkur*, or *Ibrâhîm Aghâ*), A.D. 1328 (A.H. 728), is in the Darb el-Wizîr, or continuation of the Darb el-Ahmar towards the Citadel. It consists of an open court with arcades of somewhat irregular construction to the N. and E. The arches are pointed. The wall of the *Liwân el-Kibla* is remarkable, being entirely cased with blue porcelain tiles, symmetrically arranged. Amongst them those representing cypress-trees will be noticed. The little court with its green palms and the blue-tiled sanctuary beyond make a very pleasing picture. The mosque was enlarged and repaired in A.D. 1617 by Ibrâhîm Aghà, a custodian of the mosque, and is generally called after his name. His tomb, as well as that of Ak-Sûnkur, is within the building. *Ak-Sûnkur es-Salâri*, a Mameluke of the Emîr Salar, rose to hold high positions, including that of Naîb Maṣr, in the time of En-Nâsir ibn-Ḳalaûn. He also built the bridge over the Khalig near the Habaniya which now bears his name, and a mosque, now ruined, in the Gemaliya.

The **Mosque of Khêr-bek** (*Gâmi' Khêr-bek*), A.D. 1520 (A.H. 926). On leaving the Mosque of Ak-Sûnkur, the traveller will do well to visit the little tomb-mosque of Khêr-bek, which is a little to the S. in the same street. The decorations of the dome surmounting the mausoleum are remarkably elegant. The traitor *Khêr-bek*, who deserted the cause of the Mamelukes, was the first governor or Pasha of Egypt under the Turkish domination.

The **Mosque of Sultan Ḥasan** (*Gâmi' es-Sulṭân Ḥasan*), which stands immediately below the Citadel, is regarded as the finest in Cairo, and as one of the most superb monuments of Mohammedan architecture. It marks the reign of *Ḥasan*, son of En-Nâsir and grandson of Ḳalaûn (see p. [105]), and was completed in A.D. 1360 (A.H. 762), after a work of three years, at a cost of £600 a day. Its lofty and beautifully ornamented porch, the rich cornice of its towering walls, its minaret, and the arches of its spacious court, must delight every admirer of architecture. And so impressed are the Cairenes with its superiority over other mosques that they believe the king ordered the hand of the architect to be cut off in order to prevent his building any other that should vie with it, absurdly ascribing to his hand what was due to his head. The same story is applied to other fine buildings of which they wish to express their admiration, as to the two minarets of Samalût and Asyût, in Upper Egypt. In 1904-6 it was in process of restoration, the greatest care being taken to replace rotten woodwork, &c., by absolute replicas of the originals. The metal inlay of the doors has been very well reproduced.

The construction of the interior belongs to a type with which we become familiar from numerous examples as characterising the period. It consists of a hypæthral court with a square recess on each side covered by a noble and majestic arch; that on the E. being much more spacious than the other three, and measuring 69 ft. 5 in. in span. In the recess is the Mecca niche (*kibla*) and the *mimbar* or pulpit. Behind, and forming the same part of the building, is the mausoleum, which bears the date of 764 of the Hijra (A.D. 1363), two years later than the death of the Sultan. It is surmounted by a dome of brick on a basement of stone. The pendentives of the interior, which are of wood and plaster, are now being restored. The floor is marked

in one spot by a dark stain, which the servant of the mosque carefully points out; handing down a legend that the Sultan here slew with his own hand his unfaithful vizier. But the fact is that the mosque has frequently served as a fortress, or refuge, in times of



PLAN OF THE MOSQUE OF SULTAN HASAN.

conflict, and during the turbulent epochs of the Mamelukes. In one part of the walls, too, on the E. side, may be seen a few of the balls lodged by the guns of Napoleon. These were fired from the Citadel when the inhabitants of Cairo attempted a revolt against the French.

The following are the measurements of this mosque :—

Height of walls, with cornice	about 113 feet.		
Projection of cornice	6	,,	
Open court	117	,,	length.
	105	,,	width.
Niches on N.W. and S.	46	,,	square.
Great niche, Mecca side	90	,,	interior height.
	90	,,	depth.
	60	,,	width.
Great minaret	280	,,	high.
Mausoleum	60	,,	square.

The blocks used in the erection of this noble edifice were brought from the Pyramids; and though we regret that one monument should have been defaced in order to supply materials for another, we must confess that few buildings could summon to their aid greater beauty to plead an excuse. The Mosque of El-Ghûri, the Mâristân, the Citadel, and other buildings, were indebted for stone to the same monuments, which were to them the same convenient quarry as the Coliseum to the palaces at Rome. The S. minaret, 280 ft., is the highest in Cairo. The minaret on the N. side was destroyed by an earthquake and rebuilt on a smaller scale. The present dome is later than the original one and dates from Turkish times.

[The guides at this Mosque are intelligent and courteous.]

The great new **Mosque of the Rifâ'iya**, opposite that of Sultan Hasan, was intended to surpass the latter, but the genius of modern times has not been equal to the undertaking. None but Moslem architects and builders are to be employed in its erection. It is named after an order of dervishes (Introd., p. [86]), and was built by the mother of Ismâîl Pasha, but was left unfinished. It contains the mausoleum of Shêkh Rifâ'i and some tombs of members of the Khedivial family.

The **Mosque of El-Akbar** (*Tekiya Môlawiya*), in the Hôsh'iya, is the place where the **Dancing** or **Whirling Dervishes** used to perform. Their zikrs are now discontinued.

The **Mosque of Shêkhûn** (*Gâmi' Shêkhûn* or *Shêkhu*), A.D. 1355 (A.H. 756). Two mosques, one on either side of the road, bearing this name, with minarets of similar form rising above their respective portals, are situated in the Sellba, to the W. of the Rumêleh. That to the N. of the street is less remarkable. It consists of an open court with double arcades E. and W., and side recesses N. and S. of pointed arches. Three thick plates of dark-coloured glass, which are fixed in the walls of the small vestibule, near the entrance, are held to possess miraculous properties. The *kibla* contained some good tiles, most of which have disappeared.

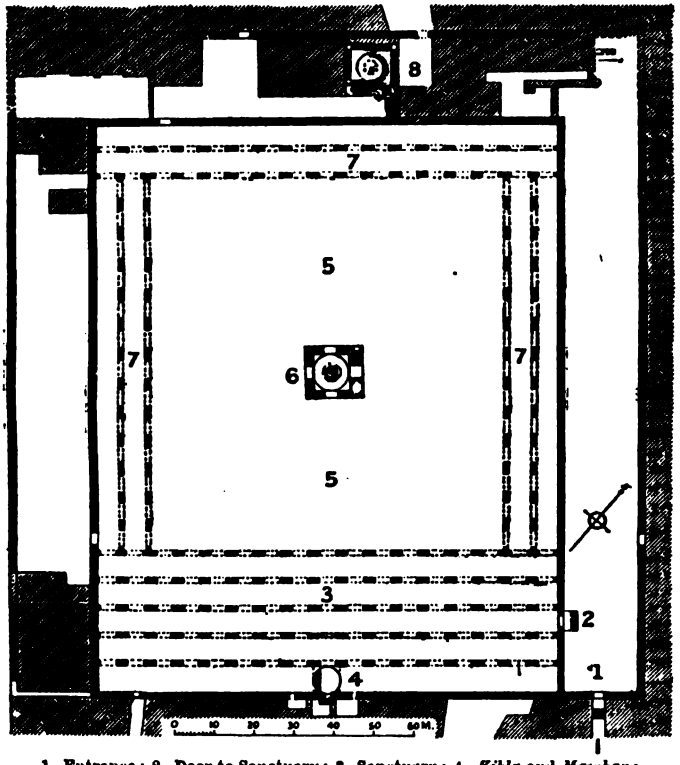
The mosque on the opposite or S. side of the street, though also of irregular construction, with its adjoining *tekiya*, is more interesting. A passage leads round to the *Sâhn el-Gâmi'*, in which are a *hanefiya*, a *sâkiya*, and two trees. The raised *liwân*, which is separated from this *sâhn* by two columns supporting a large and two smaller arches, contains a double colonnade with pointed arches, having a very slight return at the archivolt; small wooden domes rise above the *kibla*, and in the N.E. corner, where are the tombs of the Amîr Shêkhu and the Imâm of his mosque. Round the N., W. and S. sides of the open court

are doors opening into cells. By returning to the entrance-passage and following it onwards, we see the plan of the *khânika* or *tekiyâ*, with its numerous cells, which are situated to the S. of the open court. Passing through these, we enter the hall for the *sikr*. It is spanned by two large arches. The Amîr el-Kebîr Sêf-ed-dîn Shêkho en-Nâṣrî was a Mameluke who rose to eminence in the time of En-Nâsir ibn-Kalaûn. He became regent during the short reign of Es-Sâleh, eighth son of En-Nâsir. He was put to death, like so many of En-Nâsir's Amîrs.

The **Mosque of Kêsûn** (*Gâmi' Kêsûn*, or *Kusûn*), founded in A.D. 1330, is situated to the l. of the Shari'a Mohammed Ali, just beyond that of El-Burdêni. It was originally one of the best mosques of Cairo, and from what yet remains its former grandeur may be imagined and its proportions traced. It is much to be regretted that the formation of the street should have necessitated the destruction of this magnificent building, especially as a slight curve in the road would have saved it; but Ismail Pasha thought more of making a fine straight street to the Citadel than of preserving an old mosque. A new mosque has been built in place of the original one, but its architecture is disappointing. There are some remains of the old work, but they have been quite overshadowed by the new masonry. An attempt has been made to preserve the sanctuary and *kibla*. The *Amîr Kusûn*, or *Kêsûn* (died A.D. 1341), who was of low origin, rose to eminence during the reign of Mohammed en-Nâsir ibn-Kalaûn. He became a favourite of the Sultan, who married his sister, and bestowed upon him one of his own daughters. Makrîzî describes his munificence, the number of sheep and cattle that he slaughtered, and the robes that he bestowed during the great festivals. His house and adjoining property extended as far as the Mosque of Sultan Hasan. His end, like that of so many of the Amîrs of En-Nâsir, was unfortunate. Banished to Alexandria, he was there put to death. One of the quarters (*Tûmn*) of Cairo is called after him.

The **Mosque of Sitt Safiya** (*Gâmi' es-Sitt Safiya*), A.D. 1604 (A.H. 1013), is to the l. of the Boulevard Mohammed Ali, and will well repay a visit. The outer court, to which three flights of 18 steps lead up, on the N.W. and S. sides, consists of a small open square, surrounded by pillars of granite and marble, forming four porticoes surmounted by small domes of brick. The pillars are connected with each other, and with the walls of the court, by pointed arches. The *Iwân*, or sanctuary, produces a pleasing impression by its harmonious proportions; while its difference in style from the mosques of the Egyptian types will be, of course, remarked. Six solid pillars support a large central dome, which is pierced with 24 windows with pointed heads, and with two rows of small circular apertures. The windows contain plain and yellow glass, arranged in round pieces, many of which have fallen. The keel shape occurs in blind arches. A smaller dome rises above the space immediately in front of the *kibla*, which projects from the main space. It is also provided with windows. Smaller dome vaultings also surmount the side spaces N. and S. The *mimbar* or pulpit of sculptured marble is remarkably fine. Close to it is a wooden sword, which is carried in front of the preacher. A wooden gallery, which may be ascended, encircles the dome; and a passage which is constructed in the W. wall communicates with the

dikka, which is supported by two small columns. This mosque is named after the lady Safiya (Sophia), of Venice, the wife of the Turkish Sultan Mûrad (Amurath) III., and mother of Mohammed III. It was in reality built by Osman Aghà, a eunuch of hers, who held the office of "Aghà Dar



1. Entrance; 2. Door to Sanctuary; 3. Sanctuary; 4. *Kibla* and *Mambar*; 5. *Sahn el-Ganmi'* (open court); 6. Fountain and *Kubba*; 7. Liwâns (covered courts); 8. *Minar*.

PLAN OF THE MOSQUE OF IBN-ṬÛLÛN.

(After Herz Bey. From Boëthy: Müv. Tört. II.)

es-Sâdeh" (Aghà of the Sublime Porte), part of whose duties regarded the regulation of all matters connected with the wakfs of the *Haramên* (holy cities of Mecca and Medina). He endowed the mosque richly, but the Validè Safiya contested his rights, and the affair was decided by the tribunal of Cairo in her favour.

The small **Mosque of El-Burdêni** is to the l. of the B. Mohammed Ali, built in A.D. 1630, restored in 1885. The walls are lined with beautiful mosaics. There is a very fine minaret.

The **Mosque of Ṭûlûn** (*Gâmi' ibn-Ṭûlûn*). This mosque stands first in point of antiquity (the Mosque of 'Amr at Old Cairo of course excepted), having been founded by *Aḥmad ibn-Ṭûlûn* (see p. [102]) in A.D. 879 (A.H. 265), as is attested by two Kufic inscriptions on the walls of the court. It is generally said to have been built on the plan of the mosque at Mecca, as it existed at that time. But the Mosque of Kairwan is more likely to have been the model. The architect was a Christian prisoner. It was three years in building, and cost £72,000. At one time it was a university, and was endowed with nine professorial chairs. The centre is an extensive open court, about 100 yds. square, surrounded by arcades; those on three of the sides consisting of two rows of piers, 25 paces deep, and that on the eastern end of five rows, all supporting pointed arches. The walls, piers, and arches are built of brick, covered with stucco. The angles of the piers are formed of engaged columns. The arches are of a very graceful shape, retaining a little of the horse-shoe form at the base of the archivolt as it rises from the pier; and in a wall added afterwards to connect the mosque with the base of the principal minaret is one round horse-shoe arch, which is rarely met with in Egypt. Around the mosque is an outer wall, now encumbered in part by houses, at each angle of which rose one of the minarets; that on the N.W. corner being the one used for the call to prayer. If not remarkable for beauty, it is a monument of the highest interest in the history of architecture, as it proves the existence of the pointed arch about three hundred years before its introduction into England.

Along the cornice, above the arches within the colonnades, were Kufic inscriptions on wood, most of which have long since fallen. The style of the letters is of the same ancient character as in the stone tablets before mentioned; and indeed, were the date not present to determine the period of its erection, the style of the Kufic alone would suffice to fix it within a very few years, that character having undergone very marked changes in different periods of its use; and what is singular, the oldest, which is the most simple and least ornamented, has a nearer resemblance to the Arabic than that in vogue about the time when the modern form of letters was introduced. It is sometimes supposed that the Neshki character of Arabic, that now in use, was derived from the Kufic, but it is more probable that the two characters were derived from some older alphabet. There is an interesting dissertation upon the subject in Isaac Taylor's work, 'The Alphabet.'

There was a very beautiful pulpit erected by the Sultan Manṣûr Ḥesam-ed-Dîn Lagîn, but this has been removed and replaced by inferior work within the last few years. Some of the panels of the original pulpit are in the South Kensington Museum, and one of these bears the date 696 of the Hijra, A.D. 1297.

The *Minaret* of the mosque which rises from the N.W. exterior wall of circuit has a singular appearance, owing to the staircase winding round the outside. Its novel form is said to have originated in the absent habits of its founder, and an observation of his vizier. He had observed him unconsciously rolling up a piece of parchment into a spiral form; and having remarked, "It was a pity his majesty had no

better employment," the king, in order to excuse himself, replied, "So far from trifling, I have been thinking that a minaret erected on this principle would have many advantages; I could even ride up it on horseback; and I wish that of my new mosque to be built of the same form." The cornice of this staircase appears to have been of amber. A fine *View* may be obtained from its summit, leading to which is an excellent staircase. The Commission for the Preservation of Arab Monuments have taken the mosque in hand; and, although they have not funds to restore it, they are endeavouring to prevent it falling to ruin.

The hill on which the mosque stands was formerly called the *Gebel Yâshkur*, being so named after an Arab tribe that occupied that quarter, and who derived that name from their chief. Its modern name is *Ḳala'at el-Ḥebsh* ("the Citadel of the Ram"), and tradition pretends that it marks the spot where the ram was sacrificed by Abraham.

Various fanciful traditions are also connected with the mosque and its site. Noah's ark is said to have rested here; and it is here, says Maḳrizi, that Moses is believed to have conversed with the Deity. Near the spot, too, is the so-called "*Mastabat el-Fara'ûn*" (Pharaoh's Seat), a name which probably records the existence of an ancient town on this rocky height. Facing the street may be seen the solid blocks that formed the substructure of some ancient building. The traveller should also turn aside into the *Hôsh Aytâh Bey*, from which a good view is obtained of the rocky eminence here escarped, and of the remains of the brick walls of the Citadel of Tûlûn, once perched upon it.

The **Mosque of Ḳâit Bey**, which is not far (W.) from the Mosque of Tûlûn, is worth visiting. The plan is somewhat similar to that of the tomb-mosque of the same Sultan (see p. 153). This was a very beautiful little mosque, and has lately been restored. Its fine door, with remains of bronze decorations, is 45 ft. in height. It has a graceful minaret.

The **Mosque of Sitti, or Seyyida Zênab** (*Gâmi' es-Seyyida Zênab*), the daughter of Imâm 'Ali and granddaughter of the Prophet, is situated in the S.W. quarter of the city, near the Khalig. It was begun at the end of the 18th century, and finished in 1803. Though elaborately ornamented, it is not very handsome. The clock-tower is remarkable, and a new wall on the W. side, with richly carved windows and ornaments, has lately been added. The mosque has lately been enlarged and restored. The mosque contains a variety of ancient columns, and in the windows some coloured glass. The mixture of Turkish decoration with the modern style of the architecture does not produce a pleasing effect. The tomb, a cenotaph, which is much revered, is in a small but lofty apartment of the mosque, crowned with a dome. It is an oblong monument, covered with silk, and surrounded by a bronze screen with a wooden canopy. Only women are allowed to enter the bronze enclosure. Sunday and Wednesday are the days on which it is especially visited. The tombs with large green turbans, which are to be seen on the terrace to the N. of the mosque, are the cenotaphs of *Mohammed el-Atrîs*, a brother of the great saint Ibrâhîm ed-Desûki, and of *El-Adarâsi*, a great traveller and writer, who visited India ten times. He was born at Terim in Yemen in A.D. 1725, and died in 1776.

The following mosques may be briefly mentioned:—

The **Gâmi' Sâleh** in the Shari'a el-Hanafi (map—southern section), dates from the Fatimide period. It was built by Sâleh ibn-Rizk Thalaiya, who brought the head of Husên to Cairo. It contains arches of a form rare in Cairo. Bands of Kufic texts in stucco adorn the walls, and inscriptions in the same character are carved on some of the light wooden beams that connect the miscellaneous capitals of the columns. The tracery which is preserved in some of the windows and decorative niches is exquisite.

The **Gâmi' Said es-Sôada** (12th cent. A.D.), in the Gomaliya, is interesting as dating from the time of Salâh-ed-dîn (Saladin). It was originally a *khantka*, for *sûfis* and poor students. It is cruciform in shape; a small open court being surrounded by 4 recesses, containing double colonnades, or porticoes. To the W. are about 15 cells for the *sofis*, or dervishes. Formerly these cells were very numerous, and the *khantka* occupied a much larger space than at present.

The **Gâmi' el-Mâs** (A.D. 1330), in the Hilmiya, is a picturesque little mosque with pointed arches and a small open court shaded by an acacia. It contains some good specimens of tracery. It was built by the Amîr Sêf-ed-dîn el-Mâs el-Hâgib who was put to death in the Citadel, by order of En-Nasr ibn-Kalaûn, in A.D. 1334.

The **Gâmi' et-Turkomâni** (about A.D. 1330), situated in the by-street called the Darb et-Turkomâni, leading from the Bab el-Bahr, contains a pillar formed by portions of 2 columns of basalt from an ancient Egyptian temple, inscribed with hieroglyphs. Various superstitions are associated with certain other columns in the mosque. There are three rows of 4 columns, which are continued above the capitals in the forms of piers, and support the roof without arches. Ali "the Turcoman" held the position almost equivalent to that of vizier in the reign of Shaabân.

The **Gâmi' Ezbek** (A.D. 1495), in a street between the Mosque of Tûlûn and the Birket el-Fil, possesses a handsome pavement of inlaid stones, and a good minaret, containing a double staircase. The disposition of the interior resembles that of Kâit Bey. The *Amîr Esbek el-Yûsufi* was the general and one of the chief notables of the reign of Kâit Bey. Another mosque of Ezbek, which gave the name to the Ezbekiya, situated immediately to the E. of the statue of Ibrâhîm Pasha, was destroyed some years ago.

The **Gâmi' Zên el-Abdîn**, to the S. of Cairo, between the Bab Seyyida Zênab and the Aqueduct, is built on the site of an ancient church. The date of the original building is uncertain. At the time of the French occupation it was destroyed, and subsequently was rebuilt by one Osman Aghâ; a minaret being added by Mahmûd Pasha Captan. The mosque itself is not remarkable; but in the W. wall is a curious old gateway formed by a monolithic arch, fractured in two places, of basalt. A massive door of the same material closes upon it, revolving in a large block which is placed above. The spot and the surrounding cemetery are highly venerated.

The **Gâmi' Khefâtîn** (A.D. 1178), in the S.W. of Cairo, with its adjoining *sebil*, has a handsome façade, richly sculptured, and a superb

wooden door, of which the centre panel has disappeared. The minaret is also well proportioned. It was built by the Amîr Yûsuf Shurbâgi.

Amongst other mosques which may be visited by those who desire to make a more complete study, the following may be mentioned: the Mosques of *Dhâhir el-Yêbars* (13th cent. A.D.); of *Kismas el-Ishâki*, in the Darb el-Aḥmar (13th cent.); of *Gai el-Yûsufi*; of *Gambek*; of *Aslam*; of *es-Sitt Nasra*; of *Umm es-Sultan Shâbân* (14th cent.); of the *Amîr Yakhôr*; of *El-Ashraf*, near the Ghûrîya; of *El-Ghâmri*, in the Margûsh; of *Abd-el-Kerim* (called of *Abbas Pasha*), close to the house of the Shêkh el-Bekri, formerly the palace of Abbas Pasha (15th cent.).

Amongst the mosques possessing little or no architectural interest, but of peculiar sanctity, are those of the *Seyyida Nefisa*, the *Sekina*, the *Sitt Ayesha en-Nebawiya*, the *Sitt Fatma en-Nebawiya*, and the *Shêkhs Sharâwi*, *Bayûmi*, and *Hanâfi*.

Of mosques in the new style may be noticed those of the *Shêkhs Sâla Abû-Hadîd*, built by Ismail Pasha; of *Mustafa Pasha* (*el-Gâmi' Bâshtak*), in the Darb el-Gamamiz; and of the *Rifâ'iya* (p. 116).

13. Coptic Churches.

The principal church, or **Cathedral of the Copts**, dedicated to St. Mark, is situated in the Coptic quarter, to the N. of the Ezbekîya. It is a large basilica, recently constructed, and possessing no features of particular interest. The main space consists of a nave and two aisles, separated by lofty pillars (some of marble, others of wood) supporting elliptical pointed arches. An oval-shaped dome covers the central space, and 4 round domes are placed at the extremities of the aisles. Behind a lofty wooden screen is the chancel (*hêkal*), and a few steps encircle the tribune or central apse, above which, as above the two smaller apses, are placed small domes. On the panels of the screen to the rt. and l. of the door of the chancel are paintings of the Virgin and of St. Mark. A staircase winds round the second pillar of the choir on the N. side, to the pulpit. Close by is the patriarchal throne. Adjoining the Cathedral to the N. are the residence of the Patriarch Kyrillos (Cyril) and the Schools.

The **Church of the Virgin** (*Kenîset el-Adra*) is situated at the end of a lane in the **Haret er-Rûm**. After traversing the Ghûrîya, turn to the l. at the *sebil* of Mohammed Ali. The church is of uncertain date, and has been restored. It is dedicated to the Virgin, and also contains the "bones" of St. Marina, who appears in a picture trampling upon Satan. The church is, according to the orthodox type, divided into several sections by screens, the E. end terminating with 3 apses or *hêkals*. Round the wall of the central *hêkal* are pictures of Christ surrounded by the "24 elders" and by 4 prophets. A *baldacchino*, resting on wooden beams secured in the side walls, is noticeable. The interior is painted, representing Christ in the centre, and lower down the "4 beasts" with faces of a lion, a calf, a man, and an eagle, while in the lowest part appear the 4 Evangelists. Above the screen of the *hêkal* are pictures of the 12 Apostles. The door is old and has inlaid ivory inscriptions in Coptic and Arabic. On the screen are pictures of Anba Shenûda, the Virgin and Child, and others. The baptistery is to the N. The roof consists of 12 domes, supported by plain whitewashed piers with round arches.

The **Church of St. George** (*Kentsa Mari Girgis*). After leaving the last-named church, the visitor may ascend by a flight of steps to that of St. George. The church is divided into 5 compartments by 4 screens. That farthest to the W. is raised about 3½ ft., and contains the baptistery. The other sections resemble those found in other Coptic churches. The whole is roofed with domes and tunnel vaultings, supported by piers. The pulpit is placed in the central section, which is surmounted by a dome with pendentives. A good screen of wood inlaid with bone separates the *hêkal* from the choir. In the central apse of the *hêkal* are a few pictures. The bones of St. George are said to be contained in a small bolster which is here shown. Numerous ostrich eggs and a few silver censers are suspended near the screen of the *hêkal*. The old patriarchal residence, which adjoins this church, possesses no features of interest.

Close to these churches is the **Convent of St. Theodore** (*Dêr Mari Todros*). About 10 or 12 nuns are in residence. In a chamber, noted for the cure of demoniacs or epileptics, is a bolster supposed to contain the bones of one of the arms of the saint, who is generally called, by Copts and Moslems alike, El-Amîr Todros. Up to 1878 the ceremony of the casting out of devils was performed every Wednesday, before the shrine of St. Theodore, upon *Mohammedan* women, great numbers of whom came on each occasion to be exorcised. The practice was suppressed by the late Patriarch in consequence of the scandals which ensued.

In the **Haret ez-Zuwêla** are two small churches dedicated also to the **Virgin and St. George**, with a small chapel of Abu Sêfên, contained in a *dêr* building. The church of St. George, which is uninteresting, is above that of the Virgin, which is considered to be the oldest church in Cairo. Its basilican plan is interesting (for plan see Butler, 'Coptic Churches,' i., p. 273). The nave has two aisles on one side and one on the other. The choir has 9 columns. The *hêkal* is surmounted by a dome. The usual steps are arranged, theatre fashion, around the apse. Three small side-chapels adjoin the apse. There are the usual screens. Above the ikonostasis is a rood, which is unusual. This is the original bishop's church of Cairo. The *dêr* houses 15 nuns.

There is a small community of *Roman Catholic* (*Uniate*) *Copts*, who have a church of their own. A bishop, chosen among their own clergy, presides over them.

14. Museum of Arab Antiquities.—Khedivial Library.

The **Museum of Arab Antiquities** and the **Khedivial Library** are now united in a single building on the Place Bab el-Khalk, at the junction of the Shari'a Mohammed Ali and the Shari'a el-Khalig (tramways from the 'Atabet el-Khadra and from the Muski). Entrance to the Museum in the Place Bab el-Khalk, P.T.5, every day from 9.30 till 4.30, except on Fridays and public holidays. Entrance to the Library in the Shari'a Mohammed Ali; free every day from 8 A.M. till 5 P.M. (during Ramadân from 10 till 3 only), except on Fridays.

The building is an imposing structure in Saracenic style, with fine doorways. It was completed in 1903 at a cost of over £60,000. The Museum and Library united in it form together the most important

repository of Mohammedan antiquities in the world. In many respects the collections are unique and are of inestimable value. The formation of the Museum is due to the energy and public spirit of the late Rogers Bey and Dr. Franz Pasha, director of architecture in the Wakf (Moslem ecclesiastical property) Administration. By them untold treasures of Moslem art in the shape of inscriptions, carved doors, bronze and glass lamps, &c., were collected from ruined mosques, and brought together in a temporary museum in the court of the Mosque of el-Ḥâkim, from which they were removed to the new building in 1904. The Library is public, and the books may be consulted by a foreigner on the recommendation of his Consul. There is one exhibition-hall which contains the magnificent Ḳurâns and other MSS., which are exposed to view. The Library was transferred from the old building in the Darb el-Gamâmiz at the same time as the Museum. Director of the Museum, Dr. Hess Bey; Director of the Library, Dr. Meyer.

On entering the **Museum** from the Place Bab el-Khalk we turn to the rt. through a vestibule to *Room* 1, which contains Arab tombstones of various periods, the oldest, with Cufic inscriptions, standing against the wall to the l. on entering. Many of those in the centre have the characteristic carved turban on the top of the headstone, signifying that the deceased person was a man. In the centre also is the remarkable tombstone of Don Santo Seghezzio, consul of France, England and Holland, who died in 1638. On one side is a carved coat of arms, with the following Latin inscription: *Illustrissimo D.D. Santo Seghezzio Hierosolymitani Ordinis Equiti Meritissimo necnon Sancti Michaelis a Christianissimo Rege gratiose creato Gallorvm Anglorvm atqve Belgarvm in tota Aegypti regione consvlatvm integre gerenti et in Regia Memphi feliciter occvmbenti I V Febrvarii Anno Domini MDCXXXVIII aetatis sve XXXXXVI Filivs Alexander marmoreis titvlis dicavit.* On the other side is a finely carved Arabic inscription with arabesque decoration.

Room 2 contains (rt.) marble fountain-vases of the 15th century, and tombstones (l.). Byzantine capitals of columns and a row of small columns of the early Arab period, including two of green serpentine from the Mosque of Ḳusûn es-Sâki (early fourteenth century: the columns are antique). Behind the grille formed by these columns is a fine marble fountain given by the Helaliya family.

Room 3 contains a mosaic pavement and a fine bronze lamp hanging in centre; painted window-glass, *mushrabîya*-work, and the remarkable wooden gates of the Mûristân Ḳalâûn, which appear to have belonged to an earlier Fatimide building, and to have been removed to the Mûristân and cut down to fit a smaller door than that for which they were originally made. They are decorated with carved designs of animals and plants.

Room 4 contains wooden lecterns (*ḳurâsi*) for the reading of the Ḳurân, pulpits (*mimbars*), &c., also some splendid doors plated with bronze.

Room 5 contains, besides fine specimens of *mushrabîya*-work, the gates of the Tomb of Saladin. In *Rooms* 6 and 7 are wooden screens, inlaid chests and stands, and specimens of carving in the table-cases. In *Room* 8 are wooden *mimbars* or pulpits: No. 4 from Mosque of el-Hegazlya, No. 5 from that of Ḳesûn.

Room 9 contains specimens of bronze-work. To rt. the fine bronze gate, with key, from the tomb of the Imâm esh-Shafi' to the S. of the Citadel. Nos. 105, 106, very beautiful inlaid bronze tables (14th century). In the table-cases are bronze lamps, pricket candlesticks, caskets and bowls.

In *Room* 10 to l. are bronze crescents from the tops of minarets.

Rooms 11 and 12 contain the ceramic collection. The walls are lined with blue-glazed tiles. In the table-cases are specimens of Arab pottery, from the 7th century onwards, including fine fragments of early glaze and lustre ware.

No. 80 is a remarkable vase of brown-glazed ware. On the l. wall of Room 12 is a remarkable square tile (No. 65), with polychrome representation of the Kaaba at Mecca, made at Damascus in the 18th century. From the roof of No. 11 hang pottery mosque-lamps with ostrich eggs above them.

In *Room* 13 is a room from a house at Rosetta, with wooden panelling, lamp, &c. Turning to rt., *Room* 14 contains specimens of early Arab silk embroidery and leather-work.

The chief objects in *Rooms* 15 and 16 are the famous glass mosque-lamps. The collection here exhibited is the finest in the world. There are only about one hundred of these lamps in existence, and sixty of them are here. They mostly came from the Mosque of Sultan Ḥasan. The blue arabesques and sentences from the Ḳurân upon the white glass ground of the lamps make a wonderful contrast of colour. A few of the lamps are wholly of deep blue glass, without inscriptions or decorations. The paintings of the Kaaba, &c., on the walls of this room are curious.

On the l. wall passing to *Room* 17 is a framed address to the Viceroy Mohammed Ali from the members of the Bombay Chamber of Commerce acknowledging the safe transmission of the Indian mails through Egypt at the time of the Syrian War. Dated 19th June, 1841.

The **Khedivial Library.**—On entering the exhibition-room we pass round to the rt. to *Case* 1, which contains papyrus documents and ostraka (inscribed sherds) of the earliest centuries of Islâm, some as early as the first half-century after the conquest, MS. books, &c., with the autographs of authors, including one holograph book written in three nights by its author. *Case* 2 contains the priceless Cufic Ḳurâns from the Mosque of ʿAmr at Old Cairo. On the other side a small octagonal Ḳurân should be noticed. *Cases* 3, 4, 5 contain the collection of great illuminated Ḳurâns of the sultans of the 14th and 15th centuries, which are of extraordinary magnificence. *Case* 6 illustrates the numismatics of Islâm, containing specimens of the coinage of all the Mohammedan states, ranging in time from the Ommayade khalifs to the modern Turkish sultans and the late Khalifa of Omdurman, and in extent from the Spanish-Moorish states of Cordova, Zamgoza, and Seville to the empire of the Seljûks of Rûm. The remarkable coin of Timurtash (1122–1182), in imitation of the Alexander type, should be noted. *Case* 7 contains the beautiful illustrated Persian MSS., one of the chief features of the library. The paintings illustrating the Shahnama and the poems (*dîwân*) of Jami are specially noticeable, but all are of the greatest beauty and interest, and will repay detailed inspection. Note the representations of polo-playing in one Persian MS., also the Turkish Ḳurâns and the *Kudatku Bilik*, the oldest Turkish book, written in Arabic characters at Cairo about 1350. *Case* 8 contains modern Turkish coloured prints, autographs of sultans (one a book written by an imperial hand), and specimens of Arabic printing, including an Italian-Arabic dictionary printed at Bûlâk "at the royal press," 1822. The Chinese sheet at the end of the case is of great interest, as at the top is a wood-cut imitation of Arabic signs. It is apparently a proclamation of the Panthays, or Chinese Mohammedans of Yunnan.

15. National Museum of Egyptian Antiquities.

(On the river bank, close to the Ḳaṣr-en-Nil barracks, opposite Gezira and Bûlâk. Open every day during the winter season—except Monday—from 9 A.M. to 4.30 P.M. Admission P.T.5.

Director-General of the Antiquities Department, Prof. Gaston Maspero, D.C.L., etc.; *Keeper of the Museum*, Emil Brugsch-Pasha; *Secretary*, M. Bazil; *Chief Inspector of Antiquities for the Cairo District*, J. E. Quibell, Esq., *for Lower Egypt*, C. E. Edgar, Esq. (Manṣûra), *for Middle Egypt*, M. Lefebvre (Asyût), *for Upper Egypt*, A. E. P. Weigall, Esq. (Luxor).

It is permissible to photograph with hand camera, and to copy the objects on

view in the Museum. Visitors desiring to use an easel, or to take photographs with a stand camera, must obtain permission from the Director. A room is set apart for the use of *Students*; for permission to use this apply to the Director. There is a *Sale-room*, where duplicate antiquities may be purchased.]

The National Museum of Egyptian Antiquities was established in 1858 under the direction of the French excavator M. Mariette, who remained its director until his death in 1881. Throughout this period the right of excavation was exclusively reserved by the Egyptian Government to itself, and all the antiquities found were removed to the Museum, which was established in the Cairene suburb of Bûlâk. Among the fruits of these excavations may be mentioned the wonderful series of statues of the Old Kingdom from Sakḳâra, including the *Shêkh el-Beled* and the group of Râhotep and Nofert, besides many fine trophies from other parts of Egypt. The exhibition of several of these at Paris in 1878 gave the lay world the first general idea of the wonderful ancient treasures that were owned by the Government of Egypt. After Mariette's death he was succeeded by M. Maspero, who inaugurated a more liberal *régime*, allowing foreign societies and individual workers to excavate under certain restrictions, including the right of the Museum to take what antiquities it wished. This system is that which still prevails.

The Bûlâk Museum being too small and in a rather undesirable position, the collections were removed in 1891 to the Khedivial palace of Giza, next to the Zoological Gardens. Here they remained in a ramshackle building, exposed to constant danger from fire, till 1902, when the new Museum at Ḳaṣr en-Nil was completed.

This imposing edifice was designed by a French architect, M. Marcel Dourgnon, and cost over £200,000 to build. As a modern building it is the finest in Cairo, and is fully worthy of the collection which it enshrines. The effect, both external and internal, is simple and stately. The central entrance-porch, with the two reliefs of female figures, symbolizing Upper and Lower Egypt, by M. Ferdinand Faivre, is noticeable, and the architectural effect of the use of arch, circular gallery, and dome in the entrance-hall is very fine. The entire simplicity of the dome is also noticeable. The drawbacks of the building are, however, many. The vestibules giving access to the atrium are too low and dark, the entrance galleries (on both floors) and the central atrium are so vast that the monuments exposed in them are almost lost, and the sinking of the atrium below the level of the rest of the ground floor accentuates this defect; the only result of placing the large monuments shown in it on high pedestals, in order that they should not appear too insignificant in a general view, is to prevent them from being properly seen by the visitor immediately below.

In the garden of the Museum, at the further end from the entrance, is the great sarcophagus which contains the body of Mariette, and behind it stands his statue, by Denys Puech.

[The Library, where students may work with permission of the Director-General, is entered by a door opposite the tomb of Mariette; the Sale Room is reached by the corresponding door at the opposite end of the building, the first on the right as one enters the grounds. The Museum proper is entered by the central porch. Here sticks, &c., must be given up, though hand-cameras may be retained and used freely. Tickets (P.T.5) are purchased and catalogues bought at the office on the rt. English Catalogue, 1903. *The red numbers attached to objects in the Museum refer to this edition, the black numbers to the French edition.*]

We first enter the so-called "Grande Galerie d'Honneur." Immediately in front is a square hall with a roof somewhat low for its size, borne on four square pillars. In this hall are placed the two great wooden boats, of the time of the XII. Dynasty (2400 B.C.), which were found at Dâhshûr. Against the pillars which overlook the atrium are to rt. a colossus of Usertsen I. (XII. Dyn.) as Osiris, to l. a colossus of Ramses III. (XX. Dyn.) bearing a standard. To the left of the steps leading down into the atrium is the beautiful white limestone sarcophagus of Kauit, a priestess of Hathor, which was discovered at Dêr el-Baḥari in 1905 by the Egypt Exploration Fund's expedition. The finely sculptured scenes on this sarcophagus are well worthy of inspection, as they form a unique example of the art of the XI. Dynasty, to which the sarcophagus belongs. Kauit was a contemporary of king Mentuhetep Neb-hapet-Ra, of that dynasty, and was buried within the precinct of his funerary temple, discovered by Messrs. Naville and Hall in 1903. The reliefs represent Kauit being attired by her handmaidens, receiving milk from the sacred cows of Hathor, at the hands of priests; one cow is suckling a calf. On the opposite side of the steps are wooden coffins of the same period. The atrium itself contains colossal statues of kings of the XII. and XIII. Dynasties, most of them usurped by Ramses II., and, at the further end, two red granite shrines with the same king's name.

Returning to the entrance gallery, we turn to the rt. (to the l. immediately on entering). Here are exhibited the great sarcophagi of the Old and Middle Kingdoms; note especially 1344, entirely of alabaster, from Dâhshûr, and 96, the great red granite sarcophagus of Khufu-ânkh, of which there is a cast in the British Museum. Ranged along the wall behind are "false doors" from tombs; the most noticeable is 34, that of a VI. Dynasty chief named User, which is of unusual provincial style (from Khizâm, N. of Thebes). At the end of the gallery, on the left, are the sculptured reliefs of the early kings from Sinai, cut out and brought to Cairo by Mr. Currelly for the Egypt Exploration Fund to save them from threatened destruction.

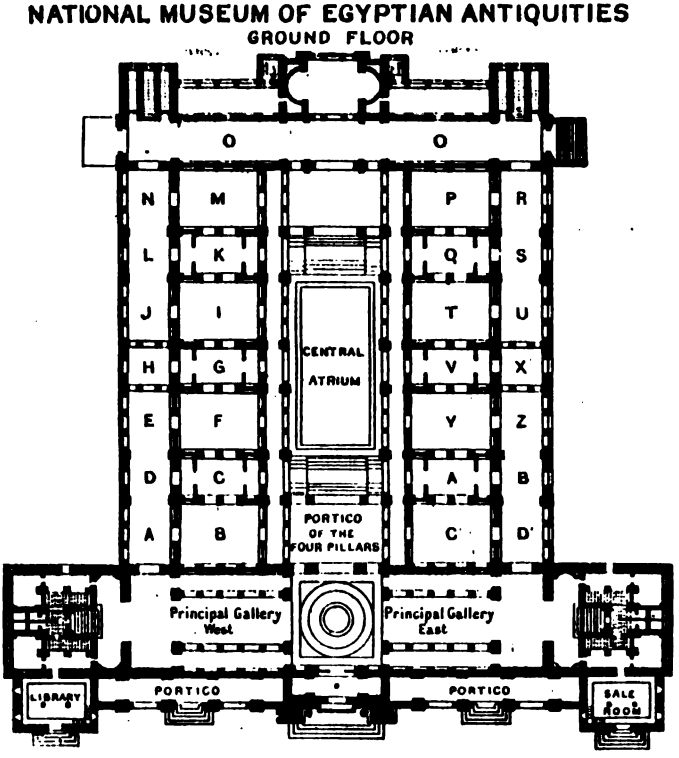
We now turn rt. into the long western gallery, which is divided into separate portions, numbered by letters of the alphabet in alternation with the rooms opening to the rt. We pass from the first portion of the gallery (numbered A) into the room B, to the rt., from this on to room C, and then back to the gallery at D, on to E, and then rt. into rooms F and G, and so on. The rooms A to Z, and A′ to D′, contain a chronological series of Egyptian stone monuments from the earliest dynasties to the Coptic Christian period—from 4000 B.C. to 1000 A.D. The upper floor is arranged in the same way, the rooms corresponding to those of the lower. They are, however, numbered in the reverse direction, A being above C′, and so on to D′, which is above B of the lower floor. The following description takes the rooms in the order most convenient and instructive to the visitor. It should be noticed that the Museum numbering does not always follow a strictly alphabetical order; thus in the east wing the rooms follow each other in the order R, P, Q, S, U, T, V, X, Z, Y, A′, B′, D′, C′.

Room A, E. wall.—13. False door of the tomb of Shere (III. Dyn.), priest of the II. Dynasty kings Sende and Perabsen. Parts of his tomb are in the British Museum and the Ashmolean Museum at Oxford. 4, 5. Two tables of libations in alabaster, placed on two lions standing side by side (V. Dyn. ?).

Room B contains some of the most valuable objects of the IV. and V. Dynasties. In the centre is 64, the famous statue of King Khafra, builder of the Second Pyramid, found in the temple of the Sphinx, which was long thought to be a work of the XXVI. Dynasty, but is now known to belong to the Old Kingdom. Behind his head the hawk of Horus stretches out his wings to protect him (IV. Dyn.). 19. The "Shêkh el-Beled," the wonderful wooden statue of an elderly man holding a stick in his hand, so called on account of his resemblance to the shêkh of the village of Saḳḳara, where it was

found (IV. Dyn.). 1310, 1311. Two figures in limestone of a squatting scribe. The eyes are of crystal and alabaster, and the eyelids and lashes are of bronze. Other figures of stone and wood of this period are shown in this extremely interesting room, as well as two fine V. Dynasty columns from Abusîr.

Room C. To l., an archaic statue of the god Min, with primitive incised representations of crioceras shells, elephants and bears walking over mountains, &c., discovered (with two others now at Oxford) by Prof. Petrie at Koptos, and



probably among the most ancient of Egyptian monuments. In the centre, 1312, fine white limestone column of the V. Dynasty.

Room D. 141. Side of a door with name of King Khâsekhmui (II. Dyn.). Great lion's head from a gargoyle: from the excavations of von Bissing and Borchardt, Abusîr (V. Dyn.).

Room E. 49 (155). The famous Inscription of Una (VI. Dyn.).

Room F contains monuments of the Old Kingdom not inferior in beauty and interest to those of Room B. In the centre, 6, the famous group of the Prince Râhetep and his wife Nefert, brought by Mariette from Mêdûm (III.-IV. Dyn.).

The group is of white limestone, painted; the freshness of the colours, which have not been touched since they were put in the tomb, about 3700 B.C., is extraordinary, as is also the lifelike expression of the inlaid eyes. In this last respect, however, the Rāhetep group is outdone by the neighbouring bronze figures of King Pepi I. and his son, found by Mr. Quibell at Hierakonpolis. In this case the living expression of the eyes is positively startling. The great statues 17, 18, 77 (Ti, of Sakkara) are also remarkable examples of early Egyptian art.

Room G. Large square column of Usertsen I. (XII. Dyn.), with representations of that king being received by Ptah and Amen-ka-mut-f. A XII. Dynasty representation of Amen is a rarity.

Room H. 1341. Wooden figure of the *Ka* or ghost of King Auabra Her (an ephemeral monarch of the XII. Dynasty), represented as a nude youth with the two upraised arms (symbol of the "ka") on his head. Found in the wooden naos No. 1342 in the king's tomb at Dāhshūr. 1370 (l.). Portrait statue of Amenemhat III. 1600 (rt.). Seated statue of a King Mentuhetep (XI. Dyn.), from his tomb at Dêr el-Baḥari; represented as Osiris, with face painted black, wearing the red crown of Lower Egypt. 200 (by window). Statue of Queen Nofret, wife of Usertsen I. Portrait-statue of Usertsen III., one of a set of portraits of this king at different ages, found at Dêr el-Baḥari by M. Naville in 1905. Three others of the set are in the British Museum.

Room J. To l., 129, headless statue of King Khian, found at Bubastis by M. Naville. 1410. Colossal figure of Usertsen IV., found at Karnak by M. Legrain.

Room I. In centre, 144, the chamber of offerings of Horhetep, a noble of the XI. Dynasty, from Dêr el-Baḥari, with frescoes. In it is the sarcophagus. Around it are placed the ten colossal seated figures of Usertsen II., found near his pyramid at Lisht. They are of the purest white limestone. 42009, 42011. Portrait-heads of Usertsen I. and Usertsen III., from Karnak. Against the further (rt.-hand) wall are two painted reliefs of the XI. Dynasty from the temple of Mentuhetep III. at Dêr el-Baḥari, now being excavated for the Egypt Exploration Fund. That on the l. represented the king and his wife, Queen Ansheit (portraits hammered out) beneath the winged sun. The colours are extraordinarily vivid, and the high relief work of the hieroglyphs is unique. The rt.-hand relief represents a bowl of beer being offered to Sadhe, priestess of Hathor, by a priest and a female attendant, who holds a lily. The priest says "Beer for thy ghost." 111. Stela of the monarch Antef, founder of the XI. Dynasty. 112. Stela of King Antef, with his dog Behukaa. This stela was seen intact by the royal inspectors when the kings' tombs were examined in the reign of Ramses IX. (1050 B.C.), according to the official report in the "Abbott Papyrus."

Room K. Stelæ of the Middle Kingdom.

Room L. Statues from Tanis and elsewhere of the so-called Hyksos style, which is more probably to be attributed to the end of the XII. Dynasty. The portraits are of savage power, and the style of work is almost as heretically aberrant from the usual Egyptian canons as is that of the Disk-worshippers at Tell el-Amarna. 133 (279). Group of two Nile-gods, symbolising Upper and Lower Egypt, offering fish, &c. The extraordinary treatment of the hair should be noticed. 134. Black granite sphinx. 137. Upper part of the statue of a king: portrait of peculiarly fierce aspect; probably Amenemhat III. From the Fayyûm.

Room M contains monuments of the XVIII. Dynasty, including the chief trophies of the recent excavations of M. Legrain at Karnak. The most notable are: 327. Squatting figure of the sage Amenhetep, son of Hapi, prime minister of Amenhetep III. 334. Portrait figure of Thothmes III.; the profile is remarkably fine. 335. King Tutankhamen. Behind it is a colossal statue of the god Khonsu, with the features of Tutankhamen. 291. Figure of Senmut, architect of Dêr el-Baḥari, holding the princess Ranefern. On wall to l., caricature portrait of Amenhetep IV. Khu-n-Aten) and stelæ of the Disk-

worshippers. To rt., 197, portrait of King Horemheb, wearing the double crown. 213. Triumphal stela of Thothmes III., containing the "Song of Amen." 236, 237. Reliefs from the temple of Dêr el-Bâḥari, representing the Queen of Punt (Somaliland). In this room stands the fine life-size figure of a cow of Hathor, within a shrine, discovered at Dêr el-Bâḥari by M. Naville in 1906. It was dedicated by Amenhetep II., who is represented standing under the protection of the cow and being suckled by her.

Room N. Figures of the lioness-goddess Sekhemt, from the temple of Mut at Karnak.

We now enter the Northern Long Gallery, numbered O. It contains stelæ and reliefs of the XVIII. and XIX. Dynasties. Note especially 172, 172 bis, from the tomb of Hormin. 218. The Table of Kings of Sakkara, in which the scribe Tunur adores the names of fifty-eight kings, beginning with Merbap of the I. Dyn. To the l. are the offices of the Director-General.

From this gallery the atrium is approached by a square hall like that near the entrance at the other end of the atrium. In it is the "Israel-Stela," discovered by Petrie at Thebes, on which King Meneptah (the supposed Pharaoh of the Exodus) celebrates his victories over the Israelites and other tribes.

Room R. Ramesside statues, &c.

Room P. Figures of Apes, emblems of the god Thoth. Miscellaneous figures of the XX. Dynasty from Karnak.

Rooms Q, S. Ramesside monuments.

Room U. 678. Granite "Bed of Osiris," on which the god lies protected by hawks, from the tomb of King Tjer (anciently supposed to be that of Osiris) discovered by M. Amélineau at Abydos.

Room T. 252. Monolithic naos of Nekhtnebf from Saft el-Henna. 1600. Stela of Amasis, describing the battle of Memphis. 1010. Stela of Nekhtnebf, relating to the Greek factories at Naukratis. 278. "Stela of Pithom," describing an expedition of Ptolemy IV. to the coast of the Red Sea.

Room V. Late monuments.

Room X. Monuments of the Ethiopian dynasty. In the centre, 174, alabaster statue of Queen Amenartas. 164. Portrait head of Tirhakah. 688. Portrait head of Mentuemhat, governor of Thebes at the time of the Assyrian invasion in 668 B.C. Found in the temple of Mut at Karnak. 160–163, 165. Historical stelæ of the kings of Napata, recording the conquest of Egypt by Piankhi, the wars of Tandamane, the coronation of Aspalut, the excommunication of the Raw-Meat-Eaters, &c. 272. Meroïtic reliefs from Bakarawiya in the Sudan.

Room Z. Ptolemaïc monuments.

Room Y. Greek and Roman monuments. 719. Fine marble head of a Galatian, Pergamene style, 3rd cent. B.C. 725. The "Decree of Canopus." 295. Siren playing a lyre. 303 (in centre). Statue of a Roman lady. 721. Statue of a thin and elderly Egyptian, named Horus (2nd cent. A.D.). 302. Porphyry head of an emperor (4th cent. A.D.), curiously debased style.

Rooms A', B'. Romano-Egyptian stelæ, &c.

Rooms D', C'. Coptic monuments, of which this is the best collection in the world, all the finest examples of Egyptian Christian art being here. In *Room C'* note especially Nos. 781 and 782, Byzantine pillar-capitals, 782 being of classical type, while 781 has interlaced carving and is of "Norman" shape. The groups 7285, 7286, angels holding crosses in relief, playing lyres, &c. 8706. Marble tombstone with a poetical lament over the terrors of death. 35822–3. Carved doorway with pillars; limestone gravestone, with recumbent figure of a man holding staff and wreath, of completely mediæval type.

We pass through the entrance-hall and the northern wing of the "Grande Galerie d'Honneur," which contains sarcophagi of the Saïte period, and ascend the staircase l. to

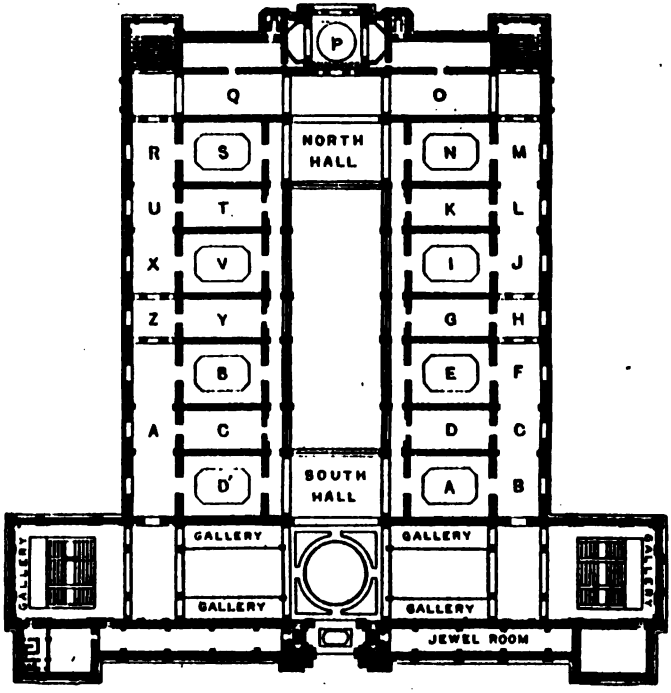
The **Upper Floor**, on which are exhibited the mummies and small objects of everyday life, pottery, papyri, &c., found in the tombs. The Upper Gallery

of Honour contains the long series of mummy-cases of the priests of Amen. We pass along it to the Southern Saloon (Salon méridional) rt. On the l. (west wall) are cases containing pottery, &c., of the prehistoric and archaic rooms.

Room D, which opens out of it to the l., contains the chief antiquities of the Archaic Period, discovered at Abydos, Hierakonpolis, and elsewhere. On the rt. note objects from the tomb of Aha at Nakáda. 1410. Ivory plaque with name of Aha-Men (?), half found by M. de Morgan, the other half some years later by Mr. Garstang. 1414. Alabaster vase, with representation of

NATIONAL MUSEUM OF EGYPTIAN ANTIQUITIES

UPPER FLOOR



cords for hanging it up, in relief; the relief "palette" of King Narmer, found by Mr. Quibell at Hierakonpolis; objects of the I. and II. Dynasties found by Prof. Petrie at Abydos; Archaic statues and vases.

Leaving this room we retrace our steps across the Southern Saloon to its eastern portion, in which is exhibited a full-size model of the ancient chariot in the Archæological Museum of Florence, the chariot-body of embossed and gilded leather found by Mr. Davis in the tomb of Thothmes IV., and other objects.

Room A (left). Objects in wood and leather.

Room H. Pottery: to rt., that of the prehistoric period. Notice a fine alabaster vase, with an inscription of Hatshepsut, found by M. Legrain at Karnak.

Room G. Miscellaneous statuettes, &c.: funerary amulets, ushabti figures, and canopic jars. *Cases A* and *E.* Foundation deposits from the XVIII. Dynasty temple at Dêr el-Bâḥari, comprising models of tools, &c.

Room D. Funerary furniture. At further door, two ushabti-boxes, with hawks above. 699. Socket of a royal statue-pedestal, with two heads of conquered chiefs, one negro, the other Asiatic.

Rooms E, F. Funerary objects. 667. Model sarcophagus containing a "bed of Osiris."

Room H. Inscribed ostraka and fragments of limestone. No. 586. Beginning of the romance of Sanehat; writing materials.

Rooms G, I. Papyri (covered with blue blinds to protect them from the sunlight: the attendant raises them for the visitor); Books of the Dead, &c. In *Room I* are interesting sketches on slips of limestone.

Room J. 1327. Contemporary plan of the tomb of Ramses IX., on a piece of limestone. Furniture, &c.

Room L. Bronzes, &c. 721. Bronze lion with ring, forming the end of a chain: inscribed with the name of Apries.

Room K. Mason's tools, boxes, mosaics. 1358. Ebony door of a naos, from the temple of Dêr el-Bâḥari: discovered by M. Naville. Wooden sledges for transporting heavy objects.

Leaving *Room K* we pass through the corridor on the l. (Cases N, M, L, on rt., small figures of divinities) into the Northern Saloon (Salon Septentrional), containing cases with images of deities. On l. Case F, bronze ibises; rt., E, figures of the god Ptah; l., C, Isis and Osiris, Nephthys, &c.; l., 1020, fine figure of a Hathor-cow protecting a priest; rt., case with statue of Osiris in centre. We pass by this into

The *Jewel Room* (P), which contains inestimable treasures of Egyptian gold and inlaid stone work. The two cases in the centre enshrine the beautiful jewellery of the XII. Dynasty from Dâhshûr, the "pectorals" with the names of Usertsen III. and Amenemhat III. in gold inlaid with cornelian, lapis, and turquoise, the golden wreaths of the princesses, their necklaces, &c. To rt. of these are the cases of jewellery of the Pharaonic period, including those of Queen Aah-hetep; note especially the model boats and the inlaid daggers. On the l. is the gold-work of the Ptolemaïc and Roman periods, including (next to window) the recent find at Tukh el-Karamûs, near Fakûs.

Leaving this room we turn rt. and make the circuit of the Northern Saloon, between Cases O and Q (figures of Osiris and Horus), and past, l., 1016, fine statue of the hippopotamus-goddess Taueret (Thoueris), and past Cases R, P, B, D (rt.) and A (l.) to *Room N*, which contains antiquities of the Late Period (Ptolemaïc and Roman) and objects of foreign origin, including (Cases C and D) Babylonian clay tablets from Tell el-Amarna, containing letters and despatches from the princes and governors of Western Asia to Amenhetep III. and IV.

Room M contains objects of the Coptic (Byzantine) period, including fine bronzes, clay lamps, Coptic inscriptions (esp. No. 427), &c.

From this room we pass into the Northern Gallery (O), the first part of which contains mummies of the latest period. Note especially, l., a gilt mummy of a baby; rt. a magnificently gilded and painted cartonnage head from a mummy-case. At entrance to the Northern Saloon are painted plaster portrait-heads from mummies (second cent. A.D.). Wall-case: parchment deed of gift, in Greek, by Kharakhein, King of the Blemmyes, to his sons Kharapatkhar and Kharazieu (sixth cent., see p. 521). Crossing the Northern Saloon with the Jewel Room to the rt., we enter the second part of the Northern Gallery (Q), which contains the **Mummies of the Pharaohs,** discovered in 1881 at Dêr el-Bâḥari, in 1898 in the tomb of Amenhetep II., and in other royal tombs later.

of On the l. is the case containing the body of Sekenenra Taa. A. Mummy Aahmes I., founder of the XVIII. Dynasty. C. Case containing mummy of Amenhetep I., with garlands. E. Mummy of Thothmes III. M. Siptah. L. Meneptah. J. Ramses II., by some considered to be the Pharaoh of the Oppression. K. Ramses III. G. Thothmes III. I. Seti I., father of Ramses II. On the other side are members of the priestly royal family of the XXII. Dynasty. The incomparable interest of these, the actual bodies of some of the greatest kings of Egypt, need not be insisted on here. The beauty of the head of Seti I. is renowned, and the imperial pride written on the features of Ramses II. in death is extraordinary.

Room R. Mummies. Cases B and C, side by side at head of the staircase. Ramses V. (a young man of singularly evil expression) and Queen Nefert-ari-Aahmes, wife of Amenhetep I. Her huge mummy-case is close by. On rt., mummies of Thothmes I., Pinetjem I., Ramses VI., and Setnekht (a substituted female body). On l., Seti II., Prince Khamuas the sage, son of Ramses II., Ramses I., the scribe Nebseni.

Room S. Tomb-furniture of Amenhetep II. and Thothmes IV.; note especially the fine blue-glazed vases, &c.

Room T. Mummies and magnificent tomb-furniture of Iuaa and Tuaa, father and mother of Queen Tii, consort of Amenhetep III., from their tomb, discovered in the Biban el-Mulûk at Thebes by Mr. Theodore Davis in 1905. The mummies are probably the finest in the collection, the preservation being startlingly perfect. The face of Iuaa, who was probably a foreigner, is of remarkable type, with high aquiline nose. The yellow colour of the hair is probably due to the spices used in embalming. Among the tomb-furniture the most notable objects (where everything is remarkable) are the splendid chariot, with its gilded embossed leather body, the great gilded coffins, the chairs with their carved, inlaid and gilt woodwork, the beds and reed boxes, and the remains of the corn sown in a layer of earth in the form of the god Osiris, which sprang up in the tomb as an emblem of the resurrection of all living things out of death.

Room U. Coffins and tomb-furniture of Maherpra, a noble, of much the same style as those of Iuaa and Tuaa. Also from the Biban el-Mulûk.

Rooms X, V, Y. Tomb-furniture of the XVIII., XII. and XI. Dynasties; note especially the model barks and granaries, placed in the tombs of the Middle Kingdom. 1337, 1338 (*Room V*). Two model groups of companies of soldiers, found in a tomb at Meir. Two coffins with model barks, granaries, &c., as found, from the tomb of the physician Neferi and another person at Beni Hasan, discovered by Mr. Garstang (XII. Dyn.). *Rooms Z, A', B'* contain nothing of much interest.

Room C'. Mummies, coffins, and tomb-furniture of the Old and early Middle Kingdoms. 1402. Mummy in rough wooden coffin, from Deshasha (V. Dyn.). 106. Mummy of King Merenrā Mehtimsaf (VI. Dyn.), who died young; the side-lock of youth is still attached to the head. Remains of King Unas. 115-117. Coffin and mummy of the priestess Amenit, from Dêr el-Bahari (XI. Dyn.). The head is turned over to the l., as was customary at that period, in order that it might look through the two great eyes painted on the side of the coffin.

Room H, containing the archaic antiquities, has already been described. From the centre of the long gallery containing the mummies of the priests of Amen opens a room with specimens of mummied animals, plants, &c., found in the tombs. We descend by the Western Staircase to the Entrance Hall.

16. Old Cairo.

Old Cairo is about 2½ m. S.W. from the Ezbekîya. The route is by carriage or tramcar to the *Fumm el-Khalig* (p. 94). Just beyond this

is the head of the Aqueduct which carried water to the Citadel. The original aqueduct of Salâh-ed-dîn (Saladin) was merely a conduit supported on wooden pillars; and it was not till about the year 1518 that the present stone one was substituted, by order of Sultan el-Ghûri. The *sâkiyas* which raised the water were inside the massive building, close to the river. To the N. of the Aqueduct are the Christian cemeteries. The *English Cemetery* is farthest to the S. Next to it is the *Roman Catholic Cemetery*; and adjoining the latter is the *Coptic, Greek, and Armenian Cemetery*. The island of Rôda is seen on the rt., divided from the mainland by a canal-like stream. Old Cairo may be said to commence directly the Aqueduct is passed.

The village of Khri Abu was here in the time of the XIIth Dynasty. The Arab city was founded by 'Amr ibn el-'Âsi, who conquered Egypt in the Khalifate of Omar, A.D. 638; and is said to have received its original name of *Fustât* from the leather tent (*fustât*) which 'Amr there pitched for himself, during the siege of the Roman fortress. (The word *fustât* seems to be the Byzantine Greek, φοσσᾶτον, *fossatum*, and to have meant an entrenched camp originally.) In the same spot he erected the mosque that still bears his name, which in after-times stood in the centre of the city, and is now amid the mounds and rubbish of its fallen houses. Fustât continued to be the royal residence, as well as the capital of Egypt, until the time of Ahmad ibn-Tûlûn, who built the mosque and palace at the Kala'at el-Kelsh, A.D. 879.

Gohar el Kâid, having been sent by Muizz to conquer Egypt, founded the new city called Masr el-Kâhira (Cairo), which, after a considerable time, became the capital of the country, and Fustât received the new appellation of *Masr el-'Atîka*, or "Old Masr," changed by Europeans into Old Cairo. The ancient name of the city which occupied part of the site of Old Cairo was Egyptian Babylon; and the Roman station, which lies to the S. of the Mosque of 'Amr, is evidently the fortress besieged by the Moslem invader.

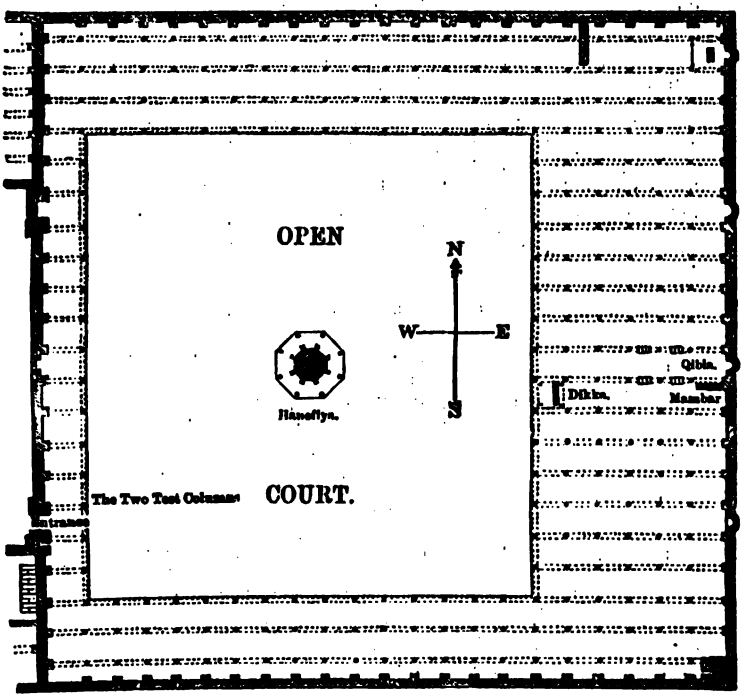
In 1168, when the Crusaders invaded Lower Egypt, the Saracens set fire to Fustât to prevent its falling into the hands of the Christians. At that time it extended northwards as far as the Mosque of Tûlûn, to what is the southern part of Cairo. This fire, which is said to have lasted 54 days without being put out, was the ruin of Fustât. Nothing but the extensive rubbish-mounds all around prove its former size.

After passing the Fûmm el-Khalig (junction of the road to Old Cairo with the Shari'a el-Khalig or Helwân, leading to the Soyyida Zênab quarter and the Muski), the road divides; the branch to the rt. follows the Nile, and to the main street of Old Cairo; the one to the l. leads under the Aqueduct and between Old Cairo and the ruins of Fustât. Passing some palm groves, the road turns to the l., and, passing the Convent of Abû Sêfên, leads to

The **Mosque of 'Amr** (*Gâmi' 'Amr*). This is to the E. of the village, near the rubbish heaps. It is the most ancient mosque in Egypt, and of square form, as were all the early mosques, except such as had been originally churches, which this never was; and it is somewhat similar in plan to the Mosque of Tûlûn, which mosque was originally older than that of 'Amr, with colonnades round an open court. The total area of the building is 350 ft. square. The outside walls are of brick. At the W. end, where is the entrance, is a single line of columns; at the two sides they are three deep, and at the E. end in six rows, the total amounting to no less than 220 or 230, two being covered with masonry. Others are also built into the outer wall to support the *dikka* or platform of the *mueddin*; and the octagon in the centre of

the open court is surrounded by eight columns. Many have fallen down, and time and neglect will soon cause the destruction of the whole building. (The E. portion of the covered court has however recently received a new roof.) The Mosque has three doors on the E. side, over the southernmost of which is a minaret, and another at the S.E. corner.

At that early time the Arabs were contented with humble imitations of Roman architecture, or with buildings erected for them by Christian



PLAN OF THE MOSQUE OF 'AMR.

architects, which appears to have been the case in this instance; and the style of the arches and other portions of the exterior wall is the same as that found in contemporary Christian edifices. The general form of the arches is round, alternating with others of the pent-roof head; on the S. side some of the large lower arches are pointed, and though it is doubtful if they are of the same age as the round ones above and adjoining them, still they are of undisputed antiquity, and consequently, as Mr. Fergusson says, are "a curious contribution to the much-contested question of the pointed arch." Indeed, it may be

doubted if the Arabs in the time of the conquest of Egypt had made sufficient progress in architecture to build a mosque of the size and character of this of 'Amr, though they added to the interior in after-times. Makrîzi gives a long account of the alterations and repairs that have been made at different times, from which it is evident that little of the original edifice founded by 'Amr (A.D. 643) remains. Its present arches, on columns, which are built against the simpler arches of the original outer wall, are evidently of the style common in the time of El-Muayyâd, about A.D. 1412, when the mosque was partly rebuilt by Ibrâhîm el-Mohalli, a rich Cairene merchant. The last repairs were made by Murad Bey at the end of the 18th century, when some Kufic MSS., written on the finest parchment, were discovered, while excavating the substructions.

An ancient prophecy foretells the downfall of Moslem power whenever this mosque shall fall to decay. Another tradition assigns to *Two Columns*, placed 10 in. apart, near the southernmost door, the power of discovering the faith of him who tries to pass between them; no one but a true believer in the Kurân and the Prophet being supposed to succeed in the attempt. On this showing, all stout Moslems are unorthodox. At the S.E. angle is the tomb of the founder, 'Amr, and at the S.W. a spring, said by believers to communicate with the holy well of Zem Zem at Mecca. Close by the pulpit is a column, carefully railed in, on which, the Arabs say, may be read in the veining of the marble the names of God, Mohammed, and the Sultan Suleiman.

The Roman Fortress of Babylon.—The next point of interest is the large walled enclosure called "*Kaṣr esh-Shamma*," or "*Dêr en-Nasâra*," or "*Dêr Welîi Girghis*," occupying the site of the fortress already alluded to as having been the Roman station of Babylon.

There is an interesting and accurate account of this fortress and the churches it contains in Butler's 'Ancient Coptic Churches in Egypt.' The style of its masonry has the peculiar character of Roman buildings; which is readily distinguished by the courses of red tiles or bricks and the construction of its arches; and over the main entrance on the S. side (which is now closed and nearly buried in rubbish) is a triangular pediment, under whose left-hand corner the Roman eagle was recently visible. Above appears to have been a slab, probably bearing an inscription, long since fallen or removed. Its solid walls and strong round towers sufficiently testify its former strength, and account for its having defied the attacks of the Arab invaders for seven months; and it is doubtless to this that Abûl'fêda alludes when he says: "In the spot where Fustât was built stood a Kaṣr, erected in old times, and styled Kaṣr esh-Shamma ('of the Candle'), and the tent (*fustât*) of 'Amr was close to the mosque called Gâmi 'Amr."

Strabo mentions the station or fortress at Babylon, "in which one of the three Roman legions was quartered, which formed the garrison of Egypt." This Babylon he describes as a castle fortified by nature, founded by some Babylonians, who, having left their country, obtained from the Egyptian kings a dwelling-place in this spot. There is little doubt that, at the time the fortress was built, the Nile flowed close to it over the area now occupied by Old Cairo. There is said to have been a bridge of boats at this spot, 3000 ft. in length, divided in the middle by the island of Rôda, and the fortress defended the head of the bridge. It is probable that the gate leading from the bridge into the fortress was between the two great round towers on the W. side of it, and close to the existing Greek church. At all events, it is

evidently a Roman station, and probably the very one that existed in the days of the geographer, judging both from its style of building and from the little likelihood of their forsaking a place "fortified by nature" for another; and no vestiges of any other Roman ruin are to be met with in the neighbourhood. The name itself of Babylon has been preserved in the name of the next Dêr beyond the Ḳaṣr esh-Shamma, which is still called Dêr Bablûn.

Some, again, pretend that the fort was first built by Artaxerxes, while Egypt was in the possession of the Persians. The church at Babylon referred to in 1 Peter v. 13 is believed to have been the Christian community within the walls of Old Babylon.

Immediately on entering this gloomy-looking place by a low postern door on the W. side (close to St. Georges Rly. sta.), the visitor finds himself in a narrow lane lined with houses. Indeed, the whole interior is a small town inhabited principally by Copts, but containing also some Moslems and a Greek and a Latin convent. The objects of interest are many; but the traveller will find, if he trusts to a dragoman, that they are limited to the church in which is the traditional hiding-place of the Holy Family, and perhaps the Greek convent. It is well for those who wish to see something more to accept the services of a guide in the place itself, and distinctly make him understand what they wish to see. At some of the churches the key will not always be forthcoming, but patience and *bakhshîsh* will produce it. Some will find enough here to occupy many hours, and will of course have to postpone the remainder of the excursion to another day.

The principal points at which remains of the old fortress are seen are: Inside the court of the Greek convent; inside the Coptic church called "el-Moallâka"; in the courtyard near the Jewish synagogue; and at the end of a lane, where the inside of one of the towers is used as a corn-mill. This last spot is called el-Bûrg, and is said to be the place where people were hanged. It evidently forms a portion of a large Roman building, with additions of a later period. Crossing the lower part of one of the towers, the entrance to which is beneath a fine old round arch, is a more modern pointed brick horse-shoe arch, which has been built to support more recent erections inside the old round tower. There is a good plan of the fortress in Butler's 'Ancient Coptic Churches of Egypt,' already alluded to. The great *Roman Gate*, over which the church of el-Moallâka is built, was exhumed in 1901. It is best seen from outside the fortress, close to St. Georges stat. It is built of fragments of ancient Egyptian masonry.

Coptic Convents and Churches.—The ancient Christian churches, now belonging to the Copts and Greeks, which are scattered about in different positions amongst the mounds of Fustât, have received far less attention than they deserve, considering their high architectural importance, and the numerous curiosities and works of art which they contain. The *Dêrs*, or convents, in which they are situated are fortress-like buildings, evidently constructed with a view to security against attack, and often containing, besides the church or churches, a regular town within their walls, as notably in the case of the Ḳaṣr esh-Shamma.

North of the Ḳaṣr esh-Shamma.—The **Dêr Mari Mena**, or Convent of St. Menas, contains the Coptic Church of Mari Mena, with a chapel lately occupied by the Syrians attached, and the comparatively modern church of the Armenians. St. Menas, whose name is interesting as

recalling that of the first recorded king of Egypt, flourished at the beginning of the 4th cent. There was a celebrated convent bearing his name at Alexandria, and there probably were made the numerous pottery flasks inscribed with his name and effigy, which are found in the catacombs at Alexandria and elsewhere in Egypt. The church contains some interesting pictures and an extremely curious candlestick of bronze, representing two dragons with their heads at each extremity, and their tails interlaced in the middle. The lights are fixed along the back. This candlestick was copied about 150 years since for the adjoining church of the Armenians. For a full description of this convent see Butler, *l.c.*, i., pp. 47 ff.

The **Dêr Abû Sêfên** contains the churches of Abû Sêfên, Anba Shenûda, Sitt Mariam, and the convent Dêr el-Benât. The entrance to the Dêr is through a low arch. The door is thickly covered with iron.

Abû Sêfên ("Father of Two Swords," *i.e.* St. Mercurius). A very fine and interesting church. The ancient wooden door was defended by a casing made of the scales of crocodiles, but scarcely a trace of them now remains. In a reliquary is preserved the arm of St. Mercurius. The pulpit is magnificent, with mosaics of coloured marbles, intermixed with mother-of-pearl. The screens are of wood, inlaid with ivory, and superbly carved. The choir screen, inlaid with ivory, is specially noteworthy. The central apse has a magnificent semicircle of marble steps, and the wall above is lined with fine mosaics. Some of the paintings, upon a gold ground over the screens, appear very ancient. There is a fine Arabic ewer and basin enamelled in blue and green, and a remarkably perfect wooden book-desk. The nave has a high-pitched roof, and the dome is unusually lofty. Near the Epiphany water-tank is a curious prostrate stone column, 4 ft. 10 in. long, with an inscription which is the Arabic version of the Trisagion.

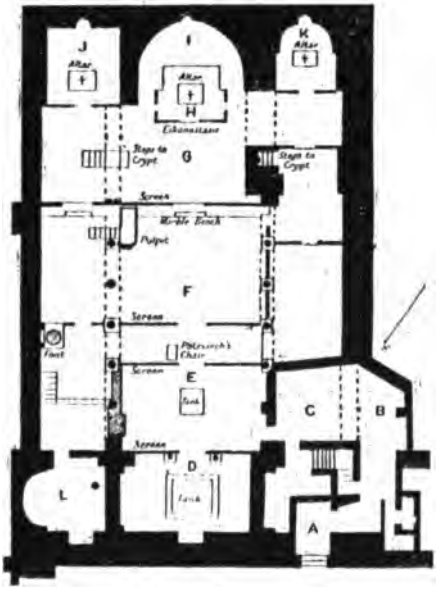
Anba Shenûda (St. Shenouti), an interesting church. There is a fine early pulpit of wood, and some curious coverings for the altar. Here are a Gospel-cover of base silver, and two silver diadems used in marriages.

Sitt Miriam.—This church has recently been partially restored. It is peculiar in having no apse, the three sanctuaries being rectangular. The eastern niche is lined with some tiles of fine colour but broken.

Dêr el-Benât.—This little convent is not far from the Church of Anba Shenûda. There are a mother-superior and about 12 nuns, who are not obliged to take any vows.

Within the Kasr esh-Shamma.—The finest of the Coptic churches within the fortress is that of **Abû Sarga** (St. Sergius), a large and lofty church. The pulpit is of early woodwork. The principal screen is a magnificent specimen of carved ivory and wood; to the l. of it are some interesting panels sculptured with St. George (the patron saint of the Copts), other Saints, and scriptural subjects. Behind the high altar there is a grand flight of seven lofty steps of white and coloured marbles, the wall above being faced with exquisite mosaics, in which the coloured marbles are intermixed with mother-of-pearl and pieces of blue opaque glass. This mixture of shell with

marbles can only be seen in a very few of the finest churches and mosques, and has a remarkably elegant effect. In the space in front of the ikonostasis, two narrow staircases descend to a small three-aisled subterranean chapel, with plastered walls, apparently of great antiquity. It is dedicated to *Sitt Mariam* (the Lady Mary). Four pillars on each side divide the aisles from the nave. In the eastern wall of the central aisle is a deep cavity or niche with a cross-slab at the bottom, and with



A. Entrance.
B. Open court.
C. Inner court.
D. Narthex.
E. Women's section.
F. Men's section.
G. Choir.
H. Hêkal.
I. Central apse with theatral seats.
J. K. Side chapels.
L. Western chapel.

PLAN OF THE CHURCH OF ABÛ SARGA.

the side and roof carefully finished with hewn stones. In the end of the S. aisle is a font embedded in stone, like a copper, and used for the baptism of small children. In the side wall of each of the aisles there is another niche, at the bottom of each of which is a sculptured cross. Tradition reports that at the time of the Flight into Egypt, the Blessed Virgin and the Holy Child rested in one cavity, and St. Joseph in the other. This crypt probably dates from the 6th cent.

El-Mo'allaka, a church of paramount interest. This church, being

situated up-stairs in one of the towers of the Roman Gateway of Babylon, and at a considerable height from the ground, is known as "el-Mo'allaka"—*i.e.* "*the Suspended.*" The approach is by a lofty staircase, with side walls of ancient stone masonry, and a vaulted roof of small dark-red bricks. It has five aisles, supported, as usual in these churches, by pillars and capitals torn from ancient Greek or Roman buildings. The church has been completely restored of late years, and a considerable part of the decorations have been removed. There is a beautiful screen in front of the *heikal*, but no part of the church is partitioned off as a choir. Mr. Butler suggests that the choir was probably separated from the body of the church by screens, which have been removed. Two beautiful leaves of cedar wood, sculptured in panels, were sold a few years ago by the priest, and are now in the British Museum. They contained eight panels, representing various scenes in the life of our Lord. There are some beautiful wood-and-ivory screens at the W. end of the church, under the gallery, which should be carefully examined. One of the most interesting objects in the church is the ancient pulpit, which stands on fifteen very delicate columns, resting on a slab of white marble. The coping of the pulpit is beautifully carved. The staircase is broken away, with the exception of the upper four steps, on the sides of the staircase are two crosses, one a low resurrection cross, the other between pillars joined by an arch. On the S. side of the church is a chapel in which are many relics of saints and some interesting Coptic service-books. This chapel is in one of the bastions which stand on either side of the main gate of the fortress. It is of very early date, possibly older than that of the main church. There is no doubt that there was a church at this spot long before the capture of Babylon by 'Amr, and the Mohammedans always appear to have regarded the place with considerable reverence. In the great persecution of the Christians by the Khalîf el-Hâkim, el-Mo'allaka appears at first to have been protected by him, but it was afterwards handed over to plunder, and, as Makrîzi says, "a very great and endless quantity of gold fabrics and of silken vestments was found in it." For many years the Patriarch of the Coptic Church was nominated and consecrated in this church, which would appear to have been regarded as the episcopal seat. From an historical point of view there is no more interesting Coptic church in Egypt.

The great Roman Gateway, on which the church is built, was exhumed in 1901 (see above).

Kedisa Berbarra. A very curious church of early date. The shrine of St. Berbarra (Barbara) is gaudily painted in bright colours, and contains within a brass grill the relics of the Saint, wrapped in a kind of blue bolster. The nave is supported on ten pillars, upon which rest elegantly painted beams of wood, above which are pointed arches. This church abounds with splendid early carvings in wood and ivory. The paintings on the screen *before* the Eikonostasis are unusually good. There is a curious triple standing candlestick of iron, a single one of brass, and a corona, now disused.

Mari Girgis and El-Adra. These two churches, which are at the N. end of the fortress, contain nothing of much interest.

The Greek Convent is a large building, and contains many objects

of interest. In the church are some beautiful specimens of old Arabic and Persian tiles.

The **Jewish Synagogue** is the desecrated Christian Church of St. Michael, given up several centuries since to the Jews, to whom a large sum was owed, which the Copts were unable to pay. In plan it resembles a basilica in miniature. Above and around the niches for the books of the Law are numerous Hebrew inscriptions amidst interlacing foliage executed in wood and plaster. A door to the l. of the building admits to an open space, where a fine view is obtained of the interior of one of the Roman bastion-towers, and of the inside of the gate on the S. side, mentioned above.

South of the Ḳaṣr esh-Shamma.—To the S. of the fortress of Babylon, and among the heaps of rubbish, are some very curious Coptic churches which are well worth examination. They are surrounded by lofty walls, which give them the appearance of forts. These are:—

Dêr Bablûn, preserving the name of the Roman Babylon of Egypt, and containing the Church of Sitt Miriam, which is called "the Church of the Virgin by Bablûn of the Steps." There is a good lectern and some wall-paintings.

Dêr Todros, containing the church of St. Theodore, and that of **Abû Kir wa Hanna** (Honnes). This church has been rebuilt at no very remote period. It contains, however, several curious objects, pre-eminent among which is a magnificent silver-gilt Gospel-case, ornamented with Arabic and Coptic inscriptions. Here are also some fine crimson and gold vestments, and a pair of silver-gilt girdle-clasps, enriched with *niello*. The relics of SS. Cyrus and John (Abû Kir wa Hanna) are preserved in a chapel to the rt. of the church. The cup and paten of this church appear to be ancient.

Dêr Melek Michael (the Archangel Michael) with the Church of St. Michael). This church has been completely rebuilt, but on the ancient foundations.

Dêr el-Adawiya, on the bank of the Nile, a little N. of the village of Tûra; it is beautifully situated, and commands a fine view of the river and the Pyramids. This church is also modern, as is also the monastery in connection with it.

All these ancient churches are built E. and W., and in their arrangements and fittings give as accurate a picture of early Christian usages as can anywhere be found.

17. The Island of Rôda and the Nilometer.

The Island of Rôda and the Nilometer lie opposite Old Cairo, from which they are separated by a canal-like branch of the river. The N. part of Rôda was formerly occupied by beautiful gardens, planted chiefly by Ibrâhîm Pasha. Though no longer resorted to by the Cairenes as a cool and shady retreat in summer, it still presents a very pretty and pleasing appearance. Arab tradition has chosen it as the site of the finding of Moses by Pharaoh's daughter. Opposite the hospital of Ḳaṣr el-'Aini, there is a tall palm with a smooth white

trunk, called "Moses' Tree." In the time of the later princes of the Greek empire, Rôda was joined to the mainland by a bridge of boats, for the purpose of keeping up a direct communication between Babylon and Memphis, which still existed at the period of the Arab invasion under 'Amr; and, at a later period, the island was fortified by the Baharide Mamelukes with a wall and towers of brick, some of which still remain.

The minaret, with 3 balconies, that rises picturesquely above the village belongs to a mosque built by Ḳâit Bey. In type it resembles the other mosques built by the Sultan. A high Nile rises to the inscription—which is fast decaying—of the portal. In seasons when the Nile attains to an excessive height, the island is submerged, and boats sail over the fields. The embankments of stone and brick on the W. side of the island are in a ruinous state, and are gradually subsiding, in large masses, into the stream.

The **Nilometer**, in Arabic *Mikyâs* (measure), is situated at the S. extremity of the island, in the garden of a house, the entrance to which may be reached in a boat from Old Cairo. As its name indicates, it is used for the purpose of measuring the height of the Nile. It consists of a square well or chamber, in the centre of which is a graduated pillar. This pillar is divided into 17 cubits, the lowest of which is not marked; each of these cubits is about 21 $\frac{7}{10}$ in. long, the 10 uppermost being subdivided into 24 digits each, while the 7 lowest are separated only by a line. According to the measurement of Cairo, where the cubit is reckoned at about 14$\frac{1}{4}$ in., the column contains 25$\frac{1}{2}$ cubits. The cubits are not of the same length, and it is evident that the number of cubits of the river's rise, as calculated at the time of its erection, must differ much from that marked by it at the present day; the elevation of the bed of the Nile having altered the relative proportion of the rise of the water, which now passes about one cubit and two-thirds above the highest part of the column. A very interesting account of this Nilometer is given in the great work published in France of the scientific researches made in Egypt during the expedition in 1798–1801.

The interior of the building is about 18 ft. square, and was formerly surmounted by a dome, which is said to have borne a Kufic inscription and a date answering to A.D. 848. On each side is a recess, about 6 ft. wide and 3 ft. deep, surmounted by a pointed arch. Over each of these arches is an inscription in Kufic, and a similar inscription runs round the upper part of the chamber. They are passages from the Ḳorân, relating to the "water sent by God from heaven," which shows the received opinion of the causes of the inundation, first alluded to by Homer in the expression διϊπετέος ποταμοῖο applied to the Nile, and occasionally discarded and readmitted by succeeding authors until a very late period. The inscriptions have no date, but their age may be fixed by the character in which they are written, being the same as that used in the Mosque of Ibn-Ṭûlûn, and a different writing having been introduced in the century following.

The **View** from the terrace of the palace at the S. point of Rôda is animated and interesting. Immediately to the l. is the port of Old Cairo, one of the principal ferry-stations between the two banks, where boats of all sizes, containing a curious medley of human beings, camels,

and donkeys, are constantly passing. The Nile is here seen in its full width and grandeur, and the eye can follow its course for some distance S. To the rt. are magnificent palm-groves stretching for miles along the plain, and behind them, on the edge of the desert, rises a long line of pyramids reaching from Gîza to Dâhshûr.

18. Gîza.

Gîza.—Immediately opposite Rôda and Old Cairo, on the l. bank of the Nile, is the suburb of Gîza. It is reached by the tramway starting from the Gezira end of the Nile Bridge. The line runs along the bank of the Nile, through a fine avenue of lebbek-trees. On the rt. are the

Zoological Gardens, which should on no account be missed. (Entrance P.T.½; Sundays, concert, P.T.5). Open from sunrise till dusk. Lovers of animals will here find a very fine collection of animals of all kinds, living very much in the open, as the Egyptian climate allows, and splendidly cared for by the Director of the gardens, Captain Flower, late of the Egyptian army, who is to be heartily congratulated on the success which has attended his efforts to give Cairo an interesting and attractive zoological garden. The keepers, Egyptians, are notably interested in and careful of their charges. The monkeys should be specially noticed, also the Hejaz sheep, the ostriches, and the remarkable "whale-headed" crane (*Balæniceps rex*), from the Sudan, specimens of which are unknown in Europe. The arrangements of the gardens, and especially the lion-house, are modelled on those of the London "Zoo." Adjoining is the old palace of Gîza, in which the Egyptian Museum used to be housed. Close by, where the tramway turns off rt. to the Pyramids, is a pleasant *Café*, with open air tables on a terrace overlooking the Nile. Fine view.

The *Village of Gîza*, at the time of the Mamelukes, was fortified, and formed, with the Isle of Rôda, a line of defences which commanded or protected the approach to the capital. Leo Africanus calls it a city, beautified by the palaces of the Mamelukes (who there sought retirement from the bustle of Cairo) and frequented by numerous merchants and artisans. It was also the great market for sheep, brought, as he says, from the mountains of Barca, whose owners, the Arabs, fearing to cross the river, sold their stock there to agents from the city. The mosques and beautiful buildings by the river's side are no longer to be seen at Gîza; and the traveller, as he approaches it from the river, wanders amidst uneven heaps of rubbish and the ill-defined limits of potters' yards, till he issues from a breach in the crumbling Mamelukes' walls into the open plain.

19. Bûlâk and Gezîra.

Bûlâk.—The town of Bûlâk, now only a suburb of Cairo, was founded about A.D. 1313, in the reign of En-Nâsir ibn Kalaûn. The tract on which it stands, with that adjoining it to the N., was formed by the Nile, which previously flowed in this direction and immediately to the W. of Maks. It is said that an island was gradually formed by the sinking of a ship called *el-Fîl* (the Elephant), whence the island took the name of Gezîrat el-Fîl. Subsequently, in the 12th cent. (reign of Salâh-ed-dîn), the island became united with the mainland. Bûlâk,

founded on the banks of the Nile, naturally became the port of Cairo, and rapidly grew to be a populous and flourishing place. Bûlâk is chiefly notable for its *Railway Locomotive and Carriage Works*, the Swindon or Crewe of Egypt.

Among the mosques the following may claim notice:—

Gâmi' Sinanîya, A.D. 1573 (A.H. 980). This mosque was built by Sinan Pasha, a Turkish Governor of Egypt under Selim II., who constructed various other buildings of public utility at Bûlâk. It consists of a square building, from which rise 16 walls supporting a dome. The effect produced differs greatly from that of the lofty domes rising from an octagon, with more graceful pendentives, in the best Egyptian style. Although the mosque in construction and in decorative details bears clearly the impress of native art, the Turkish influence is also observable, and the whole bears a close resemblance to the Mosque of Mohammed Bey, near the Azhar. Instead of an outer court with porticoes, we find the porticoes (consisting of arcades with pointed arches and domical vaultings) embracing the building itself, on the N., W., and S. sides. The windows, consisting of groups of circular apertures, are pierced alternately in 8 of the 16 walls. In the springing of the dome are 16 windows of fantastic shape. The windows throughout contain coloured glass, in good preservation. A very bad staircase on the W. side leads to the *dikka*, and to a narrow gallery encircling the dome. The *kibla* is of black and white marble. The minaret, medrêsa, and other accessory parts are to the S.

Gâmi' Mehkêma, about A.D. 1415 (A.H. 822), a little to the E. of the Sinanîya, is a pretty mosque, which is unfortunately falling into complete ruin. It is said to have been built by the Kadi Zên-ed-dîn el-Yêmeni.

Gâmi' Mirza, about A.D. 1696 (A.H. 1107), is well worthy of a visit. The principal wall of the sanctuary is cased in the lower part with elaborate mosaics of marble and coloured stones, and in the upper with tiles of faïence. The windows contain coloured glass. There is a double portico on the Mecca side, and single arcades, with pointed arches, on the other three sides. The mosque is roofed and provided with a skylight. It was built by Mustafa Mirza, a Persian.

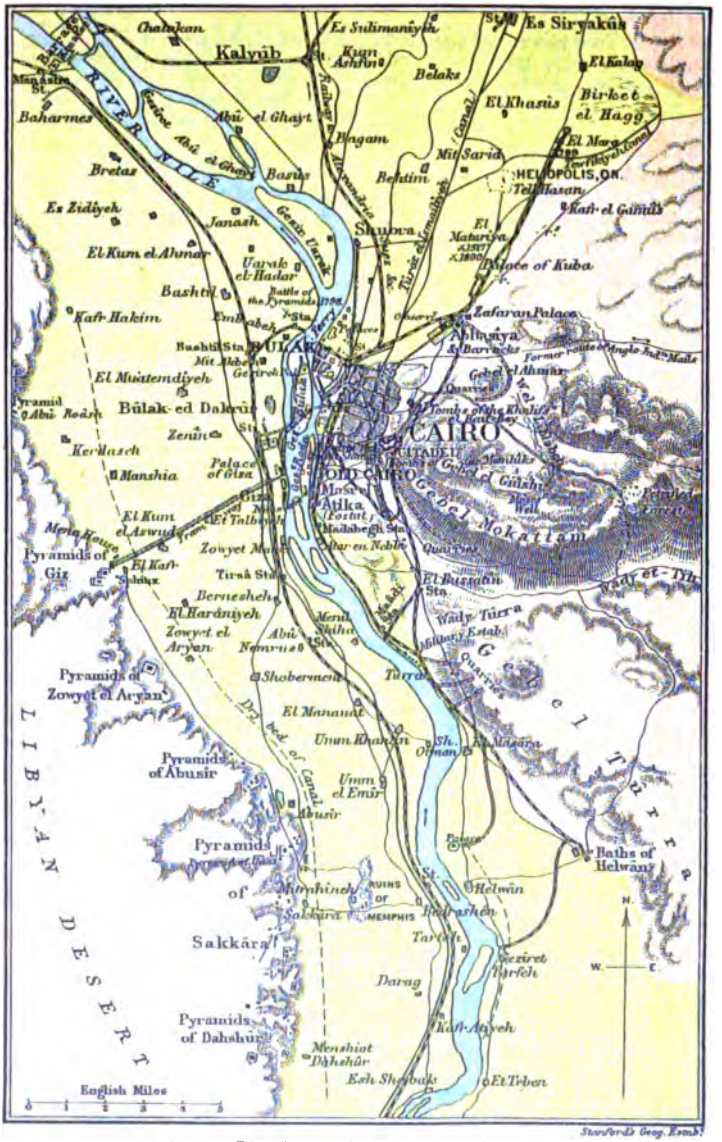
Gâmi' Abû'l-Îla, towards the termination of the road from the Ezbekîya, is much venerated. A Môlid in honour of the saint immediately follows that of the Prophet.

There are several other mosques, the minarets of some of which are quaintly constructed, but none of them call for special attention.

The *Printing Press* (*El-Matbâh*), founded by Mohammed Ali, may be visited. Catalogues of all the works that have been here printed may be obtained in Arabic, and many of them may be purchased at the press. The establishment receives a subvention from the Government of £22,000 annually, and is now in a state of considerable efficiency. Visitors have no difficulty in obtaining permission to visit it. It is under the direction of the Ministry of Finance.

The *School of Arts and Trades*, founded by M. Lambert, and now under the superintendence of M. Mounier, has done service to Cairo, some of the best-educated Egyptians having received instruction there.

THE ENVIRONS OF CAIRO



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Gezira. Immediately opposite Bûlâk, on an island, are the vice-regal palace and gardens of Gezira. The former, built by Ismail Pasha, regardless of expense, and beautifully decorated, has now been turned into the Gezira Palace Hotel. A large portion of the garden has been sold for building purposes, where the new and fashionable "Gezira Quarter" is springing up. The island can be easily reached from the Esbekîya by means of the electric tram (*Shari'a Bûlak*) and the steam ferry, or by the Nile Bridge. On the S. side are the *Racecourse* and *Polo Ground*, and the new *Anglo-American* hospital, built as a memorial to the late Queen Victoria.

ROUTE 10.

The Environs of Cairo.

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[There are four capital roads on which an afternoon drive may be enjoyed: the Shubra road (1); the Abbasîya road, leading to Heliopolis (2), the best for invalids, as being close to the fresh pure air of the desert; the road across the river to Giza and the Pyramids (p. 166); and the road round by Gezira Palace (see above) and the racecourse.]

1. Shubra.

During the last few years the Gezira road has almost taken the place of the Shubra road as a fashionable promenade. The road to Shubra lies along a beautiful avenue composed of the sycomore-fig and the acacia, known in Egypt as the "lebbekh," a tree of most rapid growth, and of great beauty when in blossom. The length of the avenue from the Rly. Stat. to the palace is about 4 m.; on either side are houses and villas, the most noticeable of which is the Khedive's Palace of *Kaṣr en-Nuzha* on the l., a rather handsome-looking building, generally devoted to the entertainment of distinguished foreigners. Opposite is the *Villa Ciccolani* (fee P.T.5), permission to visit which can be obtained from the owner. The gardens of this villa are well laid out, and are worth visiting. There is a good collection of trees and shrubs near the house. These gardens are generally open to the public.

Before reaching the palace, you cross a large canal, which supplies water to the Ismailîya Canal. The latter furnishes water to Port Said, Ismailîya, and Suez. The road then passes the village of Shubra, or, as it is called, Shubra el-Makkâsa, to distinguish it from another place 14 m. lower down the river, Shubra esh-Shablya.

The palace and garden of Shubra were the work of Mohammed Ali, whose favourite residence it was, but the former was almost rebuilt by

his son Halim Pasha. It has nothing to recommend it, being now utterly neglected, but the view from the windows. It is now the residence of Prince Hasan Pasha, the brother of the late Khedive, whose permission must be asked to visit the garden. The *Gardens*, though formal, are pretty; and the scent of roses, with the gay appearance of flowers, is an agreeable variety in Egypt. The walks radiate from centres to different parts of the gardens, some covered with trellis work, most comfortable in hot weather. In one place are some *sont* trees (*Acacia Nilotica*), of unusual height, not less than 40 or 45 ft. high. The great *Fountain* is the feature of the garden. In the centre is an open space with an immense marble basin containing water, about 4 ft. deep, surrounded by marble balustrades. You walk round it under a covered corridor, with kiosks projecting into the water; and at each of the four corners of the building is a room with divans.

At the other side of the garden, near the palace, is another kiosk, called el-Gebel, "the Hill," which forms a pretty summer-house, rising as it does above a series of terraces planted with flowers, and commanding a view over the whole garden, the Nile, and the hills in the distance. It consists of one room paved with Oriental alabaster, having a fountain in the centre.

2. To Heliopolis and Birket el-Hagg.

[The drive from Cairo to Heliopolis, the greater part of which is along a most excellent road, will occupy about 1¼ hrs. The expedition can also be done by rail from Kantaret Limûn to Matarîya Stat. Trains every half-hour.]

Drive to Abbasîya and Kubba. The road from the Ezbekîya is the same as to the Stat. and to Shubra, but on reaching the new *sebîl* or drinking-fountain in the Place Bab el-Hadîd, you turn to the rt. and proceed along a wide road, bordered for some way with houses of European aspect. After a time the road divides and skirts on either side a large square battlemented building, commonly called *Gâmi' ez-Zâhir*, built by the Sultan edh-Dhâhir Bêbars in the 13th cent. This was turned into a fort by the French when they occupied Cairo at the end of the last cent., and was called Fort Zulkowski. The marks of their loopholes are still to be seen. It was afterwards made an Egyptian Government bakery, and is at present used as the Commissariat Depôt of the British Army of Occupation. Originally the mosque was of somewhat similar type to that of El-Hâkim, with four rows of columns on the E. side. It is now difficult to trace the original arrangement in consequence of the modern buildings in the interior. The S. gateway forms a very picturesque object, with its massive portal deep in the shade of a fine old sycomore-fig. A little farther is passed a gateway called the *Bab el-Hasanîya*, leading into the suburb of that name. To the rt. of the road, on the edge of the mountains, are the ruins of a mosque. Farther away to the rt. can be seen the Tombs of the Khalifs, and on a rising ground the works and reservoir of the Cairo Water Company. On the l. is an open space where the caravan of the Mahmal assembles before starting for Mecca. A little farther on the road divides, that on the rt. leading to the English and Egyptian Military Hospitals and to the Artillery School at the Polygon. Following the road to the l., we pass the *Tomb of El-Adel Tomân Bey* (A.D.

1500), the predecessor of El-Ghûri. It consists of a square chamber, surmounted by a richly-sculptured dome, resembling in form the tombs of many of the other Circassian Mamelukes.

We now enter the district of **Abbasiya**, which is quite a military colony, containing several very large barracks, which are at present partly occupied by British and partly by Egyptian troops. The large cavalry barrack on the rt. occupies the site of a palace built by Abbas Pasha, and from this the district took its name. Abbas Pasha lived in constant dread of assassination, and it is said that he always kept swift dromedaries ready saddled, so as to be able to fly into the desert in case of alarm. It was in these barracks that Arabi Pasha gave himself up to General Sir Drury Lowe on the evening of the 14th September, 1882, the day after the battle of Tell el-Kebir. The road crosses a line of railway which leads to the Citadel and Helwân, and then passes the Astronomical Observatory, which is provided with excellent instruments. Here the calculations are made for the official almanac of the Mohammedan year. Beyond is the Zaffaran Palace, which Ismail Pasha is said to have built in 40 days as a present for his mother. The beautiful plantations which the road now passes are less than 20 years old. The soil in which the trees grow is merely desert sand, irrigated with Nile water, and so impregnated with the rich alluvial deposit it contains. Everything grows in luxuriance: palms, vines, orange and lemon trees, the castor-oil plant, and many others.

After crossing the old railway to Suez the road turns to the rt., and leaving the Military School on the l. we enter a shady avenue, bordered with hedges of lemon shrubs as far as the entrance to the **Palace of Kubba (Koubbeh)** built by Ismail Pasha for his son Tewfik. Here H.H. the Khedive often resides. The stables and farms attached to the palace are splendidly maintained by His Highness, who takes very great interest in them.

After passing through a fine olive-plantation, you emerge on a broad richly-cultivated plain. It was here that Sultan Selim gained the victory in 1517 which put an end to the Mameluke monarchy in Egypt, and made it a Turkish province. Here, too, in 1800, the French, under Kléber, defeated the Turks and regained possession of Cairo.

6½ m., Matarîya Stat.

Matarîya is situated to the N.E. of Cairo, and is connected with it by train and telephone, having become a popular suburb among European and native residents on account of its pure air. Two small hotels, restaurants, and some private villas have sprung up.

The gardens of the small village of Matarîya were formerly renowned for the balsam they produced. The balsam-plants are said to have been brought from Judæa to this spot by Cleopatra; who, trusting to the influence of Antony, removed them, in spite of the opposition of Herod, they having been hitherto confined to Judæa. Josephus tells us that the lands where the balsam-tree grew belonged to Cleopatra, and that "Herod farmed of her what she possessed of Arabia, and those revenues that came to her from the region about Jericho, bearing the balsam, the most precious of drugs, which grows there alone." This is the Balm of Gilead mentioned in the Bible. The plants were in later times taken from Matarîya to Arabia, and grown near Mecca, whence the

balsam is now brought to Egypt and Europe, under the name of Balsam of Mecca; and the gardens of Heliopolis no longer produce this valuable plant. But a still more profitable shrub—cotton—is said to have been first cultivated, at the beginning of the century, on the ground near the obelisk; an experiment which has succeeded far beyond the most sanguine expectations.

Matarîya was the scene of the action, already mentioned, between the French, under General Kléber, and the Turkish army, on the 20th March, 1800. The Grand Vizier, who had advanced from Syria with a force of about 60,000 men to drive the French out of Cairo, reached Heliopolis, and entrenched himself in the village of Matarîya. This formed the centre of his line, which extended to the Nile on the rt., and into the desert on the l. The French army attacked with great vigour, drove the Turks out of Matarîya, and completely routed them. The Grand Vizier returned into Syria with the remains of his army.

The "Virgin's Tree." Just after leaving the village of *Matarîya*, at a little distance from the road on the rt., is the garden in which is shown the sycomore-tree beneath whose shade the Holy Family are said to have reposed after the flight into Egypt. The present tree, which fell in 1906, is known to have been planted in 1672, the former one having died in 1665. It was a splendid old tree, and still showed signs of life as late as the summer of 1906, when it fell. It was terribly mauled alike by the devout and the profane, who respectively have forgotten their piety and their scepticism in the egotistical eagerness to carry away and to leave a record of their visit. The present proprietor, a Copt, fearing lest their united efforts should result in the total disappearance and destruction of the tree, has put a fence round it, which, while it prevents the ruthless tearing off of twigs and branches, affords those who are anxious to commemorate their visit a smooth and even surface on which, with the help of a knife obligingly kept in readiness by the gardener, they may make their mark. A short distance beyond the Virgin's Tree is an ostrich farm, which is well worth a visit (P.T.10). It produces a considerable amount of feathers annually.

Heliopolis. Half a mile farther on is the site of the ancient city of *Annu*, the *On* or *Aven* of the Old Testament, the *Heliopolis* of the Greeks. All that can now be seen of it are a few vestiges of its crude brick surrounding walls and the solitary obelisk, one of a pair which probably stood at the entrance of the Temple of Ra. Excavations have been attempted here by Professor Schiaparelli.

The **Obelisk** is the oldest in Egypt; the king whose name it bears, Usertsen I., was the second king of the XII. Dynasty (see p. [88]). The inscription, which is the same on each of the four faces, records his erection of the obelisk, and has been thus deciphered by Brugsch:—

The Horus of the Sun,
The life for those who are born,
The King of the upper and lower land,
  Kheper-ka-Ra;
The Lord of the Double Crown,
The life for those who are born,
The son of the sun-god, Ra,
  Usertaen;
The friend of the spirits of On,
Ever living:
The golden Horus,
The life for those who are born,
The gracious god,
  Kheper-ka-Ra,
Has executed this work
At the beginning of a 30 years' cycle,
He to whom may life be given for
  evermore!

The faces of this obelisk, which is of rose granite, measure at the ground 6 ft. 1 in. on the N. and S.; 6 ft. 3 in. on the E. and W.; it stands on the usual pedestal, which reposes on two slabs, each about 2 ft. high, forming apparently part of the paved *dromos* rather than plinths, as they extend a long way inwards beyond the obelisk. It is about 62 ft. 4 in. high, above the level of the ground, or 66 ft. 6 in. above the pavement. The apex indicates, from its shape, the addition of some covering of metal; and the gilt bronze cap remained until Arab times. The inscriptions on three sides are now practically illegible, the wild bees having built their cells in the hieroglyphs. A few fragments bearing the names of Ramses II. and Thothmes III. are nearly all that has been found here; with the former name, which occurs in a stone gateway, are associated the gods Ra and Atmu, the former being called "the lord of the temple." A pedestal with a bull and Osiris were found by Mr. Salt. The bull Mnevis, looked on as an incarnation of Ra or Ptah, was one of the most noted among the sacred animals of Egypt. It was kept in a particular enclosure set apart for it, as for Apis at Memphis, and enjoyed the same honour in the Heliopolite as the latter did in the Memphite nome. Close to the hamlet of *Kafr Gamûs*, a part of the *Necropolis* was discovered by Mariette.

According to Strabo, the city of Heliopolis stood on a large mound or raised site, before which were lakes that received the water of the neighbouring canals. It is therefore evident how much the Nile and the land of Egypt have been raised since his time, as the obelisks are now buried to the depth of 5 ft. 10 in.; and as he saw the base of the temple and the pavement of its *dromos*, the inundation could not then have reached to a level with its area. Part of the lofty mounds may still be seen in the site of the ancient houses of the town, which appear to have stood on the N. side, on higher ground than the temple, owing no doubt to their foundations having been raised from time to time as they were rebuilt, and no change of elevation taking place in the site of the temple. This continued in the place where its foundations had been laid by the first Usertsen. The same was observed by Herodotus, though in a much greater degree, in the position of the Temple of Diana at Bubastis, "which, having remained on the same level where it was first built, while the rest of the town had been raised on various occasions, was seen by those who walked round the walls in a hollow below them."

The ancient Egyptian name of Heliopolis was in hieroglyphs, *Annu* or *On*, with the addition of the sacred name or epithet *Pa-Ra*, "the House," or "Abode of the Sun," corresponding to the title Beth-shemesh, of the same import, which was applied to it by the Jews. In Scripture and in Coptic it is called *On*. Moses is said to have studied there, and Joseph's father-in-law was a priest of its renowned temple.

Though small, Heliopolis was a town of great celebrity; but it suffered considerably by the invasion of the Persians. Many of its obelisks, and probably other monuments, were afterwards taken away to Rome and Alexandria; and at the time of Strabo's visit it had the character of a deserted city. He also saw "some very large houses where the priests used to live, that being the place to which they particularly resorted in former times for the study of philosophy and astronomy"; but the teachers, as well as the sciences they taught, were no longer to be found, and no professor of any one was pointed out to him. Those only who had charge of the temple, and who explained the sacred rites to strangers, remained there; and among other objects of interest to the Greek traveller, the houses where Eudoxos and Plato had lived were shown, these philosophers having, it is said, remained

thirteen years under the tuition of the priests of Heliopolis. Indeed, it ceased to be the seat of learning after the accession of the Ptolemies, and the schools of Alexandria succeeded to the ancient colleges of the City of the Sun.

It is possible, though not probable, that the legendary *'Ain esh-Shems*, the "Fountain of the Sun" of Heliopolis, is the fresh-water spring, used for a sakîya, at Matarîya.

Beyond Heliopolis is the *Birket el-Hagg*, or "Lake of the Pilgrims."

The **Birket el-Hagg** is about 5 m. E. of Heliopolis, and 1½ m. E. of *el-Mery* Stat., the terminus of the line. It is the rendezvous of the Mecca caravan. 7 m. beyond this is **el-Khanka**, remarkable in the days of Leo Africanus "for its fine buildings, its mosques, and colleges," as the neighbouring plain for the abundance of dates it produced. Near el-Khanka was fought the action of the 10th May, 1801, between the French garrison of Cairo and a Turkish force which had come to the assistance of the British army under General Hutchinson. The latter was anxious that the Turks should not risk an action until the two armies had united. The French under General Béliard attacked the Turks, but the latter held their ground and the French were forced to retire to Cairo. A month afterwards the English army arrived in front of Cairo, and the French capitulated, and were sent back to France. To the W. of Khanka is *es-Siriakûs*, terminus of a light railway from Shibîn (p. 38).

About 1 m. beyond el-Khanka is the *Birket el-Akrashar*, abounding in wild duck; and in the neighbourhood, at the right season, are some very good snipe marshes.

3 m. farther to the N. is *Abû Zabel*, once known for its military college, camp, hospital, and schools of medicine. An important bed of basalt occurs here, which was largely used by the ancient Egyptians for sculpture and building purposes.

3 m. N.W. of Abû Zabel are the mounds of the ancient city of *Onias*, now called **Tell el-Yahûdîya**, the "Mound of the Jews" (see p. 38).

3. Tombs of the Khalîfs and Mamelukes.

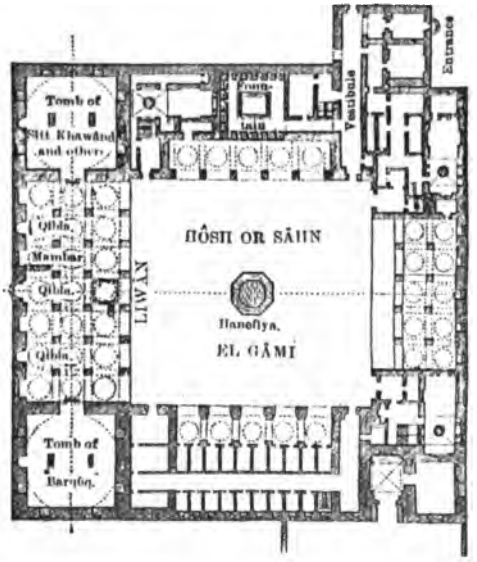
It may be observed that many of the mosques of Cairo are tomb-mosques, in so far as they contain a mausoleum, generally surmounted by a dome, in which repose the bones of their founders, and often of members of their families. The most interesting group of tomb-mosques is the northern, consisting of those of the Circassian Mamelukes, hitherto generally called by Europeans "the Tombs of the Khalîfs," and by the people of Cairo spoken of as the "Cemetery of Ḳâit Bey," or as "Ḳâit Bey" (pronounced "Âitbey") alone. In reality, no mausolea of the Khalîfs, as a group, remain. The tombs of the Fatimide Khalîfs occupied the site of what is now the bazaar of Khan el-Khalîli, and were destroyed in the 7th cent. of the Hijra, when the bazaar was built by the Sultan El-Ashraf Khalîl, son of Ḳalaûn.

Of the Ayyûbide Dynasty there remains only the much-neglected *Tomb of Es-Sâla Negm-ed-din Ayyûb*, near the Khan el-Khalîli. He died in A.H. 647 (A.D. 1250). It will be remembered that it was in his

reign that Louis the IXth of France (Saint Louis) invaded Egypt and was defeated and taken prisoner near Mansûra.

Of the Baharite Mameluke Sultans there are several monuments in the tomb-mosques of Bêbars, of El-Mansûr Ḳalaûn, of En-Nâṣir his son, of Sultan Hasan, and of Sultan Shaabân, &c., which are situated in various parts of the city, and which are mentioned in the description of the mosques. The "Tombs of the Mamelukes," S. of Cairo, are also monuments of the same period; but the names and dates of their founders are, in several instances, unknown.

The Circassian, or Borghite, Mamelukes have also left several



PLAN OF THE TOMB-MOSQUE OF SULTAN BARḲÛḲ.

mosques in the city (see those of Barḳûḳ, El-Muayyâd, El-Ashraf Bursbey, El-Ashraf Inâl, Ḳâit Bey, and El-Ghûri); but the finest monuments of their rule are to be found in the picturesque group of mausolea to the E. of Cairo (see below).

1. The "**Tombs of the Khalifs**"; easily reached on donkey-back. Walking is possible, but dusty, and a carriage (P.T.40) is to be avoided. One may go *viâ* the Bab el-Futûḥ and return by the Citadel.

The traveller will notice l. the vast Moslem *Cemeteries* which occupy the vicinity of the *Bab en-Nasr*. In this cemetery is the **Tomb of Burckhardt**, the celebrated traveller, better known in the East by the

name of the "Shêkh Ibrâhîm," who died in Cairo in 1817. For a long time the grave remained unmarked; but in 1870 it was rescued from oblivion by the late Rogers-Bey, then English Consul, and Hekekyan-Bey; and a handsome tomb, with enclosure, in the Mohammedan style, now marks the spot.

The **Tomb-mosque of Sultan Barḳûḳ** (*Ââmi' Barḳûḳ*), who died A.D. 1398 (A.H. 801) (see p. [106]), is of a style and symmetry unique in Cairo. The most striking features of the exterior are the two superb minarets (one restored), built by Sherkis El-Haramboli, that rise above the W. façade, and the two domes of stone sculptured from the base to the summit with horizontal bands of chevron or zigzag mouldings. The chief entrance is now to the S.W. The *sâḥn*, or open court, is surrounded by loggia (one row on the N. and S. sides, two on the W., and three on the E., which forms the *îwân* or sanctuary). They are vaulted with brick cupolas. The *mâmbar*, of compact limestone, delicately sculptured, is one of the most beautiful objects in Cairo. It has now been covered in with woodwork to protect it from injury. Beneath the N.E. dome are buried Barḳûḳ; Farâg, his son and successor; and Barḳûḳ, a brother of the latter, who reigned only 70 days. The dome to the S.W. was built by Farâg, and beneath it are buried his mother the Sitt Khawând, and others. The tomb-mosque of Fatma, the daughter of Barḳûḳ, in the bazaar of the Coppersmiths, has been mentioned elsewhere (see p. 107). The chambers to the N. of the *sâḥn*, formerly occupied by students, are now inhabited by servants and officials of the mosques and their families. On the S. are various accessory chambers, vestibules, &c. The portions of the mosque to the N.W. contained the *sebîl* and *kuttâb*, which are now, like many other parts of the building, in a state of ruin.

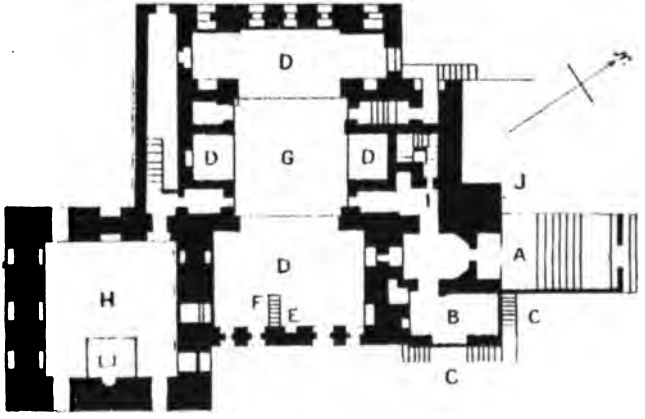
The **Tomb-mosque of El-Ashraf** (*Ââmi' el-Ashraf Bursbey*), who died A.D. 1437 (A.H. 841) (see p. [106]). Passing southwards, the traveller will next visit this tomb-mosque. A flight of steps leads to the portal. The mosque is a small oblong building, divided by 2 rangos of 3 pointed arches resting on 2 columns. The pavement of coloured stones is remarkably fine. Of the coloured glass and the tracery which adorned the windows little now remains. To the N. is the tomb-chamber, surmounted by a charming dome. The exterior ornamentation, with its network of arabesques, is particularly graceful. Within the precincts of the mosque, to the E., is a smaller dome, doubtless the tomb of some member of the Sultan's family, with similar ornamentation. The *medrèsa* (college), *okella*, and other accessory buildings, of which the ruins remain, were celebrated in their time. A considerable portion of the almshouses adjoins the mosque to the S., and a long inscription sculptured in marble forms a frieze, of which a part remains, recording the amount that was to be devoted to the *sâḳiya*, or water-supply, &c. The mother of Bursbey is said to be buried beneath the dome to the S.W. of the mosque.

The plain broad dome opposite the Mosque of El-Ashraf Bursbey is called the *Mâbed er-Rifâ'i*, and is the burial-place of several members of the family of that great saint. The dome is much rent, and of the delicate tracery of the windows but few relics exist.

On the W. side (rt.) of Barḳûḳ's tomb-mosque is that of the *Sultan Sulêman ibn-Selim*, A.D. 1526. E. of this is a handsome tomb, the

name of whose owner is unknown; and adjoining Sulêman's is that of *Sab'a Benât*, the "seven maidens," for whose memory a legend is now sought in vain. There are several other mythical tombs of these 7 maidens and their dog (borrowed from the legend of "the Seven Sleepers"), including a cavern in the Mokattam hill.

The **Tomb-mosque of Ḳâit Bey** (*Gâmi' Ḳâit Bey*), about A.D. 1470 (see p. [106]), justly ranks as one of the finest specimens of Cairo architecture. The interior has been carefully restored under the direction of Franz Pasha, architect to the administration of Wakfs. "Looked at externally or internally, nothing can exceed the grace of every part of this building. Its small dimensions exclude it from any claim of grandeur, nor does it pretend to the purity of the Greek and some



A. Entrance.
B. Sebil.
C. C. Steps.
D. D. D. D. Liwâns.
E. Ḳibla.
F. Minbars.
G. Sahn el Gami'.
H. Tomb-hall of Ḳâit Bey.
I. Staircase of Minaret.
J. Minaret.

PLAN OF THE TOMB MOSQUE OF ḲÂIT BEY.

other styles; but as a perfect model of the elegance we generally associate with the architecture of the Arabs, it is, perhaps, unrivalled by anything in Egypt, and far surpasses the Alhambra or the Western buildings of its age" (Fergusson, 'Handbk. of Archit.,' p. 395). The exterior is remarkable for the beauty of the minaret, and the elaborate lace-like sculpturing of its well-constructed dome. The chief entrance is to the N.E., where a flight of steps conducts to the portal, adorned with stalactite pendentives. A passage leads to the *Sâhn el-Gâmi'*, which is paved with inlaid coloured stones. The walls are similarly adorned. The form of the interior belongs to a type with which we become familiar in visiting the mosques of this period in Cairo. The *liwân* is raised one step above the *sâhn*, and is separated from it by a spacious pointed arch, returning below to the horse-shoe shape. On

the opposite side is a similar arch. Above the small side recesses of the *sâhn*, N. and S., rise 2 smaller arches of the pointed shape. All 4 arches are constructed with blocks alternately black and white; the other portions of the upper walls have been painted in red and white stripes. The windows and rosettes contain tracery of exquisite patterns and coloured glass, of which the greater part is modern. From the Sâḥn el-Gâmi' a passage leads across to the *Mausoleum*, which is to the S. of the *liwân*. It is crowned by the dome whose exterior is so gracefully sculptured, with interior pendentives descending very gradually across the angles. The windows contain tracery with blue glass, and others with the cypress pattern and green glass. The floor is handsomely paved with black and white marbles. The *Tomb of Ḳâit Bey* is in front of the *ḳibla*. Near it, and on the opposite side of the mausoleum, are two blocks of stone, bearing the so-called impressions of Mohammed's foot, which are said to have been brought from Mecca by the Sultan. They are veiled by small curtains, and are respectively canopied with little domes of bronze and wood. In the S.W. corner is a tomb, said to be that of a sister of Ḳâit Bey. In the S.E. is a wooden *Kursi*.

The half-ruined *Tomb of the Lady Khawând* (*es-Sitt Khawând*), to the S.W. of that of Ḳâit Bey, contains some fine specimens of decorations in stucco, especially in the large vaulted niche adjoining the dome to the N. The dome itself is adorned with a broad band of porcelain tiles, with an inscription in large white letters upon a dark ground. The same inscription is painted round the interior of the dome, while a verse of the Ḳurân encircles the central point. The name *Khawând* is a title equivalent to the Turkish and Persian *hânem*, which may be translated "princess." It is given to several ladies of this period. The one here commemorated is said to have been a sister of Ḳâit Bey.

The traveller who is not pressed for time may well devote some time to the inspection of various other mausolea in this great necropolis of Ḳâit Bey. Several are those of persons now unknown. Of others the names alone remain. Many of them present admirable examples of dome architecture, in perhaps its greatest perfection; and are models of beauty as regards both form and decoration. The sculpturing of the exterior is in some cases exquisite. Several are encircled by bands of porcelain, containing inscriptions in white letters upon a coloured ground. In others, discs of blue porcelain figure amongst the interstices of the variegated moulding. None of the monuments (situated in what has often been a battle-ground) have remained intact, and time is making sad havoc with some of the most beautiful, as every traveller notes with regret. It is satisfactory that at last some effort is being made to preserve these ancient monuments, but it must be remembered that the funds at the disposal of the Commission are very limited.

The new tomb-mosque of the late Khedive Tewfik, S. of that of Ḳâit Bey, is noticeable.

"Ḳâit Bey" contains a considerable population living amongst the tombs, and often within the enclosures of the mosques. One is strongly reminded of Western Thebes (p. 406): there also in old days, as now, the living lived among the dead. The Egyptians have never changed

their spirit, though they have changed their religion twice. During Bairâm the place is much visited by families whose burial-places are scattered here and there, and who spend whole days on the spot. These customs are alluded to elsewhere.

The desert tract N. of the Citadel, and outside the Bab el-Wazir, is also occupied by countless Moslem tombs.

2. **The "Tombs of the Mamelukes."**—To the S. of the city lie the so-called Tombs of the Mamelukes, which are also in a state of ruin, far more so than the tombs of the Khalifs, not one of them remaining entire. They are best reached by the Bab el-Karâfa: there is a good carriage-road. The minarets are models of beauty, and the domes handsome and well constructed. The traveller will do well to pause and examine what remains of them, during an excursion to the tombs near the Imâm esh-Shafi', or to the dervishes of the Mokattam. The names and the dates of their founders are uncertain; but the names of Kêsûn, Amna bint-Abdallah (the mother of Sultan Hasan), and of Mohammed Bey Sûdûn el-Adjmi, are incorrectly given to those which are the most remarkable. They belong to the period of the Baharide Mameluke Sultans.

To the S.W. of these, rising above the tombs and dwellings that surround it, will be seen the **Tomb of the Imâm esh-Shafi'**, founder of one of the four orthodox sects of El-Islâm, who died in A.D. 820. It is surmounted by a large dome, with a weathercock in the form of a boat. It is said to have been built by Yûsuf Sâlah-ed-dîn (Saladin), whence, according to Pococke, it received the name of es-Sâlahîya. A special order is required in order to visit it. The interior is cased to a height of 8 or 9 ft. with marble, above which the whole is coloured in recent and unartistic style. The windows contain coloured glass; and a "dim religious light" pervades the building, the sanctity of which prevents its being suffered to fall into decay. There are three principal niches, and a fourth gives the true direction of Mecca. The tomb of the Imâm is simple, the covering being of brocade embroidered with gold. It is enclosed by a wooden railing inlaid with mother-of-pearl, the corners being clasped with silver fittings. At the head of the tomb is a large turban, partly covered by a Cashmere shawl. Near the head of the tomb is a marble pillar, with sculptured inscriptions, coloured red and gold. From the roof are suspended a few porcelain lamps; and lamps of glass, as well as ostrich eggs, hang in profusion from the canopy of the tomb and from light wooden beams. The walls and tomb-enclosure are adorned with scrolls of the usual style. There are four other tombs of members of the Imâm's family.

Near the last-named is the **Burial-place of the Reigning Family**, consisting of a long corridor and two chambers, each covered by a dome. The attendants of the mausoleum are extremely civil, and ready to point out the tomb and name of any of the numerous members of the viceregal family that are buried here.

Amongst the numerous tombs of persons of distinction may be mentioned that of *Omar ibn el-Farid*, a little tomb-mosque beneath Mokattam, close to the mosque which clings so picturesquely to the hill. Farther away to the S. will be noticed the minaret of the *Jâmi' es-Saddt*, the burial-place of the great family of that name. It is worthy of a visit, if time permits. To the S. of the Imâm esh-Shafi'

is the mosque of the *Bekriya*, which is uninteresting. The pretty minaret close to the aqueduct as it approaches the *Bab el-Kardfa*, with the ruins of a mosque, is that of *Mohammed edh-Dhahnar*.

4. Mokattam.

The excursion to Mokattam may be done on foot or donkey-back; it may be combined with a visit to the Citadel and the Tombs of the Mamelukes. Leaving the Citadel by the *Bab el-Gebel* (p. 104), one descends to the depression between the Citadel hill and the Gebel Giyûshi, crosses the loop-line from the Central Terminus to Helwân by a bridge, and ascends by a steep and picturesque causeway between two quarries to the old Turkish fort on the crest of the opposite hill. Passing this on the left, a short walk brings us to the ruined *Gami'a Giyûshi*, on the summit. From this a magnificent view of Cairo and the Nile valley is to be obtained. Best time sunset, when extraordinary light effects are usually seen. The view of the Citadel from above, flanked by the Tombs of the Khalifs and Mamelukes, with the great city beyond, and the Nile and Pyramids away to the left, is extremely remarkable.

The *Smaller Petrified Forest* is about 1 hr. distant. Fossils are common on these hills.

At the base of the Gebel Giyûshi is the picturesque Dervish monastery called *Tekiyet el-Maghawri*, described on p. [38], *Introd.*

5. The "Petrified Forest."

[This excursion, made from Cairo, will take from 3 to 4 hrs. The Tombs of the Khalifs may be taken in the way. Donkeys are the best means of getting there. Carriages are not recommended; they are expensive, extra horses will in any case be required, and even then carriages are known to stick in the sand.]

After passing the tomb of Kâit Bey, the way lies along a sandy *wâdi*, with the Gebel el-Ahmar on the l., and the Gebel Mokattam on the rt. The *Gebel el-Ahmar*, or "Red Mountain," is composed of red gritstone, which gradually runs into a siliceous rock, contains numerous chalcedonies, and is of the same nature as the vocal statue at Thebes. Owing to the quality of the stone, which renders it peculiarly adapted for mills, this mountain has been quarried from a very early period. The same species of rock rises here and there to the southward, upon the slope of the limestone range, and the bed above it contains petrified wood of various kinds.

After passing the Red Mountain, the plain opens out on the l., and this route, if followed, would lead to the Great Petrified Forest and Bîr el-Fahma. On the rt. is passed a narrow valley in which is a small spring of water known as **Moses' Well.** The water is brackish and hardly fit to drink. Keeping to the rt. and nearing the Mokattam hills, a slight sandy ascent is climbed, and on the plateau at the top are to be seen lying scattered about small and large fragments of petrified wood. At this point the driver or donkey-boy will endeavour to stop, and insist that these few specimens in the sand are what he calls the "petlified ood." But if the visitor will persevere for about a mile farther—he will be guided in the direction by the tracks of his predecessors—he will reach a spot where much larger fragments are

lying, and among them two or three trees *in situ*, several feet in length. As they are sometimes more and sometimes less covered with sand, and as moreover pieces are constantly being taken to Cairo for ornamental purposes, it is hazardous to speak of their length, but there were two on the left-hand side of the track, one 48 ft. long and the other 21, and on the right of the track one 39 ft. long. About 2½ hrs. from the Little Petrified Forest, and 4 hrs. from Cairo, is another collection of these fossil trees, known as the *Great Petrified Forest*. It is a very fatiguing day's work to go there and back. These fossil stems and fragments have generally been taken to represent petrified palm-trees, but scientific investigation has decided that they are not correlated with any existing vegetation in Egypt.

In an interesting paper contributed to the 'Geological Magazine' (vol. vii., No. 7, July 1870), by Mr. Carruthers, he says that after examining microscopically a large number of specimens collected by Professor Owen, he has come to the conclusion that the stems, though dicotyledonous, are not coniferous, and that they may be divided into two species—the *Nicolia ægyptiaca*, already so named by Unger, and the *Nicolia owenii*, so named from the late distinguished professor, among whose specimens he discovered the new species. A great deal of information on the character and position of this remarkable silicified wood may be found in the paper mentioned above, and also in an article on the "Geology of Egypt," by Newbold, in the 'Quarterly Journal of the Geological Society' (No. 16, 1848). More extensive remains of a similar kind are found in the desert about 3 hrs. farther, and also about 7 m. W. of the Pyramids of Giza. The latter are said to be worth a visit.

In returning from the Petrified Forest a different road may be taken. Perhaps the best is to keep along the top of the Mokattam hills, and to return by the Citadel. Care should be taken to arrive at the Mosque of El-Giyûshi at sunset, as the view from this point is one of the finest at Cairo, particularly when the sun is setting behind the Great Pyramids. It is quite impossible to give any description which could do justice to this view. A good way of arranging the excursion is to take donkeys, visit the Tombs of the Khalifs in the morning, lunch at or near Moses' Well, and return by the smaller Petrified Forest and Mokattam hills in the afternoon. On arriving at the Citadel, carriages can be found, or may be ordered to be in readiness at the foot of the Mokattam, in the little village between the hills and the Citadel. There is another road back from the Petrified Forest by the Wâdi et-Tih and the village of Busâtin (see p. 159). Near Busâtin is an interesting old aqueduct. The road leads back to Cairo by the Jewish cemetery and the Tombs of the Mamelukes.

6. The Barrage.

[This excursion is well worth making, especially to those who are interested in the improvements now being made in the irrigation of Egypt, and, if made at the proper season, it might be combined with a day's snipe or wild-fowl shooting in the neighbourhood. The most convenient way of going is by train on the Alexandria and Cairo line *viâ* Shubra and Kalyûb. There are 7 trains daily, doing the journey in about ¾ hour. Train to Kalyûb may also be taken, and donkeys hired from thence to the Barrage (6¼ m.). There is a station on the Upper Egypt line at Manashe, on the W. bank of the Nile, not far from the Barrage, but the trains to and from Cairo by this line are very inconvenient. It is also possible to go by the river: this is the pleasantest method. (Inquire at Messrs. Cook's office for days on which steam launch sails).]

The first stone of the **Barrage** was laid by Mohammed Ali in 1835. The works were planned and carried out by Mougel Bey and Linant Bey. Situated at the head of the Delta, about 12 m. below Cairo, the object of this gigantic work was to hold up the waters of the Nile during the eight months of ebb, so as to maintain them at the level of the soil, and supply Lower Egypt during that period with the same amount of water as at the time of the inundation. It was calculated that the enormous expense of the work itself, and of the new system of canalisation which must be its necessary complement, would be compensated for by the great increase of cultivable land in the Delta, and by the being able to do away with the thousands of *sakiyas* and *shadûfs*, thus setting free for more useful agricultural purposes the men and animals employed in working them. Unfortunately, owing to various circumstances, and the anxiety of the Viceroy to get the work completed, sufficient care was not taken with the foundations of the Barrage, and a defective arrangement was made which rendered it unsafe to hold up the head of water required to keep the canals in the Delta to the height that was originally proposed. From 1867 to 1883 the Barrage remained practically useless, and in 1885-90 Colonel Sir Colin Scott-Moncrieff, K.C.M.G., undertook the task of rendering this great work efficient. The original structure has been successfully strengthened, and thus the ingenious conception of the French engineers has become of practical utility under English direction. The Barrage now fulfils its original intention, and great benefit has accrued to the Delta.

The Barrage consists of a double bridge or weir, the eastern part spanning the Damietta branch of the Nile, the western the Rosetta. Between the two is the head of the Delta. The sluices "are formed of double cones of hollow iron, in a semicircular form, working on radii of rods fixed to a central axis at each side of the sluice-gate. These double cones increase in size from the lower part of the cone to the top, and the lowest, which are the largest, fill with water as they descend into the bed prepared for them in the masonry at the bottom of the sluices. The labour of two men raised one very slowly against the great pressure of the water from its bed; when the gate was lowered, it was easy to understand the advantage of the curved surface in pressing obliquely against, instead of directly opposing the current." These sluices are never all closed, as the vast pressure of such a mass of water would probably sweep the whole structure away. At the Delta end of each part is a lock, with sloping terraced quays above and below. Except during the high Nile, the only water that flows through the Eastern, or Damietta half, comes round from the other side by means of a canal, and rushes through two or three arches only; the rest is dry land. The length of the Damietta Barrage is 1709 ft., and of the Rosetta 1437 ft. The two branches of the Barrage are separated by a wall 3280 ft. in length, and in the middle of this is the head of the Great Delta canal or Rayah Menûfiya, which irrigates the Menûfiya and part of the Gharbiya province. There are 61 arches on the Rosetta side and 71 on the Damietta side, each of them being 16·4 ft. in width. Owing to the cause already mentioned, the Barrage could not hold up more than 3 ft. head of water. In addition to the work of rendering the Barrage itself efficient, the whole system of canals in the Delta is being improved. A system of fortifications was built round

the Barrage by the late Khedive, with the view of making it a central point for the defence of Egypt. In the interior are barracks, storehouses, and a small palace, which were occupied by the engineers who superintended the reconstruction of the Barrage. The Government has established an experimental *Garden* at the Barrage under the superintendence of an Englishman.

7. Helwân, Tûrra, and Ma'sâra.

[This forms a very interesting excursion about 15 m. along the E. bank of the Nile above Cairo. A railway runs to the Baths of Helwân, passing the Quarries of Tûrra and Ma'sâra on the way. The Stat. at Cairo is near the Bab el-Lûk. There are trains about hourly each way, and the time occupied by the journey is 35 mins. During the opera season the last train leaves Bab el-Lûk at 12.45 A.M. on Monday and Thursday nights.]

On leaving the Bab el-Lûk Stat. the line proceeds by the Shari'a el-Mansûr and the rt. bank of the Nile, passing the Stats. of *Sayyida Zênab*, *St. Georges* (for Old Cairo, p. 187), *Sahil el-Kibli*, and *el-Maadi* to

8 m., Tûrra Stat. (see below).

The special and goods line *viâ* Busâtin on leaving Cairo runs through a deep cutting between the Citadel and the Mokattam hills. It then skirts the base of these hills, passing on the rt. the Tombs of the Mamelukes and of the Imâm esh-Shafi', and farther on, on the l., the burial-ground of the Jews, and reaches *Busâtin* Stat., a village once famed for its "gardens," whence its name. Near this point the Mokattam range is rent asunder by a broad valley called the *Wâdi et-Tih* ("Valley of the Wandering"), which comes down from the E., and measures to its head about 8 m. It separates that part called Gebel el-Giyûshi from the rest of the Mokattam range. One of the Suez roads, called Derb et-Tarabîn, passes over this part of Mokattam, and comes down to the Nile by this valley to the village of Busâtin; and immediately above the brow of the cliff on its N. side is the plain of petrified wood already mentioned, as well as an ancient road that led from Heliopolis over the hills to this part of the country. The line now approaches the Nile, passing on the rt. the monastery of Dêr el-Gebel, and farther on an extensive series of buildings which were erected as gun factories, gunpowder mills, and small-arm factories. These were constructed at great expense during the reign of the Khedive Ismail, but have never been used. Farther on is *Tûrra* Stat.

A little beyond Tûrra is the prison for convicts, which was established under the superintendence of Dr. Crookshank, the Director-general of Prisons. The convicts are employed in quarrying stone and other useful work. On the rt. is the small village of Tûrra, and away on the l. the Quarries and an old fort on the top of the hill. The old Egyptian name of Tûrra was *Troiu*; the Quarries of Troiu are already mentioned in the Inscription of Una, under the VI. Dynasty. The Greeks wrote it Troia, and then invented a reference to a "Troicus pagus" which they placed here. Continuing near the river, the line passes *Cozzica* Stat. and reaches

10½ m., El-Ma'sâra Stat. The Quarries, which are plainly visible in the rocks, may be visited from here, ½ hr. on a donkey. Ma'sara claims

with Tûrra the honour of marking the real site of the Greek Troia. The line now leaves the river and ascends the slopes of Gebel Tûrra to

14½ m., **Helwân** Stat. * Omnibuses from the hotels, which are within 10 min. distance, meet the train.

Baths of Helwân.—On a small scale Helwân has become a fashionable watering-place, frequented both by Europeans and Egyptians; the former Khedivial Palace is now the *Tewfik Palace Hotel*. Three other hotels (see Index-directory) and about 200 detached houses or villas have been built, some of which can be hired, furnished or unfurnished. The bath houses are in excellent order, and special arrangements are made for ladies, both natives and Europeans. The **Viceregal Baths**, which are the property of the Egyptian Government, and have been approved by the Public Works Department, were opened in 1899. They contain the best and most modern appliances, and every kind of convenience. The Medical Director is Dr. Page May, and experienced masseurs and masseuses are in attendance. The *Grand Hôtel des Bains* is a large square building with trees in the courtyard, affords very comfortable accommodation, similar to the hotels in Cairo, and forms a pleasant place for change of air for persons spending the winter at Cairo. There is a very good general view of the Pyramids from the roof.

The *Sulphur Springs* resemble in their ingredients those of Aix in Savoy and Herkulesbad in Hungary, and are said to be very efficacious in all cases in which sulphurous waters are usually employed. The water is clear, with a slightly salt and sulphurous taste, and issues from the spring at a temperature of 85° Fahr. These sulphur springs are probably those to which King Amen-hotep sent "the leprous and other careless persons, in order to separate them from the rest of the Egyptians," as related by Manetho. They were said to be at the quarries on the E. side of the Nile. There are two *Iron Springs*, the water of which is pleasant to drink, and is taken gratis by a large number of people. Temperature 70° Fahr. There is also one *Saline Spring*, the water of which acts as a purgative, and is bottled to be drunk at leisure. Temperature 77° Fahr. Some very remarkable specimens of *Flint Implements* have been found in the desert W. of Helwân, and large quantities of chips are collected by little boys and sold to travellers.

The old village of Helwân is on the Nile, 2 m. distant.

The Quarries of Tûrra and Ma'sara.—These can be reached from Helwân in 1½ hrs. on donkeys, or from Ma'sara in ½ hr. A very good way of seeing them is to take the train from Cairo to Ma'sara, bringing donkeys in the train, and, after seeing the Quarries, to ride on to Helwân in time for dinner at one of the hotels, returning to Cairo by the evening train; or the expedition may be combined with that to Sakkâra, as proposed on p. 187.

The mountain in which both quarries are situated is evidently the *Troici lapidis mons*, or Τρωικὸν ὄρος of Ptolemy and Strabo, and from it was taken the stone used in the casing of the Pyramids. It is to the same mountain that Herodotus and Diodorus allude when they say the stone for building the Great Pyramid came "from Arabia," or the eastern side of the Nile. It seems probable that the most ancient portion of the quarry has disappeared, having been gradually cut away.

The stratum of good stone, standing like a terrace in front of the range of hills, was easily cut away without tunnels, and the boundaries between one set of operations and the next were gradually obliterated. Between the present quarries (which are on the face of the mountain) and the river the ground is covered with the marks of the oldest excavations. Thus, though the casing, at least, of some seventy pyramids on the other side of the Nile came from this quarry under the Pharaohs of the "Ancient Empire" (Dynasties I.–VI.), yet we find no cartouches older than the time of the XII. Dynasty. As has been said above, however, we have contemporary evidence of the use of these quarries under the VI. Dynasty.

The Quarries are of very great extent. Those to the N., to which a railway has been laid down, are sometimes distinguished by the name of the Quarries of Tûrra; those to the S., of Ma'sara. At the former are tablets bearing the names of Amen-em-hât, of Amen-hetep II. and III. (*XVIII. Dyn.*), and of Necho (*XXVI. Dyn.*); at the latter are those of Aahmes II. (*XXVI. Dyn.*), Amyrtæos, Akoris (Hakor) (*XXVIII. Dyn.*), and Ptolemy Philadelphos, with Arsinoë (*XXXIII. Dyn.*); and other tablets have the figures of deities, as Hathor and Thoth, and the triad of Thebes—Amon, Mut, and Khonsu—without royal cartouches. In one of those at the quarries of Ma'sara, sculptured in the 22nd year of Aahmes I. (*XVIII. Dyn.*), is the representation of a sledge bearing a block of stone drawn by 6 oxen. The hieroglyphic inscription above it is much defaced; but in the legible portion, besides the titles of the king and queen, "beloved of Ptah and Atmu," we find that in his 22nd year Aahmes I. took stones from these quarries both for the temple of Ptah at Memphis, and for the temple of Amen at Thebes; showing that he ruled both Upper and Lower Egypt. In another quarry towards the S. is a large tablet, representing King Amyrtæos (*XXVIII. Dyn.*), or, as some suppose him to be, Nektanebo (*XXIX. Dyn.*), offering to the triad of the place, Thoth, the goddess Hathor and Horus (Nefer-Hor, "the lord of the land of Behet"), and below the king stands a small figure in the act of cutting the stone with a chisel and mallet. Besides the cartouches of the kings are numerous demotic inscriptions, particularly in the southern quarries, with numbers and quarry-marks; and here and there these inscriptions begin with the year and month of the king's reign in which that part of the quarry was commenced. Messrs. Spiegelberg and Weigall discovered many new graffiti in 1903.

The Quarries are not only interesting from their extent and antiquity, but from their showing how the Egyptian masons cut the stone. They first began by a trench or groove round a square space on the smooth perpendicular face of the rock; and having pierced a horizontal tunnel to a certain distance, by cutting away the centre of the square, they made a succession of similar tunnels on the same level; after which they extended the work downwards in the form of steps, removing each tier of stones as they went on till they reached the lowest part or intended floor of the quarry. Sometimes they began by an oblong tunnel, which they cut downwards to the depth of one stone's *length*; and they then continued horizontally in steps, each of these forming as usual a standing-place while they cut away the row above it. A similar process was adopted on the opposite side of the quarry, till at length two perpendicular walls were left, which constituted its extent;

and here again new openings were made, and another chamber, connected with the first one, was formed in the same manner; pillars of rock being left here and there to support the roof. These communications of one quarry, or chamber of a quarry, with the other, are frequently observable in the mountains of Ma'sara, where they follow in uninterrupted succession for a considerable distance; and in no part of Egypt is the method of quarrying more clearly shown. The lines traced on the roof, marking the size and division of each set of blocks, were probably intended to show the number hewn by particular workmen. Instances of this occur in other places, from which we may infer that, in cases where the masons worked for hire, this account of the number of stones they had cut served to prove their claims for payment; and when condemned as a punishment to the Quarries, it was in like manner a record of the progress of their task—criminals being frequently obliged to hew a fixed number of stones according to their offence. The mountain of Ma'sara still continues to supply stone for the use of the metropolis, as it once did for Memphis and its vicinity; and the floors of the houses of Cairo continue to be paved with flags of the same magnesian limestone which the Egyptian masons employed 4000 years ago.

The occasional **Views** over the plain, the Nile, and the several pyramids on the low Libyan hills beyond the river, which appear between openings in the quarries as one wanders through them, have a curious and pleasing effect; and on looking towards the village of Ma'sara, there is seen on the l. a causeway or inclined road, leading towards the river, by which the stones were conveyed to the Nile.

ROUTE 11.

The Pyramids.

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1. Survey of the Pyramid Field.

The remains of 70 pyramids have been found in the necropolis which extends from Abû Roâsh on the N. to Mêdûm on the S. (see *post*). The oldest northern pyramid of which the builder is tolerably certain is the "Step-Pyramid" at Sakkâra, which was built by King Tjeser, of the III. Dynasty. The latest is probably that of Amen-em-hât III. at Illahûn. There were later pyramids at Thebes, and, of course, in the Sudan.

The northern pyramids hitherto identified are twenty-one in number. The following is a list of them:—

1. *Sakkâra;* step pyramid, tomb of Tjeser, III. Dynasty.
2. *Mêdûm;* height, originally about 300 ft., in three degrees. Tomb of Sneferu, IV. Dynasty. Hieroglyphic name, *Kha*, "the rising."
3. *Giza;* height 481 ft. Tomb of Khufu, IV. Dynasty. Name, *Khut*, "the lights."
4. *Giza;* height, 472 ft. Tomb of Khafra, IV. Dynasty. Name, *Ur*, "the great."
5. *Giza.* The southernmost of the three small pyramids by the side of No. 3 has been identified as the tomb of Hentsen, a daughter of Khufu.
6. *Giza;* height 215 ft. Tomb of Men-kau-Ra, IV. Dynasty. Name, *Her*, "the upper."
7. *Abu Roâsh.* Tomb of Rādadf, IV. Dynasty.
8. *Abusîr;* height 118 ft. Tomb of Sahura, V. Dynasty. Name, *Kha ba*, "the rising soul."
9. *Abusîr;* middle pyramid. Tomb of Ne-user-Rā, V. Dynasty. Name, *Men Asu*, "the most enduring place."
10. *Abusîr;* pyramid of Neferarikarā, V. Dynasty.
11. *Sakkâra.* Tomb of Unas. Name, *Nefer-asut*, "the good place."
12. *Sakkâra.* Tomb of Teta. Name, *Dad-asut*, "the firm place."
13. *Sakkâra.* Tomb of Pepi I. Name, *Men-nefer*, "the good haven."
14. *Sakkâra.* Tomb of Mereura. Name, *Kha-nefer*, "the good rising."
15. *Sakkâra.* Tomb of Pepi II. Name, *Men-ankh*, "the haven of life."
16. *Lisht.* Tomb of Usertsen I., XII. Dynasty. Name, *Kha*, "rising."
17. *Dâhshûr.* Tomb of Amen-em-hāt II., XII. Dynasty. Name, *Kherp*, "dominator."
18. *Illahûn.* Tomb of Usertsen II., XII. Dynasty. Name, *Hetep*, "offering."
19. *Dâhshûr.* N. brick pyramid. Tomb of Usertsen III., XII. Dynasty.
20. *Hawâra.* Tomb of Amen-em-hāt III., XII. Dynasty.
21. *Dâhshûr.* S. brick pyramid. Secondary (?) tomb of Amen-em-hāt III.

The ancient names of many other pyramids of kings are recorded, but the buildings have not yet been identified.

In every case it is probable that a temple was attached to the pyramid, not of necessity closely adjoining, but not far off. The ruins of such temples exist near several of the pyramids at Sakkâra, those of Abusîr and at Giza. Commemorative inscriptions were probably in these temples, rather than upon the pyramids themselves. In connection with this it has been ingeniously suggested that the "raphanus, onions, and garlic," of which Herodotus speaks as having been recorded on the Great Pyramid, were probably an inscription containing the garlic or onion plant *suten*, the sign for "king," with the papyrus and lotus which were used in spelling the royal titles as lord of Upper and Lower Egypt. In all pyramids the entrance is to the N.; in other tombs of the Memphite necropolis it faces E. All the pyramids are on the W. or l. bank of the Nile; and when they were perfect the line from Mêdûm to Abû Roâsh was nowhere broken by a distance of more than 7 or 8 miles. They are all situated above the level of inundations, and all, except those of Abusîr, upon the rocky platform which borders the desert.

The Object of Pyramidal Buildings.—What may be called the Pyramid Field of Egypt extends in a long series of groups over about three parts of a degree of latitude, from Abû Roâsh on the N., to Illahûn, in the Fayyûm, on the S. Brick pyramidal structures are

also found at Thebes. In Ethiopia, near Napata, and at Meroë, there are also many similar structures. Stone is the material employed in building them, with a few exceptions, such as the crude-brick ones at Dâhshûr, in the Fayyûm, and at Thebes; all of which, however, are probably of a later date than the stone ones.

Many have been the ideas propounded as to the purpose which pyramids were intended to serve. Temples, granaries, observatories, tombs, and many other notions, have all had their advocates; but it is now a generally accepted fact among Egyptologists that they were simply tombs, that in fact, during a certain period of Egyptian history, it was customary to raise a structure of pyramidal form over every tomb of any consequence—a theory which the uniform subterranean chamber and descending passage found beneath every pyramid yet examined confirm.

Many learned men have seen, in the elaborate structure of the Great Pyramid, a wider intention and a more abstruse meaning; and the purpose of the Great Pyramid has been the peg upon which to hang the wildest and most impossible theories, such as those, for example, of Mr. Piazzi Smyth. Mariette Pasha thus speaks decisively in favour of their being nothing but tombs: "With regard to the object for which the Pyramids were destined, it is contrary to all that we know of Egypt, to all that archæology has taught us of the monumental customs of that country, to see in them anything but tombs. The pyramids, such as they are, are tombs; massive, complete, hermetically sealed everywhere, even to the most carefully constructed passages, without windows, without doors, without any external opening. They are the gigantic and for ever impenetrable casing of a mummy; and the fact that one alone among them has accessible interior chambers, from which astronomical observations might have been made, as from the bottom of a well, only proves that such was not the purpose for which it was originally destined. It is useless to argue that the orientation of the four sides denotes some astronomical object. The four sides are thus accurately arranged because they are dedicated for mythological reasons to the four cardinal points, and therefore, in a monument so carefully finished as a pyramid is, a side dedicated to the N., for instance, would not face any other point but the N. The pyramids, then, are only tombs; and the enormous size of some of them can furnish no argument against this conclusion, since there are many not more than 20 ft. high. Be it remarked, moreover, that there is not in Egypt a single pyramid that is not situated in a necropolis; a fact enough of itself to settle the question of their destination."

In spite of this being a matter of "common knowledge" among Egyptologists and archæologists generally, we still meet with astronomers who talk about the "astronomical intention" of the Great Pyramid. This is a mare's nest: the pyramids are nothing but big barrows, tumuli of hewn stone.

2. The Pyramids of Giza, the Sphinx, and Abû Roâsh.

[Drive to Gezira: there take electric tram for the Pyramids (fare: P.T.2). To drive the whole way is slow, expensive, and unnecessary. In warm weather a visit to the Pyramids by moonlight is most enjoyable. Special night-trams are run for this purpose.

It is possible to go to the Pyramids and then on to Sakkâra, or *vice versâ*, and back to Cairo, in one day; but it is a very long day's work, and not to be recommended. By taking tents, however, and camping out at either of the two places, the two excursions may very pleasantly be combined.

All who desire to see well the interior of the King's Chamber, inside the Great Pyramid, should take some magnesium wire with them.

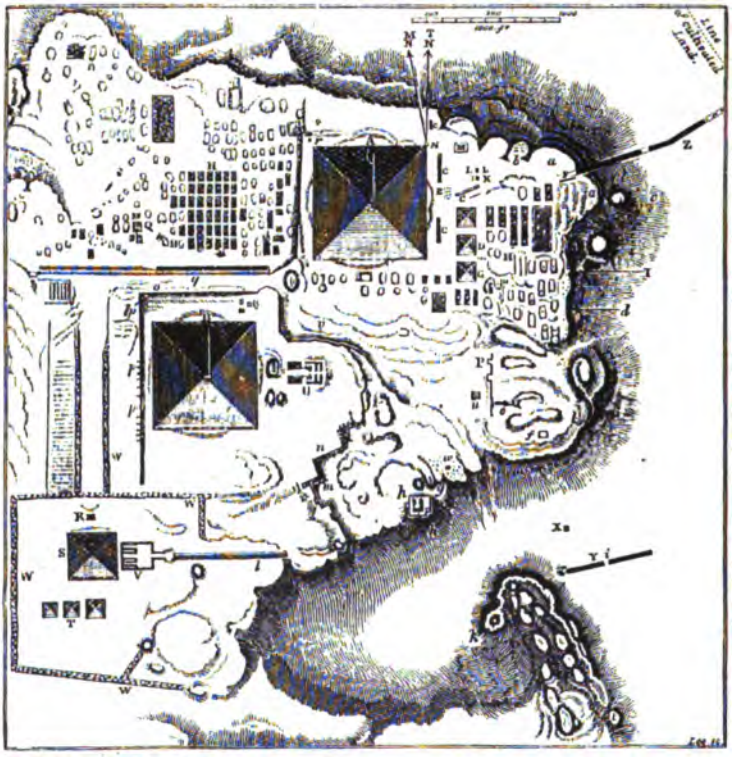
It may be taken for granted that, as a rule, any so-called antiquity offered for sale at the Pyramids is not genuine. Things of small value, such as bits of mummy-cloth, beads, &c., may be old, as there is an inexhaustible supply of them at Sakkâra, and if they are not of very remote date the investment is not large enough to be a matter of regret; but so-called antique gems and other articles, for which a comparatively high price is asked, are almost invariably counterfeit.]

The Road to the Pyramids.—To Ḳaṣr en-Nîl, the Nile Bridge, and Gezira, p. 144. Leaving Gezira the tramway crosses another bridge over the W. branch of the Nile. Here the road divides, one part continuing in a direct line to Bûlaḳ ed-Dakrûr. The other, which we follow, turns to the l. and enters a beautiful avenue of *Ićbbekh* trees, leading to the Giza Palace and the Zoological Gardens (p. 143). From Giza the road, turning sharp to the rt. (wayside *Café*), continues along the cultivated land in one unbroken straight line, but the trees which have been planted on each side of it are now grown sufficiently to afford some shade. The embankment on the top of which the road runs is a very broad and substantial one. The inundation finds an exit through two bridges. "From the moment that you leave Ghizeh, until you reach the pyramids, they seem continually near to you; you would think that you had but a narrow field to cross to reach their base; you have four miles to ride. They certainly have an awful look — everlasting, as it were — compared to any other structure which you have either seen or know to exist, or can imagine." (Capt. Morse Sherar, 'Scenes and Impressions in Egypt.') The view from the present highroad over the fertile plain on each side is very beautiful, especially in the month of January, when everything is green; and the background of pyramid and desert in going, and of Cairo and its Citadel and the Mokattam hills in returning, are worthy settings to the picture. In November, when the inundation is out and boats can sail up to the base of the Great Pyramid, the view has also an interest and beauty of its own.

The sportsman, too, will regard it with no less interest than the artist, as, in the months of March and April, the fields of clover, corn, and vetch abound in quail, and bags of 30 or 40 brace are often made by two guns in a few hours.

To the l. of the *Tramway Terminus* is a *Café*. On the rt. of the road, just as it reaches the desert and begins to ascend the rocky platform on which the Pyramids stand, is the *Mena House Hotel* (see Index-directory). Emerging from between the walls which keep this last portion of the road from being buried in sand, the traveller finds himself at the foot of the Great Pyramid. The house at its N.E. angle was built by Ismail Pasha for the reception of distinguished visitors at the opening of the Suez Canal. A room for luncheon may be secured in it by a small payment to the custodian.

The Pyramid Platform of Giza.—The rocky plateau on which stand the Pyramids of Giza was from the time of the IV. Dynasty one of the cemeteries of Memphis. It is elevated about 100 ft. above the plain, and forms a sort of promontory in the Libyan chain, whose greatest projection is towards the north-east. The principal monuments situated on this platform are the Great Pyramid, or Pyramid of Khufu; the Second Pyramid, or Pyramid of Khafra; and the Third Pyramid, or Pyramid of Men-kau-Ra; in addition to which there are several smaller pyramids, and many ordinary tombs. The rock is what



TOPOGRAPHICAL PLAN OF THE PYRAMIDS OF GÎZA.

A, Entrance to the Great Pyramid. B, Entrance to the Second Pyramid. C C, Long pits. D, Pyramid of the daughter of Khufu (Herodotus, ii. 129). E, Pavement of black stones (basaltic trap), the same as found on the causeways of the pyramids of Sakkâra. F, Remains of masonry. G, Masons' barracks for the pyramid builders. H, Tombs of individuals, with deep pits. I, The Tomb of Numbers. K, Two inclined passages, meeting under ground, formed like the passages of the Great Pyramid. L L, The rock is here cut to a level surface. M, Kiosk for reception of visitors. N, A square space cut in the rock, probably to receive and support the corner-stone of the casing of the pyramid. The corner itself is of rock. P, Here stood a tomb which has received the title of the Temple of Osiris. Q, Tomb of Trades, to west of Tombs H. R, A pit cased with stone, of modern date. S, The Third Pyramid. T, Three small pyramids. U, V, Temples in front of second and third pyramids. W, W, W, Fragments of stone walls. X, A few palms and sycomores, with a well. Y, Southern stone causeway. Z, Northern causeway, now destroyed. *a*, Tombs cut in the rock. *b*, Masonry. *c*, Black stones. *d d*, Tombs cut in the rock. *e*, The Sphinx. *f*, Granite and Alabaster temple: in it was found the large statue of Khafra, builder of second pyramid, now in the Museum at Cairo. *g*, Pits. *h*, Stone ruin on a rock. *i*, Doorway, or passage through the southern causeway. *k*, A grotto in the rock, and above to the S.E. are pits at *l*. *l*, Inclined causeway, part of Y. *m m*, Tombs in the rocks.

is commonly called nummulitic limestone, abounding in fossil remains, and nummulites of the kind called *Nautilus mammilla*, or *lenticularis*. They were mistaken by Strabo for the petrified residue of the lentils and barley that formed the staple food of the workmen employed in building the Pyramids, and when we see the theories of the present day we readily forgive the geographer for his fanciful conclusion. The greater part of the stone used was brought from the quarries of Tûrra and Ma'sâra, and the granite from Aswân. The Sphinx (p. 181) lies below the plateau on the S.E.

[The Pyramid-field of Giza is in the occupation of a Bedouin tribe, the "Pyramid Arabs," who have the right, by an old firmân, to levy toll on those who desire to see the Pyramids. The Museum ticket for admission to Antiquities is not available here. Special tickets are issued by the Shêkh of the Pyramid Arabs at a kiosk below the Great Pyramid; guides provided. General ticket, including ascent and visit to interior of Great Pyramid, P.T.20 (4*s.*); ascent alone, P.T.10. If the guides have been of use (they are indispensable for the ascent) a *small* bakhshish should be given. Those who wish to see merely the Sphinx, &c., have no need of a guide, and none should in any case be engaged but those specially detailed at the kiosk. The visitor is always pestered by would-be guides and beggars, to whom not one farthing should be given under any pretence. *Tourists are earnestly begged to help to cure these people of their bad habits by giving them nothing.* They demand tribute shamelessly, for the average Pyramid Arab is quite wealthy for a fellah, and has plenty of money. It is avarice and greed, not want, that impels him or his children to pester tourists to give them money, when possible for nothing.]

The Great Pyramid. (*IV. Dyn.*)

History.—The first visitor to Egypt who left any record of his travels was Herodotus, 2300 years ago, and he thus relates the history of the building of this pyramid:—

"... Cheops succeeded to the throne, and at once plunged into all manner of wickedness. He closed all the temples, and forbade the Egyptians to perform sacrifices; after which he made them all work for him. Some were employed in the quarries of the Arabian hills, to cut stones, to drag them to the river, and to put them into boats, others being stationed on the opposite shore to receive them, and drag them to the Libyan hills; and the 100,000 men thus occupied were relieved by an equal number every three months. Of the time," he adds, "passed in this arduous undertaking, 10 years were taken up with the construction of the causeway for the transport of the stones—a work scarcely less wonderful in my opinion than the pyramid itself; for it has 5 stades in length, 10 orgyes in breadth, and 8 in height in the highest part, and is constructed of polished stones, sculptured with the figures of animals. These 10 years were occupied exclusively in the causeway, independently of the time spent in levelling the hill on which the pyramids stand, and in making the subterranean chambers intended for his tomb in an island formed by the waters of the Nile, which he conducted thither by a canal. The building of the pyramid itself occupied 20 years. It is square, each face measuring 8 plethra in length, and the same in height. The greater part is of polished stones, most carefully put together, no one of which is less than 30 ft. long.

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o, Some hieroglyphs on the rock, and trenches below, cut when the squared blocks were taken away. *p*, Tombs cut in the scarp of the rock; one of them (the 6th from the S.) has a ceiling cut in imitation of the trunks of palm trees. *q*, Stone wall. *r*, Steps cut in the rock, near the N.W. angle of the Great Pyramid. M N, Magnetic North and South, T N is True North. *u*, Campbell's tomb. *v*, Arched tomb, with name of Psammetichus. *w*, A tomb with figures in relief and the Egyptian curved cornice. The constructed tombs at H, and behind the rocks, *d d*, are less regularly disposed than in the plan, but it is difficult to define them exactly on so small a scale. They are not so regular or perfect as shown.

"This pyramid was built in steps, and, as the work proceeded, the stones were raised from the ground by means of machines made of short pieces of wood. When a block had been brought to the first tier, it was placed in a machine there, and so on from tier to tier by a succession of similar machines, there being as many machines as tiers of stone; or perhaps one served for the purpose, being moved from tier to tier as each stone was taken up. I mention this because I have heard both stated. When completed in this manner, they proceeded to make out (the form of) the pyramid, beginning from the top, and thence downwards to the lowest tier. On the exterior was engraved in Egyptian characters the sum expended in supplying the workmen with *raphanus*, onions, and garlic; and he who interpreted the inscription told me, as I remember well, that it amounted to 1600 talents (£200,000 sterling). If that be true, how much must have been spent on the *iron* tools, the food and clothing of the workmen, employing, as they did, all the time above mentioned, without counting that occupied in cutting and transporting the stones and making the subterraneous chambers, which must have been considerable!"

Diodorus, the next authority in point of time, says that "Khembis (or Khemmis), a Memphite, who reigned 50 years, built the largest of the three pyramids, which are reckoned among the seven wonders of the world. They stand on the Libyan side (of the Nile), distant from Memphis 120 stadia, and 45 from the river. They strike every beholder with wonder, both from their size and the skill of their workmanship; for every side of the largest, at the base, is 7 plethra in length, and more than 6 in height. Decreasing in size towards the summit, it there measures 6 cubits (9 ft.). The whole is of solid stone, made with prodigious labour, and in the most durable manner, having lasted to our time, a period not less than 1000 years, or, as some say, upwards of 3400; the stones still preserving their original position, and the whole structure being uninjured. The stone is said to have been brought from Arabia, a considerable distance, and the building made by means of mounds (inclined planes), machines not having yet been invented. What is most surprising is that, though these structures are of such great antiquity, and all the surrounding ground is of so sandy a nature, there is no trace of a mound, nor vestige of the chippings of the stone; so that the whole seems as if placed on the surrounding sand by the aid of some deity, rather than by the sole and gradual operations of man. Some of the Egyptians try to make wonderful stories about them, saying that the mounds (inclined planes) were made of salt and nitre, which, by directing the water of the river upon them, were afterwards dissolved without human aid when the work was completed. This cannot be true; but the same number of hands that raised the mounds removed the whole to the original place whence they were brought. For it is reported that 360,000 men were employed in this work, and the time occupied in finishing the whole was scarcely less than 20 years."

Pliny says: "The largest pyramid is built of stones from the Arabian quarries; 366,000 men are said to have been employed for 20 years in its construction; and the three were all made in 68 years and 4 months. Those who have written about them are Herodotos, Euhemeros, Duris of Samos, Aristagoros, Dionysios, Artemidoros, Alexander Polyhistor, Butori Antisthenes, Demetrios, Demoteles, Apion; and yet no one of them shows satisfactorily by whom they were built; a proper reward to the authors of such vanity that their names should be buried in oblivion.

"Some have affirmed that 1800 talents were spent in raphanus-roots, garlic, and onions. The largest covers a space of 8 acres (jugera), with 4 faces of equal size from corner to corner, and each measuring 883 ft.; the breadth at the summit being 25 ft.

"No vestiges of houses remain near them, but merely pure sand on every side, with something like lentils, common in the greater part of Africa. The principal question is, how the blocks were carried up to such a height? For

some suppose that mounds, composed of nitre and salt, were gradually formed as the work advanced, and were afterwards dissolved by the water of the river as soon as it was finished; others, that bridges were made of mud-bricks, which, when the work was completed, were used to build private houses; since the Nile, being on a lower level, could not be brought to the spot."

The Cheops of Herodotus is identical with the Suphis of Manetho and the Khufu of the Tables of Abydos and Sakkâra, the second king of the IV. Dynasty, reigning at Memphis some time between B.C. 4235 and B.C. 2450, according to the system of chronology adopted. His hieroglyphic name, Khufu (see p. 176), is found in the Great Pyramid in the uppermost chamber, and in some of the tombs of the platform. The story of his wickedness, and of the way in which he oppressed the Egyptians, is inconsistent with the testimony of certain contemporary monuments, which represent him as treated as a divinity, and specially worshipped. Manetho's account, "that he was arrogant towards the gods; but, repenting, he wrote the Sacred Book," seems to reconcile both views of his character. A portrait statuette of him in ivory, found during the Egypt Exploration Fund's excavations at Abydos in 1903, is in the Cairo Museum.

Prof. Petrie explains the construction of the Pyramids as follows: "The site being chosen, it was carefully levelled, and the lengths of the sides were set out with great exactitude. From several indications it seems that the masons planned the casing, and some at least of the core masonry also, course by course on the ground. For on all the casing, and on the core on which the casing fitted, there are lines drawn on the horizontal surfaces, showing where each stone was to be placed on those below it. The means employed for raising such masses of stone are not shown to us in any representations. For the ordinary blocks of a few tons each, it would be very feasible to employ the method of resting them on two piles of wooden slabs, and rocking them up alternately to one side and the other by a spar under the block, thus heightening the piles alternately and so rising the stone. This would also agree with the mysterious description of a machine made of short pieces of wood a description which it is difficult otherwise to realize. This method would be also applicable to the largest masses we know of in the Pyramid, the 56 roofing beams of the king's chamber, and the spaces above it. These average 700 cubic ft. each; weighing therefore 54 tons, some larger, some less. That sheet iron was employed we know, from the fragment found by Howard Vyse in the masonry of the south air channel; and though some doubt has been thrown on the piece, merely from its rarity, yet the vouchers for it are very precise. No reasonable doubt can exist about its being really a genuine piece used by the Pyramid masons; and probably such pieces were required to prevent crowbars biting into the stones, and to ease the action of the rollers."

This fragment of iron is preserved in the British Museum. Taken together with a piece of iron of the VI. Dynasty found by Prof. Petrie at Abydos, and also preserved in the British Museum, it proves that the Egyptians were acquainted with iron as early as 3500 B.C.

Prof. Petrie's theory of the building of the Pyramids, that they were originally planned as they now stand, has, however, now been given up in favour of a return to the "accretion" theory of Lepsius, who supposed that each king first built a small pyramid for himself and then added outer casings to it as his reign lengthened. It seems probable that this is more or less true: long-lived kings like Khufu seem to have added considerably to their pyramids, and even to have entirely remodelled them on a larger scale. This has been the case with the Great Pyramid.

Exterior.—The statement of the three writers already cited, that Khufu's Pyramid was built with stone from the quarries of the Arabian mountains, is true, as much of the material comes from the limestone

quarries of Tûrra and Ma'sara (see p. 160). The causeway along which the stone from the other side of the river was brought will be found described further on (p. 186). Traces of a similar causeway have been observed between Gebel Ma'sara and the Nile, which probably served for the conveyance of the stone from the quarry to the river. Herodotus's expression, that the "greater part is of polished stone, most carefully put together," corroborated by similar statements of Plato, Pliny, and early Arab authors, and conjectured to mean that the Great Pyramid had originally a smooth and even surface, similar to what may still be seen at the top of the Second Pyramid, received confirmation by Petrie's discovery of the "casing stones" on all four sides in 1881. They were blocks of limestone from the Tûrra quarries, 4 ft. 11 in. in perpendicular height, and 8 ft. 3 in. long, the outer face sloping with an angle of 51° 50'. After this discovery there was no longer any doubt that the spaces between the several corners of the Pyramid had been filled in with similar blocks, which were all cut to shape before being built into place. It is conjectured that these casing stones, with the exception of those now left, were taken away during the time of the Khalifs, for building purposes at Cairo. They were in their place in the time of 'Abd el-Latîf, who speaks of the extreme nicety with which the stones of which the pyramid is constructed have been prepared and adjusted, a nicety so precise that not even a needle or hair can be inserted between any two of them. The stones which now appear on the exterior are of various sizes, varying from 2 ft. to 5 ft. in depth: the first layer is laid in the rock, and the others, each receding about a foot, form, as it were, a staircase. The mortar used appears to be made of crushed red pottery, gravel, sand, Nile mud, and lime.

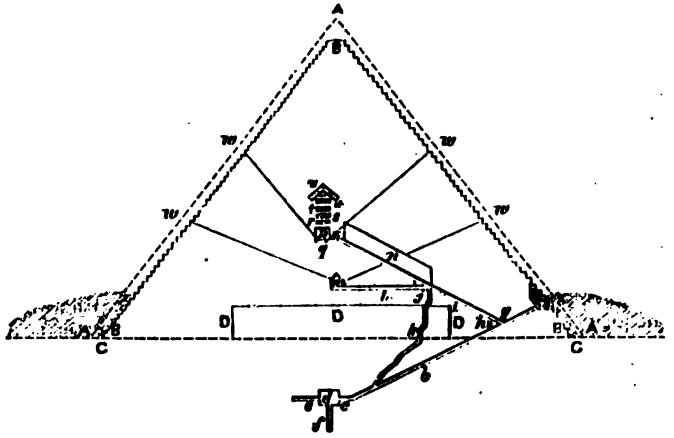
The **Dimensions** of the Great Pyramid have been variously stated at different times by ancient and modern writers. Herodotus makes it 8 plethra (800 ft.) in length on each side at the base, and the same in height; this last measured no doubt not vertically, but along the sloping side. Diodorus makes it 7 plethra (700 ft.) in length, and 6 (600 ft.) in height. Pliny gives the length at 883 ft. Nine modern writers have equally varied in their calculations.

The measurements made by Petrie in 1880-2 are the most accurate published. He gives the length of the sides of the Great Pyramid on the level of the original platform as follows:—

	ft.	in.
North side	755	9·4
East side	755	7·7
South side	755	9·5
West side	755	8·6
Mean length	755	8·8

The original height he calculates to have been 481 ft. 4 in. The actual present height is 451 ft. The area of the original base was 63,444 square yards, or rather more than 13 acres. The space covered by this pyramid is said to equal the area of Lincoln's-Inn-Fields; and its solid contents have been calculated at 85,000,000 cubic ft. It may be interesting to compare its height with that of other well-known edifices. The spire of Strassburg Cathedral is 461 ft. high; the dome of St. Peter's at Rome, 429 ft. high; the dome of St. Paul's, London, 404 ft. high.

The **Ascent** of the Great Pyramid is usually made from the N.E. corner, and though very fatiguing is perfectly safe. At the top there is a space of nearly 60 sq. ft. The Arabs are most importunate, but all requests *en route* for bakhshish should be firmly refused. *A few piastres only* may be given as bakhshish when the traveller is safe down again. The men should be told that they will get their bakhshish then. Fee for Ascent, see p. 167. In ascending the visitor is lugged up over stone blocks 4 feet high by the arms, and also propelled from behind.



SECTION OF THE GREAT PYRAMID.

A. Pyramid when cased and entire.
B. Pyramid as at present.
C. Base of Pyramid.
D. Natural rock.
a. Entrance.
b. Descending passage.
c. Horizontal continuation of *b*.
d. Subterranean chamber.
e. Passage out of *d*.
f. Pit dug by Col. H. Vyse.
g. Granite block closing upper passage.
h. Passage forced by Khalif El-MAmún.
i. Ascending gallery.
j. Mouth of well.
k. Well.
l. Horizontal gallery leading to Queen's Chamber.
m. Queen's Chamber.
n. Great Gallery.
o. Vestibule.
p. King's Chamber.
q. Sarcophagus in King's Chamber.
r., *s.*, *t.*, *u.* Over Chambers.
v. Air-passages.

In descending he usually jumps from block to block, his guides steadying him at the side. The eyes should be kept fixed on the feet, to avoid giddiness. The **View** from the summit is extensive, and, during the inundation, peculiarly interesting and characteristic of Egypt. The canals winding through the plain, or the large expanse of water when the Nile is at its highest, and the minarets of Cairo, the Citadel, and the range of the Mokattam hills in the distance, with the quarries of Ma'sára, whence so many of the blocks used for building the Pyramids were taken, are interesting features in this peculiar landscape; and the refreshing appearance of the plain, whether covered with water or

with its green vegetation, is a striking contrast to the barren desert on the W. To the southward are the pyramids of Abusîr, Sakkâra, and Dâhshûr; to the northward the heights of Abû Roâsh; and a little to the E. of N. are the two causeways built by the Arab kings of Egypt, which some suppose to have served for the transport of the stones from the Pyramids to Cairo. For those who do not care to ascend, a good view may be obtained from the top of the rubbish mound on the eastern face.

"He who has stood on the summit of the most ancient and yet the most mighty monument of his power and pride ever raised by man, and has looked out and round to the far horizon, where Lybia and Arabia lie silent, and hath seen, at his feet, *the land of Egypt* dividing their dark solitudes with a narrow vale, beautiful and green, the mere enamelled setting of one solitary shining river, must receive impressions which he can never convey, for he cannot define them to himself . . . . One thing you *know* - that the chief, and the philosopher, and the poet of the times of old, men, 'who mark fields as they pass, with their own mighty names,' have certainly been here; that Alexander has spurred his war-horse to its base; and Pythagoras, with naked foot, has probably stood upon its summit . . . . Let us come down, let us leave this spot. Some one of our poets has placed on this mighty pedestal that skeleton form with scythe and hour-glass. Time sits in triumph on this empty tomb—a fitting throne!" MORSE STEPHAR.

Interior.—Before penetrating to the interior of the Great Pyramid, it will be well to have some idea of those internal peculiarities which distinguish it from any other specimen of pyramidal construction. As has been said in the remarks on pyramidal structures in general, an ordinary pyramid is a solid mass of stone, erected over a well leading to a sepulchral chamber excavated in the solid rock which forms the platform of the building. This chamber is duly in its place in the Great Pyramid (*d*), and is mentioned by Herodotus and Pliny, though their statements that a communication existed with the Nile, by means of which water was introduced, so as to inundate the sepulchral chambers, appear to be inaccurate, as the bottom of the chamber is considerably above the level of the high Nile at the present time, and must have been still more so in the days when the pyramid was built; moreover, an excavation, 36 ft. in depth, by Col. Howard Vyse (*f*), sunk diagonally in the sepulchral chamber (*d*), failed to reveal any signs of this subterranean communication. The direct way to this chamber is by a passage 306 ft. long (*b*), leading from the main entrance of the pyramid; and it is supposed that if Herodotus, Strabo, and Pliny were ever at all inside the pyramid, this passage and well were all they knew of its interior.

Of the entrance itself (*a*) no sign was visible in the smooth and polished surface of the pyramid's sides as they presented themselves to the travellers of those days; and even if, which is not at all certain, the old Egyptians revealed to privileged strangers the secret of the opening (Strabo speaks of a *movable* stone, and Petrie has found traces of such a stone in the entrance to the Dâhshûr pyramid), and allowed them to see or hear of the subterranean chamber, no hint was given of there being anything else hidden within that enormous mass; nor did anything in that long passage suggest to the most inquisitive eye the possibility of other passages and other chambers. The pyramid was probably first broken into during the wars of the VII. to the X.

Dynasties. In the time of Strabo the interior would appear to have been accessible, but it was closed up at some uncertain time, and was again violated by the Arabs in the time of the Khalîf El-Mâmûn, the son of the famous Harûn er-Rashîd. Tradition, and the romancing story-tellers of his day, declared that the Pyramids had been built by "Saurid ibn Salnûk, a king of Egypt who lived before the flood," who had placed in them all kinds of treasures, including a "cock made of precious stones," and "a quantity of gold coins put up in columns, every piece of which was the weight of 1000 dinars." Incited by these stories, the Khalîf ordered the engineers of the day to discover the entrance and open the pyramid. In order more effectually to deceive those who should attempt to violate the tomb, the Egyptians had placed the passage 23 ft. from the centre. The workmen of the Khalîf commenced, as was natural enough, and as the Egyptians foresaw, in the centre of the face, and with iron, fire, and vinegar, quarried their way through the solid masonry. The labour must have been excessive; but when they had penetrated to the distance of about 100 ft., the sound, or the falling of some stones, accidentally disclosed the vicinity of the real passage, 15 ft. to their l., by which they continued to the great gallery and the two chambers. As they returned, they cleared the real passage to its mouth, being more commodious than the rough way they had forced, for the ingress and egress of the workmen. The way thus opened by El-Mâmûn was not again closed, and people continued to go in and out. Access was thus at length obtained to the place of the wished-for treasures, and great hopes were entertained, say the Arab historians, of finding a rich reward for their toil. But these hopes were doomed to end in disappointment. The chamber indeed was "a right noble apartment . . . of polished granite throughout; in blocks squared and true, and so large that 8 floor it, 8 roof it, 8 flag the ends, and 16 the sides; and all put together with such exquisite skill that the joints are barely discernible to the closest inspection." But all there was in it was a stone chest without a lid. Clearly the pyramid had been previously entered, as we have already seen, and the Khalîf was about to abandon his vain search, when the people began to evince their discontent and to censure his ill-placed avidity. To check their murmurs, he had recourse to artifice. He secretly ordered a large sum of money to be conveyed to and buried in the innermost part of the excavated passage; and the subsequent discovery of the supposed treasure, which was found to be about equal to what had been expended, satisfied the people, and the Khalîf gratified his own curiosity at the expense of their labour, their money, and their unsuspecting credulity. 'Abd el-Hâkm says that a statue resembling a man was found in the sarcophagus, and in the statue (mummy-case) was a body, with a breastplate of gold and jewels, bearing characters written with a pen which no one understood. Others mention an emerald vase of beautiful workmanship. But the authority of Arab writers is not always to be relied on; and it may be doubted whether the body of the king was really deposited in the sarcophagus. Lord Munster found in the Second Pyramid the bones of an ox, which he brought with him to England; but from these no conclusion can be drawn, as they may have been taken into it after it was opened, either by men or wild beasts; neither of whom were aware how much they might puzzle future antiquaries with speculations about the bones of Apis.

That both the pyramids had been opened before the time of the Arabs is exceedingly probable, as we find the Egyptians themselves had in many instances plundered the tombs of Thebes; and the fact of its having been closed again is consistent with experience in other places. Belzoni's tomb had been rifled and re-closed, and the same is observed in many Theban tombs, when discovered by modern excavators.

The forced passage of the Khalif could once be followed for a great distance from the point where the upper and lower passages join; but it is now filled with stones, brought from the excavations in the pyramid. No further discoveries were made till, in 1763, when Mr. Davidson, British Consul at Algiers, discovered another room over the King's Chamber. This was followed in 1839 by Col. Howard Vyse's discovery of four other chambers, one above another over Davidson's chamber (*r*), which he called respectively Wellington's (*s*), Nelson's (*t*), Lady Arbuthnot's (*u*), and Campbell's chamber (*v*). No more hollow spaces have since been discovered, though many explorers, convinced that the hollow portion of the pyramid was greatly out of proportion to its solid substance, have restlessly tried in every direction in the hope of finding something.

A Visit to the Interior is not a very pleasant task, and, on the whole, it is perhaps more fatiguing than going to the top; the close air, the scrambling, and the dust, all contribute to make it disagreeable. Nervous people had certainly better not attempt it. Magnesium wire should be taken for the purpose of seeing the King's Chamber to advantage, and each person would do well to have a candle to himself, and matches in his pocket. If a guide lights magnesium wire he demands a shilling for the favour.

The *Entrance* (*a*) is, like that of all other pyramids, on the northern face, about 24 ft. from the true centre, and 45 ft. from the ground. It is reached by climbing over a heap of stones and rubbish which have accumulated below. Over it is a block of immense size, on which are four other large blocks, resting against each other, so as to form a pent-roof arch, and so serving to take off the superincumbent weight from the roof of the passage. The hieroglyphic inscription over the entrance is modern. The position of the stones in the body of the pyramid is horizontal, but at the entrance they follow the inclination of the passage, which is an angle of 26° 31′. This passage (*b*) is 3 ft. 5 in. wide, and 3 ft. 11 in. high, and is roofed with well-wrought and closely fitted stones. It continues in the same incline for 340 ft., and with such exactness that the sky is visible from the farther end. It then runs, with somewhat smaller dimensions, for 27 ft. farther in a horizontal direction, and ends in a subterranean chamber (*d*), already spoken of as the sepulchral chamber common to all pyramids. This chamber is 46 ft. long, 27 ft. broad, and 11 ft. 6 in. high, and the roof of it is more than 90 ft. below the base of the pyramid. It has been left in a rough and unfinished state. From the S. side of the chamber issues a narrow passage 53 ft. long, ending abruptly in nothing.

All this, however, is seldom seen by the ordinary visitor. At a point in the descending passage, 63 ft. from the entrance, is seen the end of a granite block (*g*), once carefully completed by a triangular piece of stone fitting into the roof of the passage, and secured in that

position by an iron cramp on either side. It was probably the falling of this stone which revealed to the workmen of El-Mâmûn the existence of the entrance passage. But as they were unable to remove the granite block it had concealed, this block still remains in its original place; and in order to avoid and pass above it, it is necessary to turn to the rt. by the forced passage (*h*) that these workmen made, and after climbing a few rough steps the upper extremity of the block is reached, and then another passage (*i*), the entrance to which this block had sealed. This upper passage continues ascending at nearly the same angle as the lower one for 120 ft., until what is called the *Great Gallery* (*n*) is reached.

At this point a horizontal passage (*l*) branches off, 127 ft. long, leading to what is called the Queen's Chamber (*m*). Near the end of this passage, not far from this chamber, there is the descent of a step, after which the passage becomes higher. The *Queen's Chamber* is 18 ft. 10 in. long, 17 ft. broad, and 20 ft. high in the centre. It is roofed with blocks of stone resting against one another, in the manner of a pent-house, like those over the entrance of the pyramid; and in order to give them strength they have been carried a long way into the masonry. The stones in the side-walls are admirably fitted together, so that the joints can scarcely be traced; and an incrustration of salt has tended to give them the appearance of having been hewn in the solid rock. On the E. side, a short way from the door, is a sort of niche or recess, built with stones projecting one beyond the other. The object of this niche is not known; the Arabs, probably in the hope of finding treasure, have broken into the masonry at the back for some distance. An excavation in the floor by Sir G. Wilkinson revealed no signs of a sepulchral pit. This chamber is 67 ft. above the base of the pyramid, 407 ft. below the original summit, and 71 ft. below the King's Chamber. It stands immediately under the apex of the pyramid. On each side of it are air-holes, similar to those in the King's Chamber (see below).

Returning to the commencement of the horizontal passage immediately on the rt. of the Great Gallery is the mouth of an opening, commonly called the well (*j*, *k*). It is a passage, partly vertical, partly slanting and irregular, which leads down into the descending passage from the entrance to the subterranean cavern. It is 191 ft. deep, and 2 ft. 4 in. square. This well is cut through the masonry, which evidently proves that it was an afterthought, and was probably made for the purpose of affording a means of communication after the closing of the upper passage with the block of granite above mentioned; the workmen having by it reached the lower passage could ascend to the entrance. The Great Gallery continues to ascend at the same angle as the passage of which it is a continuation. It is 151 ft. long, 28 ft. high, and nearly 7 ft. wide, but this width is reduced one-half by a stone ramp on each side 20 in. wide and 2 ft. high. Notches are cut in the floor at intervals, which serve as welcome footholds on the slippery surface of the smooth and polished stone. There are 8 courses of stone in the side walls, which project one over the other, so giving the gallery a contraction to half the breadth at the top. At the end of the Great Gallery is an ascending step into a *Vestibule* (*o*), beyond which is

The *King's Chamber* (*p*), the principal apartment of the pyramid, 34 ft. 6 in. long, 17 ft. 2 in. broad, and 19 ft. 1 in. high. The floor is

141 ft. from the base of the pyramid, and its position is not exactly under the apex, but a little southward and eastward of the vertical line. The roof is flat, and formed of simple blocks of granite, resting on the side-walls, which are built of the same materials; and so truly and beautifully are these blocks fitted together that the edge of a penknife could not be inserted between them. At the upper end, placed N. and S., is the sarcophagus (*q*), of red granite like the blocks. It is without a lid, and totally devoid of hieroglyphs or any ornamental carving. The measurements given of it by different authors are various. Taking those of Mr. Petrie, we find the outside length to be 89·6 in.; the outside width 38·5 in.; the inside length 78·06 in.; the inside width 26·8 in.; the outer height 41·3 in.; the inner depth 34·4 in. On being struck, it emits a very fine sound, as of a deep-toned bell; but the foolishness of travellers, in endeavouring to verify this assertion, has seriously injured it. It is a bad example, too, for the Arabs, who want no encouragement to the wanton destruction of relics of antiquity. In the side walls of the King's Chamber are small holes or tubes, similar to those already mentioned in the Queen's Chamber, the use of which perplexed every one until Colonel Howard Vyse believed he had ascertained their real use, as tubes to conduct air into the interior of the pyramid. They have been traced to their termination on the outer faces. One is on the N., and the other on the S. side of the chamber, about 3 ft. from the floor.

Over the King's Chamber is another room (*r*), or rather entresol, which, like those above it, was evidently intended to protect the roof of that chamber from the pressure of the mass of masonry above. The ascent to it was by means of small holes cut into the wall at the S.E. corner of the Great Gallery, at the top of which was the entrance of a narrow passage leading into it. This room is not more than 3 ft. 6 in. high; and the floor, which is the upper side of the stones forming the roof of the chamber below, is very uneven. Its roof also consists of granite blocks flat, like those of the King's Chamber, and serves as the floor of another entresol (*s*); above which are three other similar low rooms (*t*, *u*, *v*), the uppermost of which has a pent-roof, made of blocks placed against each other, like those of the Queen's Chamber, and over the entrance of the pyramid.

On the stones in the 3 uppermost chambers were found some hieroglyphs, painted in red ochre, presenting, besides the quarry marks of the workmen, the cartouche of King Khufu (Khoops).



In the chamber below the upper one is another royal cartouche, a variation of the first, but which by some has been taken to be that of another king, Khnem-Khufu, and an argument drawn that the two were brothers, and shared the throne, and that the so-called Queen's Chamber was for one, and the King's Chamber for the other. The name is found in both forms in an adjacent tomb.

It may seem remarkable that, while the roofs of these chambers are smooth and even, the floors are left rough, the inequalities of the stones in some places being of several feet; but this only shows that they were not intended for any use beyond that of relieving the King's Chamber from the superincumbent weight. Towards the ends of the blocks in the floor of the uppermost room are small square holes, in which were probably placed struts for the support of the great sloped

roof-beams while being placed in position. These chambers are seldom visited, the ascent without a ladder being extremely difficult; nor is there anything to make it worth the ordinary traveller's while. He will probably have had quite enough scrambling and crawling by the time he reaches the King's Chamber, and may think the sight of that a sufficient reward for his exertions.

[Care should be taken on coming out, if it is evening, or the wind is cool, to have some warm covering to put on.]

The Second Pyramid. (*IV. Dyn.*)

History.—Herodotus writes thus of this pyramid, which stands about 500 ft. to the S.W. of the Great Pyramid:—

"Cheops, having reigned 50 years, died, and was succeeded by his brother Chephren, who followed the example of his predecessor. Among other monuments he also built a pyramid, but much less in size than that of Cheops. I measured them both. It has neither underground chambers, nor any canal flowing into it from the Nile, like the other, where the tomb of its founder is placed in an island surrounded by water. The lowest tier of this pyramid is of Ethiopian stone of various colours (granite). It is 40 ft. smaller than its neighbour. Both are built on the same hill, which is about 100 ft. high." Diodorus has the following: "On the death of this king, his brother Chephren succeeded to the throne, and reigned 56 years. Some say he was his son, by name Chabryes, and not his brother. All, however, agree that on his accession, wishing to emulate his predecessor, he built the Second Pyramid, similar to the other in its style of building, but far inferior in size, each face being only one stade in length at its base. On the larger one is inscribed the sum spent in herbs and esculent roots for the workmen, amounting to upwards of 1600 talents. The smaller one has no inscription, but on one side steps are cut to ascend it."

The Chephren of Herodotus is the Khafra of the monuments (see p. 187), his name having been found on a casing stone of this pyramid, and it also occurs in many tombs in the neighbourhood. The magnificent statue of him, found with eight other smaller ones by Mariette Pasha in the granite and alabaster temple near the Sphinx, proves the high state of civilisation at which the Egyptians had already arrived.

Exterior.—The size of this pyramid is not much inferior to that of the Great Pyramid, and the fact of its standing on higher ground gives it the appearance, when seen from certain positions, of greater height. The following are the dimensions given by Petrie:—

Length of side	706 ft. 3 in.
Original height	472 ft.
Area	56,419 sq. yds.

The number of granite blocks lying about prove the correctness of Herodotus's assertion that the lowest tier was of "variegated Ethiopic stone" on the outside. The remainder was built, unlike the Great Pyramid, partly of the nummulite rock from the neighbourhood, and partly of stone from the other side of the river; but the stones have been less carefully selected, and the spaces in some parts of the interior appear to have been filled in with rubble. Like the Great Pyramid, this one also formerly presented a smooth and polished surface. Some

of the casing, indeed, still remains for about 130 or 150 ft. from the top. Except for the purpose of examining this casing, there is no object in mounting to the summit, and the ascent is rather difficult, not to say dangerous, as the casing projects considerably beyond and overhangs the part below. In the smooth part there are holes cut to serve as stops.

Interior.—This pyramid has two entrances, one at about the same relative height as that of the Great Pyramid, and the other in the pavement at the base. Both descend at the same angle for over 100 ft. At this point they are closed by a granite portcullis. The lower one then becomes horizontal, and passes over an excavated chamber 34 ft. 3 in. long, 10 ft. 3 in. broad, and about 8 ft. high. Soon after it begins to ascend, and joins the upper passage, which beyond the passage also becomes horizontal, and proceeding on ends in a chamber 46 ft. 6 in. long, 16 ft. 4 in. broad, and 22 ft. high, called after the name of its rediscoverer, Belzoni's Chamber. He reopened this pyramid in 1816. In the chamber is a sarcophagus of red granite formerly sunk in the floor, rather larger than that in the Great Pyramid, and like it, without sculpture or hieroglyphs. It contained, when found by Belzoni, the bones of an ox. From an Arabic inscription in this chamber, it appeared that the pyramid had been already opened either by Sultan Ali Muhammad or Sultan El-Aziz Othman, translators differing in their versions.

An area sunk in the rock runs round its northern and western face, parallel with the pyramid, distant from it on the N. 200 ft., and on the W. 100 ft. The object of thus cutting away the rock was to level the ground for the base of the pyramid, the hill in this part having a slight fall towards the E. and S., which is very evident from the N.W. corner of the scarped rock being of great height, 32 ft. 6 in., and gradually decreasing to its southern and eastern extremities. In the level surface below this corner the rock has been cut into squares, measuring about 9 ft. each way, similar to those at Tehna near Minia; showing the manner in which the blocks were taken out to form this hollow space, and to contribute at the same time their small share towards the construction of the pyramid. On the face of the rock on the W. and N. sides are two hieroglyphic inscriptions. One contains the name of Ramses II., and of an individual who held the office of superintendent of certain functionaries supposed to be attached to the king, and officiating at Heliopolis.

About 270 ft. to the E. of this pyramid are the ruins of a building which was the temple dedicated to King Khafra, here worshipped in front of his tomb as a god.

The Third Pyramid. (*IV. Dyn.*)

History.—The story of this pyramid is variously told:—

"After Chephren," says Herodotus, "Mykerinos, the son of Cheops, according to the statement of the priests, ascended the throne. He also built a pyramid, much less than his father's, being 20 ft. smaller. It is square: each of its sides is 3 plethra long, and it is made half-way up of Ethiopian (granite) stone. There are some Greeks," he says, "who ascribe it to the courtesan Rhodopis, but they are in error, and do not appear to know

who she was, or surely they would not have attributed to her the building of a pyramid, which must have cost thousands and thousands of talents. Besides, Rhodopis did not live in the time of Mykerinos, but of Amasis, many years after the kings who built these monuments."

The account of Diodorus is somewhat similar: "After them (Chembis and Chephren) came Mykerinos, or, as some call him, Mekherinos, the son of the founder of the Great Pyramid. He built the third, but died *before its completion*. Each side was made 3 plethra long at the base, with (a casing of) black stone, similar to that called Theban, as far as the fifteenth tier, the rest being completed with stone of the same quality as the other pyramids. Though inferior in size to the others, it is superior in its style of building and the quality of the stone. On the N. side is inscribed the name of its founder, Mykerinos. Some think it was erected as a tomb for Rhodopis by certain monarchs who had loved her."

Strabo repeats, with variations, the fable rejected by Herodotus: "At some distance, on a more elevated part of the hill, is the third, smaller than the other two, but built in a more costly manner. From the base to about the middle it is of black stone, of which they make mortars, brought from the mountains of Ethiopia; and this being hard and difficult to work, rendered its construction more expensive. It is said to be the tomb of a courtesan, built by her lovers, whom Sappho the poetess calls Doricha, the friend of her brother Charaxos, at the time that he traded in wine to Naukratis. Others call her Rhodope, and relate a story that, when she was bathing, an eagle carried off one of her sandals, and, having flown with it to Memphis, let it fall into the lap of the king as he sat in judgment. Struck by this singular occurrence and the beauty of the sandal, the king sent to every part of the country to inquire for its owner, and, having found her at Naukratis, he made her his queen, and buried her at her death in this sepulchre."

Pliny says, "The third pyramid is less than the other two, but much more elegant, being of Ethiopian stone, and measures 363 ft. between the corners." Manetho, according to Eusebius and Africanus, says that it was built by a queen, Nitokris, who is probably a figment of his imagination: he confused Rhodopis with the Herodotean queen Nitokris. The question as to who was the founder of this pyramid is considered to have been settled by the discovery, by Col. H. Vyse, of a wooden mummy case, now in the British Museum, with the cartouche of King Men kau Ra, the Menkheres of Manetho. Dr. Borchardt is of opinion that the pyramid was added to under the XXVI. Dynasty.

Exterior.—The dimensions of this pyramid are much less than those of the two others. Petrie gives them as follows:—

Length of side	346 ft. 2 in.
Height	215 ft.

This casing of granite, mentioned by all writers, still covers it to a height of 36 ft. 9 in. on the W. side, and 25 ft. 10 in. on the N. From the colour of the granite, this pyramid has been called by Arab writers the Red Pyramid. The stones have never been finally dressed down except round the door; elsewhere they have the rough excess still left as quarried.

This pyramid shows the mode, already explained, of constructing these monuments (not perceived in either of the other two), in almost perpendicular degrees or stories, to which a sloping face has been afterwards added. At the Pyramids, as in other Egyptian buildings, the stones were put up rough and frequently smoothed off to a level surface afterwards.

Interior.—With the exception of a statement by Edrisi, writing in

A.D. 1250, to the effect that "the Red Pyramid has been opened a few years before," no tradition existed of any attempt to open this pyramid, nor was there any sign of an entrance. One or two unsuccessful efforts to force an opening were made at the beginning of the century, but they only resulted in making a hole in the N. face and throwing down numerous stones, which encumbered the spot where the real entrance was. The right entrance was successfully discovered by Caviglia, and the operations begun by him were concluded by Col. H. Vyse, who found that, like the others, this pyramid had been already opened and rifled. The entrance, as usual, is on the N. side, about 13 ft. from the base. Thence a passage descends at an angle of 26° 2'. It is 104 ft. long, 28 ft. of which are lined with granite. At the end is a vestibule with sculptured panels, beyond which are granite portcullises. A horizontal passage now leads to a chamber 46 ft. long and 12 ft. broad, nearly under the apex of the pyramid. Here was found the mummy-case already mentioned with the name of Men-kau-Ra. In the floor is a depression, perhaps meant for a sarcophagus, but no signs of one were found, except some fragments of granite. From this chamber another passage, entered from the floor, descends into a second sepulchral chamber lined with granite, in which was found a basalt sarcophagus, without inscriptions, but sculptured with panellings. Its broken lid was found in the inclined passage, and also a body, now in the British Museum. The sarcophagus was got out, and sent to England, but the vessel carrying it foundered at sea, off Algeciras. There is another chamber again below this, in which are niches, meant probably for funerary stones. Returning to the chamber first reached, another passage is seen near the top of the N. side, which leads upwards towards the exterior, but ends abruptly after about 50 ft. It is conjectured that this was the entrance-passage to the original pyramid; but that, when the pyramid was enlarged, this entrance was blocked up by the added masonry, and the new entrance and passage made probably from within, outwards. The site on which this pyramid stands has been made level by raising on the eastern side a substructure 10 ft. in height, composed of two tiers of immense blocks.

As in the case of the Second Pyramid, a ruined temple (v) stands about 40 ft. from the E. face of this one, intended for the worship of the deified royal occupant of the tomb. From it leads a part of the causeway (L) for bringing stones to the Third Pyramid. Enclosing this group of monuments, and the three small pyramids mentioned below, is an enclosure (w) about 1200 ft. square, formed of rough stones heaped on each other in the form of a low rude wall. Similar heaps of stones occur in parallel rows to the northward of it, bounded by others which run parallel to the western face of the Second Pyramid; these formed the galleries for the masons' barracks.

Other Small Pyramids.—To the E. of the Great Pyramid are three small ones (*IV. Dyn.*), built in degrees or stages. The centre one (D) is stated by Herodotus to have been erected by the daughter of Kheops, of whom he relates a ridiculous story, only surpassed in improbability by another he tells of the daughter of Rhampsinitus. It is 122 ft. square, which is less than the measurement given by the historian of 1½ plethrum, or about 150 ft.; but this difference may be accounted for by its ruined condition. From an inscription preserved at Giza, it is probable that the third or most southerly, is the tomb of Hontsen,

another daughter of Khufu. All these have descending passages leading to a subterranean chamber, but nothing has ever been found in any of them.

Three somewhat smaller pyramids (T) again, stand to the S. of the Third Pyramid. They also each have a passage leading to a chamber; and in the centre one is the name of the king Men-kau-Ra, painted on a stone in the roof of its chamber, the same that occurs on the wooden coffin of the Third Pyramid. The roof is flat, and above it is a space or entresol, as in the Great Pyramid, to protect it from the pressure of the upper part of the building. In the chamber is a sarcophagus of granite, without hieroglyphs or sculpture of any kind. The lid had been forced open before it was found by Col. Vyse, and is remarkable for the ingenious contrivance by which it was fastened. It was made to slide into a groove, like the sliding lids of our boxes, and its upper rim (which projected on all sides to a level with the four outer faces of the sarcophagus) was furnished with a small movable pin that fell from the under part of it into a corresponding hole, and thus prevented the lid being drawn back. The sarcophagi in the large pyramids were similarly fastened.

Of the remaining two pyramids, one has not been finished; but in the sepulchral chamber of the other a sarcophagus was found containing bones, said to be those of a female. There are indications of the existence of other pyramidal structures in different parts of the Necropolis.

The Sphinx.

About a quarter of a mile to the S.E. of the Great Pyramid is the Sphinx, the most remarkable object, next to the Pyramids, existing on the Giza platform.

History.—No mention is made of the Sphinx by any author or traveller before the Roman period; a fact which, as will be seen, goes to prove the fallacy of attempting to argue the non-existence of ancient monuments, at the time any account of the country was written, from the circumstance of no mention of such monument being made in that history; just as, *e.g.*, some people have asserted that the Pyramids could not have been built when Abraham or the Ismelites were in Egypt, because no mention of them is made in the Bible. Negative testimony is of little value in such cases. Pliny gives a long account of the Sphinx, and says that they supposed it in his time to be the tomb of Amasis of the XXVI. Dynasty. Till quite recently most Egyptologists were inclined to recognise in it the work either of Thothmes IV. of the XVIII. Dynasty, or of Khafra the builder of the Second Pyramid, and Mariette Pasha thought it might be of even greater antiquity than the Pyramids. In the museum at Giza is a stone found by him in a ruined building of the XXI. Dynasty at the foot of the southernmost of the three small pyramids close to the Great Pyramid. It appears to have formed part of a wall. Among the inscriptions with which it is covered are the following, thus rendered by Mariette Pasha: "The living Horus, the . . . . , the king of Upper and Lower Egypt, Khufu, during his lifetime, has cleaned out the Temple of Isis, ruler of the Pyramid, which is situated at the spot where is the Sphinx, on the N.E. side of the Temple of Osiris, Lord of Rostau. He has built his Pyramid where the temple of this goddess is, and he has also built the Pyramid of the Princess Hentsen where this temple is. The living Horus, the . . . . , the king of Upper and Lower Egypt, Khufu, during his lifetime, has paid this honour to his mother Isis, the divine mother Hathor having ordered him to have it graven on a

stone. And he has renewed (the foundation) of the divine offerings, and has built for them his temple in stone, and a second time he has also restored the gods (of his temple) in the sanctuary." After the gods referred to follow representations of their statues, accompanied by descriptions indicating their size, and the materials of which they should be made. Among them figures the Sphinx, followed by this inscription: "The place of the Sphinx of Hor-em-khu is to the S. of the Temple of Isis, ruler of the Pyramid, and to the N. (of the temple) of Osiris, Lord of Rostau. The images of the god of Hor-em-khu are in accordance with the regulations." Mariette Pasha thought that this monument proved that "the Sphinx is anterior to Cheops, since it figures on one of the monuments which he restored"; but the *stela* is evidently of late date and of little value historically. It seems most probable that the Sphinx is really a work of the XII. Dynasty, and it possibly bears the portrait of Amen-em-hāt III.

Description.—The sand in front of the Sphinx having been removed, the temple between the paws was until lately again visible. It is proposed to build walls to prevent the sand falling in again, but this will not be a very easy matter. Commencing from the edge of the rock, where it overhangs the plain, a sloping descent, 135 ft. long, cut in the rock, leads to a flight of thirteen steps, below which is a platform. Here are the remains of two buildings, one, apparently, from the inscription, erected in the reign of Septimius Severus, the name of Geta being erased as on the triumphal arch at Rome. From this platform another flight of thirty steps leads to a paved dromos, enclosed within the paws of the Sphinx. The clearing away of the sand from this approach is a most difficult and tedious operation, and as it accumulates again in a very short time, every successive attempt to clear the space again requires the same labour to be repeated. This accumulation of sand was in former times prevented by crude-brick walls, remains of which are still visible; and it is probably to them that the inscription set up there in the time of "Antoninus and Verus" alludes, in noticing the restoration of the walls. As already stated, it is now proposed to restore the walls.

An altar, three tablets, a lion, and some fragments were discovered in the space between the paws; but no entrance could be found in that part, and it is probable that the interior is of solid rock. The altar stands between the two paws, and shows, from its position, that sacrifices were performed before the Sphinx, and that processions took place along the sacred area, which extended between the forelegs to the breast, where a sort of sanctuary stood, composed of three tablets. One of these, of granite, attached to the breast, formed the end of the sanctuary, 14 ft. in height; and two others, one on the rt. and the other on the l., of limestone, formed the two sides. The last have been both removed. At the entrance of the sanctuary two low jambs projected, to form a doorway, in the aperture of which was a crouched lion, looking towards the Sphinx and the central tablet. It is supposed that the fragments of other lions found near this spot indicated their position on either side of the doorway, and others seem to have stood on similar jambs near the altar. On the granite tablet King Thothmes IV. is represented offering on one side incense, on the other a libation to the figure of a sphinx, the representative, no doubt, of the colossal one above, with the beard and other attributes of a god.

The title given to the Sphinx is *Hor-em-khu* (*a*) ("the Sun in his resting-place"), graecized as *Harmachis*. The front paws, which are 50 ft. in length, are cased with hewn stone. Upon them are cut some

Greek *ex-votos*, or dedicatory inscriptions, one of which, restored by Dr. Young, ran as follows:

Σον δεμας εκτεγλον τευξαν θεοι αιεν εοντες
φεισαμενοι χωρης πυριδα μαζομενης·
εις μεσον ενθυναντες αρουραιοιο τραπεζης,
νησου πετραιης ψαμμον απεσαμενοι·
γειτονα πυραμιδων τοιην θεσαν εισοραασθαι,
ου την Οιδιποδαο βροτοκτονον, ως επι Θηβαις,
τη δε θεφ Λητοι προσπολον αγνοταην,
(ευ μαλα) τηρουσαν πεποθημενον εσθλον ανακτα,
γαιης Αιγυπτιοιο σεβασμιον γηγητορα,
σωφρονιον μεγαν αυτομεδοντα (θεοισιν ομοιμον),
εικελον Ηφαιστφ, μεγαλητορα (θυμολεοντα),
(αλκιμον εν πολεμφ και ερασμιον εν πολιητις)
γαιαν αβυρωσθαι (πασαις θαλιαισι κελοντα).

The same scholar has thus rendered it into English verse:—

"Thy form stupendous here the gods have placed,
Sparing each spot of harvest-bearing land,
And with this mighty work of art have graced
A rocky isle, encumbered once with sand;
And near the pyramids have bid thee stand,
Not that fierce sphinx that Thebes erewhile laid waste,
But great Latona's servant, mild and bland;
Watching that prince beloved who fills the throne
Of Egypt's plains, and calls the Nile his own,
That heavenly monarch (who his foes defies)
Like Vulcan powerful (and like Pallas wise)."

ARRIAN.

The inscription is remarkable from its allusion to the isolated position of this monument of rock, and the notion of the Egyptians sparing the cultivable land, of which many instances occur in the foundation of towns on the edge of the desert.

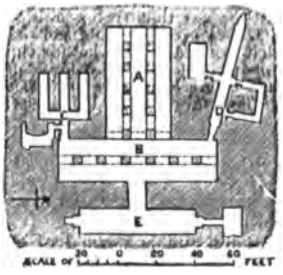
The body is 140 ft. long, and is formed of the mount natural rock, with pieces of badly-worked sandstone masonry added here and there in order to make it the required shape. The head is cut out of the solid rock, and measures nearly 30 ft. from the top of the forehead to the bottom of the chin, and about 14 ft. across. It was formerly covered with a cap, probably the *klaft*, with the *uræus* or sacred asp on the forehead. The headdress still hangs, a huge mass of stone, on either side of the head. The beard was found in fragments in the area below. Part of it, still bearing traces of colour, is in the British Museum. It is hardly necessary to say that the idea of the Sphinx in the abstract as a female belongs to Greek mythology: the Egyptian sphinxes were male. Traces of the red colour mentioned by Pliny, "*rubrica facies monstri colitur*," may still be seen on the right cheek, and the same colour was found on the lions, and in the fragments of the small sphinx found in the area. It was probably from this red colour of the face that the Greeks called the Sphinx "Rhodopis," and then supposed that it was an image of the famous courtesan of that name. The mutilated state of the face renders it impossible to trace the outline of the features with any accuracy. The best view of it is from a point a little above it, on the road from the Pyramids; and the best time to visit is by the light of the full moon.

Old Arab writers speak of it as a talisman to keep the sand away from the cultivated ground; and tradition at one time says that it was

mutilated by a fanatical shêkh in the 14th cent., and that since then the sand had made great encroachments. Certainly in Abd el-Latîf's time it appears not to have been disfigured, as he speaks of the face as "very beautiful," and of the mouth as "graceful and lovely, and as it were, smiling graciously"; and adds that the red colour was quite bright and fresh. By the Arabs of the present day it is known as *Abû'l-hôl* ("the Father of Terror"). The historian El-Murtadî tells the story of the "Woman of the Pyramids," a ghostly form with a wonderful and weird smile, that bewitched all men who beheld her, and led them after her into the desert, where they perished miserably. This tale is no doubt founded on that of the Sphinx and Rhodopis.

Capt. Morse Shorar speaks of the Sphinx in a rather depreciatory tone, which may find an echo in the minds of many others who see it for the first time. He writes: "The Sphinx disappointed us: it does generally, I should think: drawings and prints deceive wonderfully; it has neither the size, the majesty, nor the sweetness with which it is usually represented."

The Temple of the Sphinx (incorrectly so-called).—A short distance



TEMPLE OF THE SPHINX.

to the S.E. of the Sphinx is the building (*f*) already mentioned as having yielded the statue of Khafra now in the Gîza Museum. The statue, with eight other smaller ones, was found at the bottom of a well, down which, at some unknown epoch, they had been thrown. The building itself, which is absolutely unadorned by reliefs or inscriptions of any kind, is lined with immense blocks of red granite from Aswân, and in places with equally magnificent blocks of alabaster. It consists of a descending passage (D), leading to an open area, divided into three aisles by simple square columns and lintels (A). At the E. end is a kind of transept (B) and a short passage leading to a second but narrower transept (K), where was the well—now filled up—in which the statues of Khafra were found. Some cynocephali in hard green stone, the remains of which are lying in the sand, were also here; two smaller chambers terminated the ends. Observe here the enormous size of some of the granite blocks: one measures upwards of 18 ft. in length and is 7 ft. in height, the end being so cut as to turn the corner and add to the stability of the building. Coming back to the aisled hall, we enter a chamber at the S.W. corner of the inner tran-

sept (c), and observe the six niches, constructed in two storeys, of large blocks of alabaster. Another chamber opens from the sloping passage. This singular building was probably not constructed by Khafra; but no hieroglyphs have been found in any part of it to solve the difficulties which it suggests. Very possibly it is a work of the XII. Dynasty, like the Sphinx. This temple seems to be connected with the temple of the Second Pyramid by a causeway cut in the rock, about a quarter of a mile in length. The upper temple is also constructed of massive blocks of granite and alabaster, but is in a more ruinous state than the so-called temple of the Sphinx.

Tombs.—The pyramid platform of Giza was one of the cemeteries of Memphis, and, as such, abounds in tombs belonging to various epochs; but the greater number, and those to which the greatest interest attaches, belong to the Old Empire, *i.e.* the period extending from the I. to the XI. Dynasties. For an account of the mode of construction and arrangement usual in the building of the Egyptian tombs, see [p. 160]. They consist generally of three parts: (1) an exterior temple or chapel, containing one or more chambers, always accessible by means of doors opening at will; (2) a vertical shaft leading from one of these chambers, or from some concealed corner of the chapel to (3) a sepulchral chamber, in which was buried the mummy; the lower part of the shaft and the whole of the sepulchral chamber being cut out of the solid rock. Sometimes the exterior temple was a constructed monument on the plain; sometimes it was hollowed out of the side of the hill. Specimens of both kinds occur at the Pyramids.

Under the Old Empire the usual form of the exterior temple was pyramidal. "They have," says Mariette, "the form of a *mastaba*, a sort of truncated pyramid, covering like a massive lid the well, at the bottom of which reposes the mummy." The entrance is nearly always on the E. side. Two or three good examples of a *mastaba* are seen to the E. of the Great Pyramid.

In the eastern face of the platform (*a*) are tombs containing sculpture, and the names of Khufu (Cheops) and other ancient kings. One of them (I), a little below the line of the rocks, and nearly in a line with the S.E. angle of the Great Pyramid, near the village of Kafr, has been called

The Tomb of Numbers, from its containing a curious specimen of the Egyptian numbers, from units to thousands, prefixed to goats, cattle, and asses, which are brought before the scribes to be registered as part of the possessions of the deceased. The tomb belonged to Khafra-ankh, a "friend" and "relation" of the king, and Hemeka, his wife, who appears to have been a priestess of Neith as well as a royal relative. Khafra-ankh was a priest of the Pyramid of Khafra. The representations and hieroglyphs are very much obliterated.

There are several tombs in the perpendicular face of the lower rock behind the Sphinx, and among them is a tomb called

Campbell's Tomb (*XXVI. Dyn.*), after the Consul-general in Egypt at the time of its discovery by Col. H. Vyse. The upper part of it is completely gone, but it offers a good example of the well or pit which forms the second part of a tomb. It is cut in the rock to a depth of 53 ft. 6 in. Four coffins were found in niches—one of which is in the British Museum—but the bodies had been abstracted,

In the high rock between this and the Great Pyramid are several pits where sarcophagi were found; and in one of them was discovered a gold ring bearing the name of a priest of Khufu in later days. In a tomb to the S.E. of the Great Pyramid occurs a cartouche bearing the name of Sneferu of the IV. Dynasty.

To the S.E. of the Second Pyramid are some tombs (*m*, *n*), with the cartouches of Khafra and Men-kau-Ra; and there are some other smaller ones with sculptures and hieroglyphs. In the scarp of the rock to the W. of the same pyramid are a dozen tombs (*p*), in one of which (the sixth from the S.) the *ceiling* is remarkable, the stone being cut in imitation of palm-stems, reaching from wall to wall. Other instances of this occur in Upper Egypt, which shows that the houses of the Egyptians (when the arch was not preferred) were sometimes so roofed, as at the present day. This tomb is the third from the line of the S.W. angle of the pyramid, going northwards along the face of the rock.

To the W. of the Great Pyramid are a number of tombs which, like those to the E. of the Great Pyramid, afford good examples of the constructed external covering, or *mastaba*. Some of them are of considerable size, though no great height, and they are all built with their sides inclining inwards towards the top at an angle of 77°, thus producing the appearance of a truncated pyramid as mentioned above. The mouth of the shaft may be noticed in nearly all.

About 200 metres S. of the cliff-quarries south of the Sphinx, Mr. Covington excavated in 1902 a large brick *mastaba* of the First Dynasty, with crenelated walls like those of the tomb of Aha at Nakâda (p. 377).

The Causeways.—Herodotus, as we have seen, speaks of the great labour involved in bringing the finer part of the stone of which the Pyramids were constructed from the Arabian hills on the other side of the river, and says that it took 10 years to make the causeway along which the blocks for the Great Pyramid were transported. This causeway he describes as 5 stadia (3000 ft.) long, 10 orgyes (60 ft.) wide, and 8 orgyes (48 ft.) high. Remains of it still exist (Z); but it can only be traced for about 1400 ft., the rest being buried in the alluvial soil gradually deposited by the inundations. It was repaired by the Khalifs and Mameluke kings, who made use of the same causeway to carry back to the "Arabian shore" those blocks that had before cost so much time and labour to transport from its mountains; and several of the finest buildings in Cairo were constructed with its stones.

The causeway used for the construction of the Second Pyramid appears to have been the one already alluded to on p. 185.

The causeway which leads to the Third Pyramid is certainly of Egyptian and not Arab workmanship. Remains of it still exist. There are also traces on the plain of another causeway leading to a quarry, in which is an opening (i) in the centre for the passage of persons travelling by the edge of the desert during high Nile. A short distance to the N. of this causeway are a well with some palms, and a big sycomore-fig tree (X). For those who wish to stay in the neighbourhood of the Pyramids this spot affords a very good camping-ground.

[About 10 m. due W. of the Pyramids is a hill of reddish miocene formation, which looks from a distance like a pyramid. All round it are large quantities of *petrified wood*, some of the trees being of large size. It can be reached on donkeys in about two and a half hours from the Great Pyramid.

Between the Pyramids of Gîza and that of Abû Roâsh (below) excavations have been carried on of late years for Germany by Messrs. Borchardt and Steindorff, and for America by Messrs. Reisner and Mace.]

The Pyramid of Abû Roâsh.—Few will care to extend the excursion to Abû Roâsh, about 5 m. to the N. of the Gîzâ platform; though, if encamped at the latter place, a walk or ride to the pyramid of Abû Roâsh might be combined with a search for a hyena in the "Red Mountain" in its vicinity, where this animal is sometimes found by the Arabs.

About one-third of the way are seen inland to the rt. two stone bridges of several arches, with inscriptions showing that they were built by the Sultans Nasîr Mohammed and El-Ashraf respectively, and the dates of their erection and repair. A little farther on, on the edge of the desert, are the remains of an old village, now a heap of pottery and bricks.

The pyramid stands on a range of hills that skirt the desert behind the village of *Kerdasa*, and forms the southern side of a large valley, a branch of the Wâdi Fâragh (p. 253). From the decomposed condition of the stone, it has the appearance of greater age than the Pyramids of Gîza. Only 5 or 6 courses of the stone remain, and it contains nothing but an underground chamber, to which a broad inclined passage, 160 ft. long, descends at an angle of 22° 35′ on the N. side. According to the measurements given by Col. H. Vyse, the base of the pyramid was 320 ft. square, and the chamber 40 ft. by 15 ft., with smaller apartments over it, as in the Great Pyramid of Gîzâ. It is the burial-place of Râdadf, a king of the IV. Dyn., the 'Ratoises' of Manetho.

Near the pyramid to the westward is another stone ruin; and a causeway 30 ft. broad leads up to the height on which they both stand, from the northward; the length of which is said by Col. Howard Vyse to be 4950 ft. A great quantity of granite is scattered around the pyramid, mostly broken into small fragments, with which it was probably once cased. From the hill is a fine *View* over the valley of the Nile; and being much higher than that of the Pyramids of Gîza, it commands them, and has the advantage of showing them in an interesting position, with those of Abusîr, Sakkâra, and Dashûr in the distance. This view is also remarkable from its explaining the expression "*peninsula*, on which the Pyramids stand," used to denote the isolated position of the hill. It is the same that Pliny applies to the *isolated* rocky district about Syene.

At the eastern extremity of the hills of Abû Roâsh are some massive crude brick walls, and the ruins of an ancient village, with a few uninteresting tombs in the rock; and in the sandy plain to the S. of them is the tomb of the shêkh who has given his name, Abû Roâsh, to the ruined pyramid.

3. The Site of Memphis, the Pyramids and Tombs of Sakkâra, and the Pyramids of Abusîr.

[This excursion will occupy the entire day. It may be made in several different ways. The usual one is to take the daily train from Cairo (Central Stat.) to Bedrashên at 7.0 or 9.30 A.M., reaching that place at 8.7 or 10.35. Thence on donkeys to Sakkâra, a ride of an hour to an hour and a half. Good ones may be procured at Bedrashên. (P.T.10 there and back; more will be demanded, but should not be given, except as *bakhshish*.) The remains at Memphis should be taken on the way to Sakkâra. This will lengthen the ride a little, and leave about 3 to 5 hrs. to be spent at Sakkâra, from which place a start should be made about 3 o'clock back to Bedrashên, to catch the 4.45 train from Upper Egypt, due in Cairo about 6 P.M., though often much later. There is a later train from Bedrashên at 8.58, reaching Cairo at 10.

Another good way is to combine the expedition with that to Tûrra and Helwân (see p. 150). Leave Cairo (Bab el-Lûk Stat.) in the morning, going by train to Tûrra. Examine the quarries at Tûrra and Ma'sâra, going on to Helwân. Dine and sleep at one of the Helwân hotels, and cross the Nile the following morning at Sakkâra,

returning by the afternoon train from Bedrashên. Or this route may be reversed, Sakkâra being visited the first day and Ma'asâra and Tûrra the second.

Another plan is to combine Sakkâra with the Pyramids of Abusîr and Giza. Leave Cairo for Bedrashên by the 7.0 A.M. train; visit the remains of Memphis, Sakkâra, the Pyramids of Abusîr, the Mastaba of Ptah-Shepses, ride to the Mena House Hotel, sleep the night there, and see the Pyramids of Giza and the Sphinx next day. Or the trip may be reversed, by driving out from Cairo, seeing the Pyramids of Giza and the Sphinx; sleep at Mena House; ride from there next morning to the Abusîr and Sakkâra Pyramids, and on to Bedrashên for the 4.45 train to Cairo.

Travellers going up the Nile may prefer to make the excursion from their dahabîya, stopping for that purpose at Bedrashên either on the way up or down the river. Or, on their way down the river they may leave their dahabîya, and, taking tents, see the pyramid plateau more thoroughly than it is otherwise possible to do (see p. 201). For a large party, the pleasantest way to make the expedition from Cairo is to hire a steamer (about £6 for the day), and go to and from Bedrashên by the Nile.

The later in the spring the excursion is made the more will there be to see of the remains of Memphis, as the water of the inundation, which covers most of what there is in the winter, will have subsided. From the middle of March to the middle of April the cultivated land along the edge of the desert in the neighbourhood of Sakkâra swarms with quail.

Candles and matches, and some magnesium wire, for lighting up the Apis Mausoleum, should be taken; and provisions will be required for luncheon.]

Starting from the Cairo Central Stat. the Nile is crossed by the Rly. bridge, and Embâba is passed l. The line then sweeps round S. and, passing

6½ m., Bûlâk ed-Dakrûr Stat., reaches

8 m., Giza Stat. (see p. 142). From Giza to Bedrashên the Rly. runs through an almost continuous forest of palm-trees. On reaching

19½ m., Bedrashên Stat., the traveller mounts his donkey, and, skirting the village, which is composed of the usual mud hovels, and contains nothing of interest, rides along a winding embankment till the palm-groves are reached, in and around which lie the mounds of *Mitrahîna*, so called from the village which is situated a little farther on. These mounds mark a part of the site of ancient Memphis. During the inundation another route has to be followed, which turns to the rt. immediately after leaving the railway, and goes direct to Sakkâra.

Memphis.

History.—Memphis, a Greek corruption of the hieroglyphic name "Men-nofer," *i.e.* the "Fair Haven," was, according to Herodotus's account of the story told him by the priests, founded by Menes, the first recorded king of Egypt. It is probable that the Menes who founded Memphis was not King Aha, but one of his successors, Merbap or Merpeba, who is given as the first king of Egypt in a Memphite king-list, preserved in the tomb of Tunur at Sakkâra. Herodotus says that "Menes," by turning the Nile from its old course under the Libyan hills into a more eastern channel, made a large tract of dry land, on which he built the city. At the point where the river was turned off, he constructed a great dike to prevent it from returning into its old channel and overwhelming Memphis. Linant-Bey thinks that the modern Dike of Koshêsh is the one which Menes caused to be made. Herodotus says that the Persians kept up the dike with great care; and at Kafr-el-Ayyât, 14 m. above Mitrahîna, the Nile takes a considerable curve to the eastward, and would, if the previous direction

of its course continued, run immediately below the Libyan mountains to Sakkâra; and the slight difference between this distance and the approximate measurement of Herodotus, who places the dike at 100 stadia above Memphis, offers no objection. Indeed, if we calculate from the outside of the town, which the historian doubtless did, we shall find that the bend of Kafr-el-Ayyât agrees exactly with his 100 stadia, or about 11½ m., Mitrahîna being some way within the city of Memphis.

Though the remains of Memphis lie chiefly about Mitrahîna, it is evident that the city extended considerably beyond the present mounds, which appear to have belonged to the enclosures about the temple and other sacred edifices, as well as to the "palaces" that were situated, as Strabo says, on an elevated spot reaching down to the lower part of the town; and there is reason to believe that it extended from near the river at Bedrashên to Sakkâra, which only allows a breadth E. and W. of 3 m. Diodorus calculates its circuit at 150 stades, upwards of 17 Eng. m., requiring a diameter of nearly 6 m.; and its greatest diameter was probably N. and S. But the whole of this space was not covered by houses or public buildings; much was given up to gardens, villas, and "sacred groves"; and the great Akherusian lake, "surrounded," according to Diodorus, "by meadows and canals," occupied a large portion of it. This lake was probably in the lowlands to the N.E. of Sakkâra, with a canal communicating with the large reservoir constructed for the service of the Temple of Ptah, in the open space to the N. of the colossus, between Mitrahîna and the long eastern mounds, in the mud of which several statues have been discovered. On the river side of these mounds is the site of what is called the Nilometer.

Memphis had probably already suffered somewhat from the Persians when Herodotus saw it, but the account he has left of some of the principal buildings shows that it must have been the largest and most magnificent city in Egypt at the time of his visit.

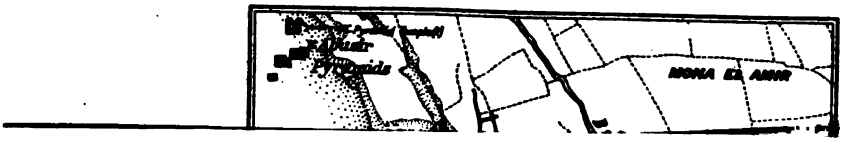
Among those which he mentions are the Temple of Ptah or Hephaistos, said to have been founded by Menes, and enlarged and beautified by succeeding monarchs. Amen-em-hât III. (*XII. Dyn.*) erected the northern vestibule; and Rameses II. (*XIX. Dyn.*), besides the two colossal statues, one of which is still to be seen, made considerable additions with enormous blocks of stone which "he employed his prisoners of war to drag to the temple." Mer-en-Ptah, his son, also enriched it with suitable presents, which he sent on the recovery of his sight, as he did to all the principal temples of Egypt. The western vestibule, or pylon, was the work of Rameses III. (*XX. Dyn.*), who also erected two statues, 25 cubits in height, one on the N., the other on the S.; to the former of which the Egyptians gave the name of summer, and to the latter winter. The eastern was the largest and most magnificent of all these propylæa, and excelled as well in the beauty of its sculpture as in its dimensions. It was built by Shishak (*XXII. Dyn.*). Several grand additions were afterwards made by Psammetichus, who, besides the southern vestibule, erected a large hypæthral court covered with sculpture, where Apis was kept when exhibited in public. It was surrounded by a peristyle of Osiride figures, 12 cubits in height, which served instead of columns – similar, no doubt, to those in the Memnonium at Thebes. Many other kings adorned this magnificent temple of Ptah with sculpture and various gifts, among which may be mentioned the statue of Sethos, in commemoration of his victory over the Assyrians, holding in his hand a mouse with this inscription, "Whoever sees me, let him be pious." Amasis, who dedicated a recumbent colossus, 75 ft. long, in this temple, which is the more singular as there is no instance of an Egyptian statue, of early time, in that position (it had probably never been set up); and the same king built a magnificent temple to the goddess Isis.

The *temenos*, or sacred grove, was very beautiful and richly ornamented.

Some Phœnicians of Tyre, settlers at Memphis, lived round it, and in consequence the whole neighbourhood received the name of the Tyrian camp. Within the *temenos* was the temple called "of the strange Aphrodite."

Four hundred years after Herodotus, Diodorus expatiates on the size and magnificence of Memphis, which, however, had already become second in importance to Alexandria. And Strabo, a few years before the Christian era, says: "The city is large and populous, next to Alexandria in size, and, like that, filled with foreign residents. Before it are some lakes; but the palaces, situated once in an elevated spot, and reaching down to the lower part of the city, are now ruined and deserted." The temples, however, seem still to have been kept up in the former style of magnificence. They suffered, no doubt, in the reign of Theodosius from the zeal which he displayed against idolatry and its shrines. But Memphis still continued to enjoy some consequence, even at the time of the Arab invasion; and though its ancient palace was a ruin, the governor of Egypt, the Mukaukas, still resided in the city; and it was here that he concluded a treaty with the invaders after they had succeeded in taking the strong Roman fortress at Babylon. The wealth, as well as the inhabitants of Memphis, soon passed to the new Arab city of Fustât, and the capital of Lower Egypt in a few years ceased to exist. The blocks of stone from its ruined monuments were afterwards taken to help in building the new City of Cairo; and yet notwithstanding this wholesale spoliation we find Abd el-Latîf at the end of the 12th cent. asserting that "the ruins of Memphis occupy a space half a day's journey every way"; and that "they still offer to the eyes of the spectator a collection of marvels which strike the mind with wonder, and which the most eloquent man might in vain attempt to describe." Abu'lfêda, 150 years later, speaks of the ruins as still occupying a large extent, but gradually disappearing. From this time hardly any mention is made of them; and the waters of the inundation, long ago unrestrained by the protecting dikes, covered the plain with a gradually increasing layer of mud deposit, beneath which every trace of such ruins as were left completely disappeared. It was not till the beginning of the present century that researches were made which resulted in discovering some traces of the ancient city.

Remains.—Some statues, a few fragments of granite, and some substructions are all that can now be seen of the first capital of the ancient Egyptian Empire. The chief objects of interest are the two fallen **Colossal Statues of Ramses II.** (*XIX. Dyn.*). The first one reached by the traveller is of granite, and in order to see the face it is necessary to climb on to the breast of the figure. A little farther on, and within an enclosure (Fee P.T.4, for those without Monuments' ticket), lies the companion statue, which can be inspected from a raised platform. When uninjured it was about 42 ft. in height. It was discovered by Signor Caviglia and Mr. Sloane, by whom it was given to the British Museum; but no attempt has ever been made to take it to England. The stone is a white siliceous limestone, very hard, and capable of taking a high polish. From the neck of the king is suspended the *Menat* necklace, an amulet or breastplate, in which is the royal prenomen, supported by Ptah on one side, and Sekhemet on the other. In the centre, and at the side of his girdle, are his name and prenomen, and in his hand he holds a scroll, bearing at one end his name, Amen-meri-Ramessu, "Ramses, beloved of Amen." A figure of his daughter is represented at his side. It is on a small scale, her shoulder reaching little above the level of his knee. The left shoulder has been destroyed, and the upper part of the statue is somewhat worn away, but the under part still retains its polish. The expression of the face, which is perfectly preserved, is very


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beautiful; the features are distinctly Semitic in type. Probably these are the statues mentioned by both Herodotus and Diodorus as standing in front of the Temple of Ptah, and erected by Sesostris after his victories over the Eastern tribes.

A little farther on there are some other remains of statues; and at the guardian's house close by may be seen a few things which have been dug up at various times; among them are some statues in the sitting attitudes of the modern Egyptians, with crossed legs, or knees up to the chin. S. of the colossus are the remains of the great Temple of Ptah. Excavations lately carried out here have brought to light several important monuments. Two colossal figures representing the god, swathed in mummy wrappings and holding in each hand a sceptre; some isolated figures which appear to have been arranged in a court or chamber; several fragmentary colossi of Ramses II., and a large granite boat, similar to the one in Turin. In the open space to the N. are some remains only visible at low Nile. This open space, which is still a depression filled with more or less water according to the time of year, was formerly probably a reservoir in front of the temple, supplied with water by a canal from the lake before mentioned, situated near Saḳḳâra. On the borders of this pond M. Mariette discovered a small temple of Ramses II.

Saḳḳâra.

[Crossing the western line of mounds, with the village of Mitrahina on the rt., we enter the fertile plain that reaches to the edge of the desert. The path generally followed in the winter and spring turns to the rt., till it reaches a high embankment at a point where the latter crosses a canal by means of an old Arab bridge. This embankment leads up to the S. corner of the rocky promontory on which are the Pyramids and Tombs.]

Site of the Necropolis.—Immediately on the l., before reaching the desert, is the probable site of the lake dug by Menes for regulating the supply of water to Memphis and the surrounding country. Except at low Nile there is always plenty of water in it, and it sometimes abounds in ducks. In summer a road may be followed straight across the plain from Mitrahina to the village of Saḳḳâra, passing through it and along the edge of the pond on to the platform. Outside the village to the N., before reaching the pond, is the grove in which those who encamp at Saḳḳâra have been advised to pitch their tents.

The Necropolis to which the neighbouring village of Saḳḳâra gives its name is the oldest, as well as the most modern, of the cemeteries of Memphis. It is also the largest, being nearly 4½ m. long (N. to S.), and having a breadth varying from ¼ m. to nearly 1 m. (E. to W.). Like the Necropolis of Giza, that of Saḳḳâra belongs more especially to the Old Empire. In the centre, forming as it were the nucleus of this vast *ensemble*, rises the Step-Pyramid.

To the N. of this pyramid are the tombs of the Old Empire, which have yielded up so many of the interesting objects in the museum at Cairo, and are themselves magnificent witnesses to the civilisation of that remote period; those of Thi, Ptah-hetep, Sabu, and some others are the most remarkable. To the S. of the pyramid are tombs of the XVIII.-XX. Dynasties. Among them, in the tomb of a certain Tunur, was found the list of kings called *The Tablet of Saḳḳâra*. To the E., in going from the pyramid to the cultivated land, there occurs first a

belt of tombs of the Old Empire, then one of the XXVI. and following Dynasties, and then a third, which may be called the Greek cemetery. Among these last tombs were found many of the Greek papyri that have enriched the different European museums.

On the western side of the old tombs to the N. of the pyramid are the remains of the Serapeum, and, at the beginning of the XXVI. Dynasty, a way was cut through the tombs for an avenue of sphinxes leading to the Serapeum, and to the underground vaults known as the Apis Mausoleum. From the ruins of the Serapeum came many of the statuettes of the different divinities in the Cairo Museum.

Pyramids.—There are several pyramids on the Sakkâra plateau. The southernmost of these usually visited is the **Pyramid of Unas** (*V. Dyn.*). Though the exterior is in a very ruinous condition, the interior is exceedingly well preserved. The entrance passage opens out into a chamber from each side of which open other chambers. The long lines of well-cut hieroglyphs are coloured a delicate blue-green, like those in the ruined Pyramid of Pepi I. (p. 203), though, unlike those, they are not in sunk relief, but merely incised. In the chamber to the rt. is the huge basalt sarcophagus. The walls immediately surrounding it are of alabaster, covered with painted decorations in simple patterns.

A little farther on, as the visitor approaches from Mitrahîna, is the largest of the Sakkâra pyramids, curiously built in stages or degrees, and hence called the **Step-Pyramid.** The date of this monument has not yet been accurately determined, but it is probably the oldest pyramid in Egypt. It is believed to be the tomb of King Tjeser (*III. Dyn.*). The degrees are five in number, diminishing in height and breadth towards the top. The present height from the base is about 197 ft. Contrary to the usual rule in pyramidal buildings, the base is not a perfect square; the measurements, according to Col. H. Vyse, being 351 ft. 2 in. on the N. and S. faces, and 393 ft. 11 in. on the E. and W., and the pyramid also differs from others in not facing the cardinal points. It is surrounded by what may be called a sacred enclosure, about 1750 ft. by 950 ft. Inside, the construction is peculiar. Immediately under the centre is an excavation in the rock, 77 ft. in depth and 24 ft. square; the top of this is dome-shaped, and was originally lined with wooden rafters; the bottom is paved with blocks of granite, and beneath is a rude chamber, the opening to which was concealed by a granite block four tons in weight. The pyramid contains a labyrinth of passages, conducting to different apartments. The sides of two of these chambers had been lined with bluish-green faïence tiles. It is now known that such pottery was commonly made under the earliest dynasties, so that there is no doubt that these date from the time of Tjeser. In one of these chambers was found a human skull and the soles of two feet, richly gilded, which were ultimately lost at the mouth of the Nile. Pieces of broken marble and alabaster were found in some of the passages.

A little north of the Step-Pyramid are other ruined brick pyramids. The largest is that of **Teta** (*VI. Dyn.*).

Tombs.—The most interesting tombs in the Sakkâra Necropolis are those belonging to the Old Empire on the N. side of the large pyramid. The general arrangement of these tombs has been already

described (see p. [161]), but it may be shortly repeated here, that they consisted of three parts: (1) an exterior building, containing one or more chambers; (2) a vertical pit; and (3) the vault, generally excavated at right angles to the pit, in which was placed the sarcophagus containing the body. The outer covering was usually in the form of what has been called a *mastaba*, better illustrations of which may be seen at the Pyramids than here (see p. 185); but nowhere better than at Sakkâra do specimens exist of the interior arrangement.

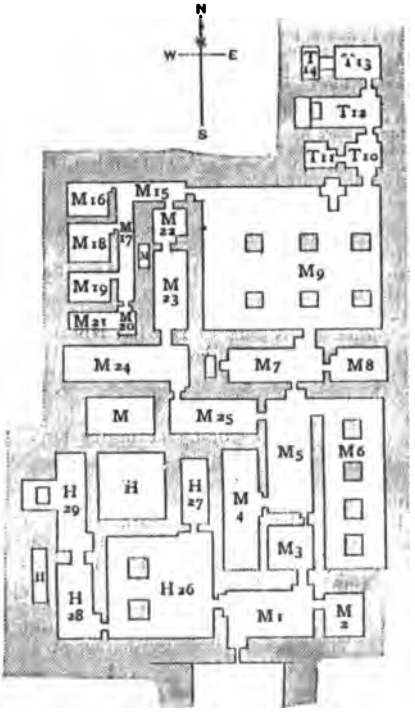
[Leaving the Step-Pyramid to the S. and proceeding towards Mariette's House, there is a fine view, and on a clear day the minarets of the Mohammed Ali Mosque in Cairo are visible; so also are the three Giza Pyramids. Visitors are allowed to make use of the covered terrace in front of Mariette's House without charge, but it is customary to give P.T. 2–3 to the watchmen in charge of it. The Apis Mausoleum and adjacent tombs may not be visited without a guide. Antiquities ticket needed. The tombs which are opened for tourists to see, that is to say, which have not had their entrances sanded up, are in the charge of a keeper—*ghafir*—who has the keys of the doors. A donkey-boy will fetch him. No bakhshish should be given to the ghafir, who is paid by the Antiquities Department, nor should the dragoman be repaid any money which he says he has given as bakhshish.]

The Tomb of Mereruka.—To the N. of the Pyramid of Teta, M. de Morgan discovered in 1898 two large mastabas of equal importance with that of Thi. The most southerly, the **Mastaba of Mereruka** or **Mera**, was also the tomb of his wife, *Her-uat-Khert*, and his son, *Teta-Meri*. Of the thirty-two chambers it contains, twenty-one belong to Mereruka (M *on plan*), six belong to Her-uat-Khert (H *on plan*), and five to Teta-Meri (T *on plan*). The best way to see the whole tomb is to visit the chambers consecutively as they are numbered on the plan, as it will involve the least retracing of footsteps.

The scenes are many of them similar to those in the Tomb of Thi. The pictures and objects most worthy of notice are: in chamber 1, fowling, fishing, and hippopotamus hunting scenes; 2, a mummy shaft; 5, among the various handicraftsmen the goldsmiths are noteworthy: one has made one of the pretty head fillets so often seen on figures of this period; 6, E. wall, dancers; 8, N. wall, wine-making and fruit-storing. The large *stela* in chamber 9, N. wall, takes the form of a doorway, forming a deep recess in which is placed a statue of the deceased. In most tombs this false doorway is left empty. The steps and table for offerings in front of the statue are of alabaster. On the wall to the left of the statue are hyenas and other animals; mountebanks and acrobats; Mereruka in a carrying-chair; dwarfs; S. wall, fishing scenes; 10–14, chambers of the son, Teta-Meri; 10, hunting scenes, E. wall, some geese; 12, *stela*, and attendants; 13, garlands; 14 was the *serdab*. Chambers 15 23 were storerooms; 23 was for spices; 24 has a large *stela* on the W. wall, and pictures of Mereruka's servants and retainers; 25, S. wall, procession of women representing the possessions of the deceased; W. wall, fattening geese: behind this wall is the *serdab*; 29 has a *stela* with Mereruka in a carrying-chair with attendants. Among Mereruka's titles inscribed round the recess in chamber 9 are some priestly ones, and the princely ones of *Erpa* and *Ha*. Here we learn also that he was a *Suten rekh*, i.e. "King's relation."

The Tomb of Kagemna or **Gemnikai** (erroneously called "Kabin" on the label displayed over the entrance).—If possible, the relief carving in the Tomb of Mereruka is surpassed by the delicacy of work in the

Mastaba of Kagemna, which is just to the S. of that of Mereruka. The scenes throughout are very much the same as those in the foregoing tombs. On the façade, l. hand, is a spirited scene of men fishing, showing water-plants with insects. The servants on the E. wall of the first chamber carry baskets of fish, &c., of which the details are exquisitely carved. Opposite is a charming picture of a garden showing a variety of plants; to the rt., figures carrying two kinds of flowers.



PLAN OF THE TOMB OF MERERUKA.

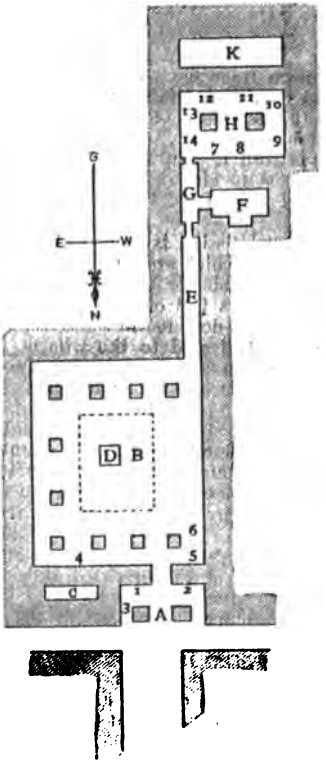
This tomb has lately been published by Baron von Bissing, with photographs taken by Mr. Weigall.

Close by is a remarkable **Street of Tombs** (*VI. Dyn.*), discovered in 1899 by M. Loret.

The **Tomb of Thi** (*V. Dyn.*), a little N. of Mariette's House, is an excellent specimen of an Old Empire tomb. The *mastaba* is now surrounded with sand, but the chambers within are in a wonderfully good state of preservation; and the sculptures on the walls far surpass, if not in variety, at any rate in drawing and preservation, those at

Beni Hasan. That they have preserved their colour and delicacy of outline is owing, no doubt, to their having been so long buried in the sand.

In descending the sandy incline into the chambers, it must be remembered that formerly the surrounding plain was on a level with their floor, and not as now with the top of their walls. On the two



PLAN OF THE TOMB OF THI.

large pillars which formed part of the entrance façade are the names and titles of the owner of the tomb a priest, named Thi, who lived at Memphis under the V. Dynasty. He was a man of humble origin, but attained to high office under Nefer-ari-ka-Rā, Ne-user-Rā, and Kaka, kings whose names will be found on the walls. He married Nefer-hotep-s, a member of the royal family; and his sons, Thi and Tamut, are termed relatives of the king. That the pictures of Thi

throughout the tomb are portraits is evident from the distinct likeness they bear to his statue now in the Museum at Gîza.

On the two pillars (restored) of the outer court A are the names and titles of Thi. To the rt. and l. of the entrance (1 and 2) to the next court are representations of Thi. On the l., E. wall (3), gifts are being offered. Off this court is the largest but most defaced chamber of the tomb (B). Its modern roof is supported by much-restored pillars, but before this was erected the paintings suffered much from exposure. At 4 on N. wall is the usual scene of sacrificing the bull. Behind this wall is a serdâb (C). The scenes of fattening geese and feeding cranes on the W. wall (5) are traceable. Farther on (6) are pictures of a variety of birds, and beyond is a house with roof supported by elegant wooden columns. In the centre of the court is the square shaft (D), leading to the sepulchral chamber. As, contrary to the usual custom, the shaft is not vertical, it may be descended. The passage leads underneath the *mastaba* to chamber K, where the uninscribed lime-stone sarcophagus of Thi rests in a recess which it completely fills.

Leaving the court, admission is gained through a locked door to corridor E, on the walls of which are represented servants of the house bringing offerings of all kinds for the anniversary ceremonies: some carry fruit, vegetables, vases full of sweet oil, and perfumes; others lead oxen to the sacrifice, as depicted in the outer court. The *stela* in the niche to the rt. is dedicated to the wife of Thi, Nefer-hetep-s. Farther on, in the same passage, some men are seen drawing statues of Thi enclosed in little shrines of wood; half a dozen drag with cords, while one pours water on the earth to render the passage easier. The hieroglyphs tell us that one statue is of ebony, and another of thorn-acacia wood. Off the corridor to the rt. is a chamber (F) with scenes representing bakers and potters engaged in their trades. A piece of the sycamore wood to which the original door was once attached remains on the l. door post of the entrance to this chamber.

Returning to the corridor G, on the E. wall are seen boats with large sails and others of a lighter build. The passengers are going to Sakkâra to visit the tomb of the deceased, they being his servants. The captain of one boat squats on the top of a kind of awning and directs the three helmsmen, while a man at the bow sounds with a long pole.

At the end of the passage is the principal chamber (H), covered with bas-reliefs no less remarkable for their profusion than for the finish with which the different designs are executed. To describe all would be impossible: it will be sufficient to indicate some of the most worthy of notice. On the wall to the rt. on entering (7), Thi is depicted fowling in the marshes. He is standing upright in a light boat, holding decoy birds in one hand, and with the other he is hurling a curved stick, which knocks down and stuns the flying birds. Innumerable wild-fowl of every kind fill the air. In the water beneath the boat hippopotami and crocodiles are seen. Two of them are fighting, and the hippopotamus is evidently the victor. Some of the servants are trying to catch them, and a hippopotamus is just being hooked with a sort of harpoon. Above the door are agricultural and fishing scenes. Along the wall in the lowest register, from the door to the W. wall, is a procession of women representing the possessions of the deceased.

The hieroglyphs in front of each figure give the name of Thi and the place that the woman represents.

The cattle scenes above (8) are most realistic. One man is milking a cow, while another "holds fast the young calf by the knees," as the overseer leaning on his staff directs. Above this are fishing and bird-snaring scenes. The two *stelæ* (9 and 10) on the W. wall give the titles of Thi. We learn that, besides holding a high sacerdotal office at the pyramids of Abusir, Thi was a "companion of the king, pleasing the heart of his lord, privy counsellor, president of the palace gate, a secret counsellor of the king in all his royal assemblies and for the execution of the commands of the king, and a superintendent of all the royal works and the royal department of writing." In front of the *stela* at 10 is a slab for offerings. Statues of Thi and Nefer-hetep-s once stood against this wall; that of Thi is now in the Museum at Cairo.

On the S. wall Thi is represented three times. Near the centre of the wall (11) is a scene of criminals being dragged before the judges, who are writing. In the lowest register beneath this scene are representations of geese, cranes, and pigeons. To the l. (12) are seen artisans at work. In the carpentering scenes the tools are interesting. Others are working as masons, sculptors, leather-workers. Behind this wall, in a *serdab*, broken statuettes of Thi were found.

The E. wall shows harvesting and ship-building scenes. The latter (13), where not mutilated, are extremely interesting, giving much detail, so that we are able to follow the whole process of the construction. The picture of Thi in the centre of the wall is much mutilated. To the l. (14) we see a succession of scenes representing the reaping and storing of corn, and lastly, the filling of sacks with the sifted grain by women.

The roof of this chamber should be noticed. It has been carefully worked to represent palm-stems.

The Tomb of Ptah-hetep (*V. Dyn.*), which lies to the S. of the Apis Mausoleum, is also interesting, and should be visited. It consists of one chamber only, the walls of which are covered with similar scenes to those already described, but offering some very interesting and curious peculiarities. The sculptures referring to the presenting of gifts are especially noticeable. Ptah-hetep, who held offices under User-ka-f, Men-kau-hor and Assa, is seated, and before him passes a regular procession of servants bringing offerings. At their head march priests chanting sacred hymns, while other servants heap up on a table the destined votive oblations.

The Tomb of Seshem-nefer (VI. Dyn.), near the pyramid of Unas, has a remarkable vaulted roof and good reliefs.

Later Tombs. The *Tomb of Tunur* has already been mentioned: close to the Pyramid of Unas are some *tombs of the Persian epoch*, with very deep wells, in which spiral iron staircases have been placed, so that the visitor can descend to the chambers, which are decorated with inscriptions after the model of those in the royal pyramids of the V. and VI. Dynasties and containing similar texts. This is an example of the careful archaism of the time. There are countless unimportant graves of the late period at Sakkâra: many of these burial-places were large enough to hold hundreds of bodies, which were laid side by side

on a series of shelves, without any covering except the thick bands in which they were wrapped.

The Apis Mausoleum (*XVIII.-XX. Dyns., XXII.-XXV. Dyns., XXVI. Dyn.* to 56 B.C.).—**The vast subterranean tomb which next claims the visitor's attention is called indiscriminately the Serapeum or the Apis Mausoleum, but it should be noted that the latter of these titles is the correct one. A light wrap should be taken, as it is very warm inside the tombs.**

The Serapeum, properly so called, was the exterior temple surmounting the excavated tomb. It no longer exists; but, to judge by such few remains of it as have been found, it resembled in appearance the ordinary Egyptian temple. An avenue of sphinxes led up to it, and two pylons stood before it; round it was the usual enclosure. It was distinguished from all other temples by having in one of its chambers an opening, from which descended an inclined passage into the rock below, giving access to the vaults in which reposed the mummied representatives of the god Apis. Living, the sacred bull was worshipped in a magnificent temple at Memphis, and lodged in a palace adjoining the Apieum: dead, he was buried in excavated vaults at Sakkâra, and worshipped in a temple built over them—the Serapeum.

The discovery of the site of the Serapeum and the Apis Mausoleum was made by M. Mariette in 1850-51. Having observed the head of a sphinx appearing through the sand, and finding on clearing the spot that the statue was entire, the passage of Strabo occurred to him in which that writer says: "There is also a Serapeum in a very sandy spot, where drifts of sand are raised by the wind to such a degree that we saw some sphinxes buried up to their heads, and others half-covered." From this passage, taken in connection with the finding of the Sphinx, M. Mariette did not hesitate to conclude that he was on the track of the Serapeum, and he immediately set to work to verify his idea. In two months he had cleared out an avenue 600 ft. long, and laid bare 141 sphinxes, besides the pedestals of many others. At first the depth of sand had only been 10 or 12 ft., but before the end was reached a depth of 70 ft. had to be cut through. At the end of this avenue was found a semicircle of statues representing the most famous philosophers and writers of Greece, some with the name inscribed at the bottom of the statue. Between the last two sphinxes and this semicircle ran a cross avenue, leading on the l. to a temple built by Amyrtæos, and on the rt. to the Serapeum. This right-hand part of the cross-avenue was bordered on each side by a low broad wall. On the right-hand wall were curious statues representing children astride various real and symbolical emblems. On the left-hand wall was a small temple in the Greek style, and two Egyptian temples, in one of which was a stone statue of the bull Apis. At the end of the avenue was one propylon of the Serapeum, with two crouching lions on pedestals immediately in front of it. These lions are now at the Louvre. On the rt. hand of the entrance, towards the N., was the entrance of an older vault, now fallen in. Here a human mummy was found, which proved to be that of Kha-em-uas, the favourite son of Rameses II. He appears to have been Governor of Memphis, and to have died before his father. In later times he was revered as having been a great magician. The golden ornaments found in his coffin are now in the Louvre.

In November, 1851, the entrance to the huge vaults, in which were buried the dead representatives of Apis, was discovered. But the approaches to the Serapeum, and such remains as there were of the Serapeum itself, have long since been re-covered by the sand.

The Mausoleum is divided into three distinct parts. The first and most ancient served as the burial-place of the sacred bulls from Amenhotep III. of the XVIII. Dynasty to the end of the XX. Dynasty. In

this part each tomb is a separate sepulchral chamber, hewn here and there out of the rocky platform of the temple. They were of no particular interest, and are again hidden by the sand. The second part comprised the tombs of Apis from the time of Shashank I. of the XXII. Dynasty to that of Taharka, last king of the XXV. Dynasty. In this part a new system has been adopted, and a long subterranean gallery excavated beneath the temple, on each side of which are mortuary chambers for the dead bulls. This also is inaccessible, the roof having fallen in, and the whole being in an insecure state.

The third part is that which the visitor now sees. See Plan on map of Sakkâra). It was the place of interment from the reign of Psammetichus I. of the XXVI. Dynasty (cir. 650 B.C.) till the time of the later Ptolemies (*circa* 50 B.C.). The same system is here followed as in the second part, only on a much larger and more magnificent scale, the galleries having an extent of nearly 400 yds., and granite sarcophagi having been employed for the interment. The entrance is closed by a door, the key of which is kept by the chief watchman who has the charge of the tombs, &c., at Sakkâra, and who lives at the house close by. Each person should carry a candle and look well before him, in order to avoid falling into the openings in which are the sarcophagi. Immediately on entering is a chamber containing niches in its bare limestone walls where formerly were placed votive tablets and offerings, most of which are now in the Louvre. Leaving this, turn to the rt., then to the l., and then again to the l., till a gallery is reached more than 210 yds. long. On both sides, but never opposite to one another, are deep recesses, each containing a huge sarcophagus of granite, measuring on an average 13 ft. in length by 7 ft. 6 in. in breadth, and 11 ft. in height. In one of the recesses (*a*) are steps for the purpose of descending and examining the sarcophagus, which is sculptured: the curious can also climb by a ladder into the interior, and satisfy themselves that it would hold four or five persons sitting. In nearly every instance the lid of the sarcophagus has been partly pushed away, so as to give access to the mummies, of which none have been found. The number of sarcophagi *in situ* is 24. Of these only three bear any inscription, and they contain the names of Amasis, Cambyses, and Khabbash, and belong therefore to the several periods just preceding, contemporaneous with, and subsequent to, the Persian conquest. A fourth sarcophagus with some blank cartouches is supposed to be of Ptolemaic date.

The historical importance of the discovery of the Apis Mausoleum was very great, though it does not consist in anything which can now be seen. When first opened the walls of the vaults were covered with *stelæ* or inscribed tablets, placed there by individuals who on certain annual festivals, or on the occasion of the death and burial of an Apis, came to perform an act of worship at his temple and tomb. In memory of this pious act, it was the custom to fit into one of the walls of the tomb a square-shaped stone, rounded at the top, on which were recorded the names of the visitor and his family, and very often the precise date of the current year of the reigning king. A comparison of these *stelæ* has been of the greatest assistance in fixing the chronology of the period to which they belong. About 500 of these ex-votos were found in their original position, principally near the entrance to the tombs on the rt. All those of any importance which were legible have been removed and are in the Louvre or the Cairo Museum, but some are still in the wall.

Excavations are now proceeding at Sakkâra, under the direction of Mr. J. E. Quibell, Chief Inspector of Antiquities for this district. They have resulted in the discovery of interesting late remains.

The Pyramids of Abusîr.

[If the excursion is to be extended to the Giza Pyramids, the traveller will next ride in a N.N.E. direction to the Pyramids of Abusir.]

The Pyramids of Abusîr (*V. Dyn.*).—This group of pyramids lies about 2 hrs. from the Giza Pyramids and ¾ hr. from Sakkâra. Only five of the fourteen pyramids that originally stood on the rocky eminence can still be seen, for having been carelessly built they have been unable to stand the effects of time. The largest (of Nefer-ari-ka-Râ) measured originally, according to Col. Vyse, 359 ft. 9 in. square, and 227 ft. 10 in. high, now reduced to 325 ft. and 164 ft. The northernmost one is that of Sahu-Râ (*V. Dyn.*); it is surrounded by an enclosure 187 paces square, the pyramid itself being about 213 ft. square, or 216 according to Col. Vyse, having been originally 257 ft.; and its height of 162 ft. 9 in. is now reduced to 118 ft. A causeway may still be traced connecting this pyramid with the plain, where there was probably a temple. There is another causeway leading to the central pyramid (of Ne-user-Râ) at the side of which lie fragments of black stone that once paved it. The summit of this pyramid may be attained by a winding path which goes up it. The sepulchral chambers of the pyramids have been constructed with great care, and have blocks in the roof larger than any in the Pyramids of Giza; there being some from 35 ft. to 50 ft. long and 12 ft. thick. There are inscriptions in the central pyramid of the group stating that "the dwelling of Ne-user-Râ stands fast." The, whose tomb has just been described, was a priest of this pyramid.

E. of the Pyramid of Ne-user-Râ are the ruins of his **Pyramid-Temple**, excavated by Drs. Borchardt and Schäfer. The plan is easily recognisable, with the walls, column-bases, &c. The fine black stone slabs used will be noticed, also a remarkable channel for carrying off the blood of the sacrifices.

Besides the pyramids are 8 or 9 other stone ruins, one of which, to the S.W. of the large pyramid, is 78 paces by 80, with an entrance on the N. It has perpendicular sides, and some of the stones measure nearly 17 ft. in length, but it appears to be unfinished.

The Village of Abusîr, from which these pyramids are named, is 1 m. farther S., and about 7 m. distant from the Giza platform. It has the mounds of an ancient town; but though it may have succeeded to the name, it can hardly occupy the site of the ancient village of *Busiris*, which must have stood much nearer the Giza Pyramids; for we read in Pliny that the inhabitants of Busiris used to climb the pyramids for the amusement of visitors, as the Pyramid Arabs do now. This is not the only instance of the Arab form of the Egyptian word, Abusîr, for example, being the modern name of Busiris in the Delta.

The Mastaba of Ptah-Shepses (*V. Dyn.*), discovered by M. de Morgan in 1893, may be visited by those who ride past the Abusîr Pyramids on their way from Sakkâra to Giza. It lies a short distance to the N.E. of the Abusîr Pyramids. From it came the two fine

lotiform pillar-capitals in the Cairo Museum (p. 128). Though much destroyed, some of the colouring is still very bright, and the work in low relief is good. On the rt.-hand wall of the outer court is the cartouche of Assa. Sahurâ and Ne-user-Râ are also commemorated. In the first chamber to the l. are two *stelæ* and tables of offerings. In the second chamber to the rt. are pictures of primitive dahabiyas, each having one window in the centre of the side. At one window is seen a man drinking from a *ḳulla*, and out of another a man empties a vessel into the river.

If, instead of descending to the plain, the traveller keeps on the desert plateau, a ride of about ½ hr. in a northerly direction will bring him to the conspicuous ruins of the "pyramid" of **Righa** or **Abû Gurâb**, which was in reality a **sanctuary of the Sun-god**, erected by King Ne-user-Râ An of the V. Dynasty. It was excavated by Messrs. Borchardt and Schäfer in 1898–1901 at the cost of Baron H. von Bissing. At the W. end of the temenos is a platform (fine view) which was once crowned by an obelisk, emblem of the sun. In front of the platform is a remarkable **Altar**, made of six huge blocks of alabaster. At the E. end are nine **Basins** of alabaster, the receptacles for the blood of the victims, who were slaughtered at this end of the court. On the S. side is an extraordinary brick structure of elliptical shape, which seems to have been a gigantic **Boat of the Sun**: a model of the bark in which the sun-god traversed the heavens. This very remarkable monument of the early ages of Egyptian history and religious development should be inspected by all who are interested in Egyptian antiquities.

N. is the ruined Pyramid of *Zawiyet el-'Aryân*, and beyond this, not far from the hamlet of *Neslet Batrân*, M. Daressy excavated in 1904 the remains of a brick funerary building of the First Dynasty, in which was discovered the name of King Tja.

Descending to the plain, the road to Giza, which skirts the edge of the desert, affords a constant succession of beautiful points of view across the rich plain to the Nile, ever changing in hue and outline at different periods of the day. At the end of March the ground is covered in places with a beautiful little purple iris; and there are other small plants in flower at that time. The Pyramids of Giza are in full view from Abusîr northwards, and look very imposing from this point.

4. The Pyramids of Dâhshûr.

[The Pyramids of Dâhshûr may easily be visited in a day from Cairo, detraining, as for Sakkâra, at Bedrashên. Lunch may be eaten either at de Morgan's house or at the Mastabat el-Fara'ûn. But the most satisfactory and least fatiguing way to see thoroughly all of interest on the great pyramid plateau is to spend a week in tents, moving from one group to another. It may be remarked that this kind of camping need not be "roughing it" in any sense, and may be, if anything, more comfortable than dahabiya life. The cost for 4 or 5 people would probably amount to between £1 10s. to £2 per day for each.

The following is the best way to arrange the trip. Send the camp on, the day before, by train to Bedrashên. The dragoman will arrange all this, and also see that there are camels to take it to the first camping-ground the morning of arrival at Bedrashên. Donkeys will be secured for the party for the whole time of camping; but camels need only be sent for when the camp moves. The first camp should be made at Dâhshûr. Cold luncheon should be taken for this first day, as the camels move slowly, and unless sent off in the very early morning the tents will not be pitched in time for the cook to prepare anything. The desert affords little hold for the tent-pegs, so it is advisable to camp on the edge of the cultivated land below

Excavations are now proceeding at Sakkâra, under the direction of Mr. J. E. Quibell, Chief Inspector of Antiquities for this district. They have resulted in the discovery of interesting late remains.

The Pyramids of Abusîr.

[If the excursion is to be extended to the Giza Pyramids, the traveller will next ride in a N.N.E. direction to the Pyramids of Abusir.]

The Pyramids of Abusîr (*V. Dyn.*).—This group of pyramids lies about 2 hrs. from the Giza Pyramids and ¾ hr. from Sakkâra. Only five of the fourteen pyramids that originally stood on the rocky eminence can still be seen, for having been carelessly built they have been unable to stand the effects of time. The largest (of Nefer-ari-ka-Râ) measured originally, according to Col. Vyse, 359 ft. 9 in. square, and 227 ft. 10 in. high, now reduced to 325 ft. and 164 ft. The northernmost one is that of Sahu-Râ (*V. Dyn.*); it is surrounded by an enclosure 187 paces square, the pyramid itself being about 213 ft. square, or 216 according to Col. Vyse, having been originally 257 ft.; and its height of 162 ft. 9 in. is now reduced to 118 ft. A causeway may still be traced connecting this pyramid with the plain, where there was probably a temple. There is another causeway leading to the central pyramid (of Ne-user-Râ) at the side of which lie fragments of black stone that once paved it. The summit of this pyramid may be attained by a winding path which goes up it. The sepulchral chambers of the pyramids have been constructed with great care, and have blocks in the roof larger than any in the Pyramids of Giza; there being some from 35 ft. to 50 ft. long and 12 ft. thick. There are inscriptions in the central pyramid of the group stating that "the dwelling of Ne-user-Râ stands fast." Thi, whose tomb has just been described, was a priest of this pyramid.

E. of the Pyramid of Ne-user-Râ are the ruins of his **Pyramid-Temple**, excavated by Drs. Borchardt and Schäfer. The plan is easily recognisable, with the walls, column-bases, &c. The fine black stone slabs used will be noticed, also a remarkable channel for carrying off the blood of the sacrifices.

Besides the pyramids are 8 or 9 other stone ruins, one of which, to the S.W. of the large pyramid, is 78 paces by 80, with an entrance on the N. It has perpendicular sides, and some of the stones measure nearly 17 ft. in length, but it appears to be unfinished.

The Village of Abusîr, from which these pyramids are named, is 1 m. farther S., and about 7 m. distant from the Giza platform. It has the mounds of an ancient town; but though it may have succeeded to the name, it can hardly occupy the site of the ancient village of *Busiris*, which must have stood much nearer the Giza Pyramids; for we read in Pliny that the inhabitants of Busiris used to climb the pyramids for the amusement of visitors, as the Pyramid Arabs do now. This is not the only instance of the Arab form of the Egyptian word, Abusir, for example, being the modern name of Busiris in the Delta.

The Mastaba of Ptah-Shepses (*V. Dyn.*), discovered by M. de Morgan in 1893, may be visited by those who ride past the Abusir Pyramids on their way from Sakkâra to Giza. It lies a short distance to the N.E. of the Abusir Pyramids. From it came the two fine

lotiform pillar-capitals in the Cairo Museum (p. 128). Though much destroyed, some of the colouring is still very bright, and the work in low relief is good. On the rt.-hand wall of the outer court is the cartouche of Assa. Sahurā and Ne-user-Rā are also commemorated. In the first chamber to the l. are two *stelæ* and tables of offerings. In the second chamber to the rt. are pictures of primitive dahabîyas, each having one window in the centre of the side. At one window is seen a man drinking from a *ḳulla*, and out of another a man empties a vessel into the river.

If, instead of descending to the plain, the traveller keeps on the desert plateau, a ride of about ½ hr. in a northerly direction will bring him to the conspicuous ruins of the "pyramid" of **Righa** or **Abú Gurâb**, which was in reality a **sanctuary of the Sun-god**, erected by King **Ne-user-Rā** An of the V. Dynasty. It was excavated by Messrs. Borchardt and Schäfer in 1898–1901 at the cost of Baron H. von Bissing. At the W. end of the temenos is a platform (fine view) which was once crowned by an obelisk, emblem of the sun. In front of the platform is a remarkable **Altar**, made of six huge blocks of alabaster. At the E. end are nine **Basins** of alabaster, the receptacles for the blood of the victims, who were slaughtered at this end of the court. On the S. side is an extraordinary brick structure of elliptical shape, which seems to have been a gigantic **Boat of the Sun**: a model of the bark in which the sun-god traversed the heavens. This very remarkable monument of the early ages of Egyptian history and religious development should be inspected by all who are interested in Egyptian antiquities.

N. is the ruined Pyramid of *Zawîyet el-'Aryân*, and beyond this, not far from the hamlet of *Nezlet Batrân*, M. Daressy excavated in 1904 the remains of a brick funerary building of the First Dynasty, in which was discovered the name of King Tja.

Descending to the plain, the road to Gîza, which skirts the edge of the desert, affords a constant succession of beautiful points of view across the rich plain to the Nile, ever changing in hue and outline at different periods of the day. At the end of March the ground is covered in places with a beautiful little purple iris; and there are other small plants in flower at that time. The Pyramids of Gîza are in full view from Abusîr northwards, and look very imposing from this point.

4. The Pyramids of Dâhshûr.

[The **Pyramids of Dâhshûr** may easily be visited in a day from Cairo, detraining, as for Sakḳâra, at Bedrashên. Lunch may be eaten either at de Morgan's house or at the Mastabat el-Fara'ûn. But the most satisfactory and least fatiguing way to see thoroughly all of interest on the great pyramid plateau is to spend a week in tents, moving from one group to another. It may be remarked that this kind of camping need not be "roughing it" in any sense, and may be, if anything, more comfortable than dahabîya life. The cost for 4 or 5 people would probably amount to between £1 10s. to £2 per day for each.

The following is the best way to arrange the trip. Send the camp on, the day before, by train to Bedrashên. The dragoman will arrange all this, and also see that there are camels to take it to the first camping-ground the morning of arrival at Bedrashên. Donkeys will be secured for the party for the whole time of camping; but camels need only be sent for when the camp moves. The first camp should be made at Dâhshûr. Cold luncheon should be taken for this first day, as the camels move slowly, and unless sent off in the very early morning the tents will not be pitched in time for the cook to prepare anything. The desert affords little hold for the tent-pegs, so it is advisable to camp on the edge of the cultivated land below

the plateau, on the edge of which stands the house used by M. de Morgan during the excavations at Dâhshûr.]

The remains of **Memphis** (p. 188), 1½ m. W. of Bedrashên, may be visited on the way. The ride to Dâhshûr, 6 m. S., is very pretty. Near the desert the ground is frequently covered with the small purple iris, and the path winds among fields of lupins in bloom, crops of corn, or sweet-smelling beanfields. On ascending the plateau near to M. de Morgan's house the scattered group of pyramids is seen. The nearest pyramid, now a ruin, since it was only built of mud-bricks, and cased with stone, is that where the first great find of jewelry was made. The large pyramid in the distance is built of stone, and rivals the great pyramid of Gîza in size. To the S. lies another ruined brick Pyramid, where M. de Morgan found another treasure of jewellery; and still further S. is the "Blunted" Stone Pyramid. Some distance from this, S. and W., is a small pyramid of 99 ft., which is the last on the plateau. To the N. may be seen the Mastabat el-Fara'ûn, which lies on the route to Saḳḳâra.

The **N. ruined Brick Pyramid** (*XII. Dyn.*) should be first visited. Probably owing to a legend that it was the pyramid of King Asychis mentioned by Herodotus, many efforts have been made to effect an entrance, and its easily destroyed structure has been so much excavated by treasure-seekers that little semblance of a pyramid remains. It is only 90 ft. high. It was left for M. de Morgan, by careful calculations, to discover the passages, chambers, and sarcophagi. The beautiful jewellery of the princesses Sit-hathor and Sent-Senbets (*XII. Dyn.*), now in the Cairo Museum (p. 132), was found buried carelessly in the earth, as if thieves had robbed the princesses' tombs, and, being discovered in the act, had hastily hidden their booty in the sand. To get to the chambers visitors are lowered by ropes down a shaft of about 30 ft., where is the entrance to the passages. These are all of limestone, well worked, but entirely undecorated, except that in places the roof is made to resemble palm rafters. There are several sarcophagi, but only the beautiful red granite one of Queen Nefert-hent bears any inscription. One chamber, containing a sarcophagus, probably intended for the king (Usertsen III.), is entirely of red granite painted white.

Round about this pyramid there were many mastabas, but only the lie of the ground and an occasional piece of inscribed limestone testify to the fact.

It is less than ½ hr.'s ride S.W. across the stony desert to the **great Stone Pyramid.** As the stone is now extremely friable the scramble up to the entrance is rather difficult, and since there is nothing to be seen but a sloping passage leading down to the centre of the pyramid, it is not necessary to make the ascent. It measures, according to Col. H. Vyse, 700 ft. square, having been originally nearly 720 ft., only 40 less than the Great Pyramid; but its height was only 342 ft. 7 in., of which 326 ft. remain. It has 3 subterranean chambers, one beyond another. It seems to have been built for King Sneferu (III. Dynasty), who had another pyramid at Médûm.

The **S. Brick Pyramid** (of Amen-em-hât III.), like the N. one, is in a ruinous condition, but is still an imposing pile, especially when seen from a distance. The entrance on the N. side, tunnelled by M. de Morgan after much calculation, is usually closed. After tra-

versing this false passage for a considerable distance the real pyramid passages and chambers are entered. Of these there are many, entirely undecorated, and some of them low and narrow. It was at this pyramid that, in the season 1894-95, M. de Morgan discovered the hitherto unrifled burial place of two royal ladies of the XII. Dynasty. The mummies were intact, and adorned with most beautiful jewelry, which is now in the Cairo Museum (p. 132). Close by was also discovered the tomb of Auabra Ḥor, an ephemeral monarch of the XII. Dynasty (perhaps a son of Amen-em-ḥât III., who was associated with him but predeceased him). In it was found the beautiful wooden statue of the youthful sovereign, also now in the Cairo Museum (p. 129).

The **Southernmost Stone Pyramid**, or the "Blunted Pyramid," presents the peculiarity of being built at two different angles, the lower part at 54° 14′ 46″, the upper at 42° 59′ 26″; it consequently presents the appearance of a pointed pyramid resting on a truncated one. Its height is 321 ft., and its base is 619 ft. The greater part of the original casing is still *in situ*. This pyramid was opened as early as 1660 by an English traveller named Molton.

Between the two brick pyramids are the ruins of the pyramid of Amen-em-ḥât II. (XII. Dyn.); the inclined white limestone blocks of the tomb-chamber roof just show above the sand.

5. From Dâhshûr to Sakḳâra and Giza (*Camping Expedition*).

Having seen the Dâhshûr group of pyramids the camp should be moved on to the edge of the cultivated land near Sakḳâra. The ride over the desert leads past the **Mastabat el-Fara'ûn**, an oblong tomb with walls sloping inwards. With this commences the Sakḳâra group. The casing has entirely disappeared. The interior arrangement much resembles that of a pyramid, consisting of a sloping passage from the entrance, which is on the N., a horizontal passage, with three slides for portcullises and chambers. On the backs of some of the blocks, which are of enormous size, are quarry marks with the name of Unas (*V. Dyn.*). It was long thought that here was the tomb of that king, but the discovery of the Pyramid of Unas farther N. (see p. 192) leaves the question of the ownership of the Mastabat el-Fara'ûn doubtful. This monument, which presents a very imposing appearance, probably belongs to the Middle Empire.

Near this tomb is the **Pyramid of Pepi II.** built of small blocks of limestone. It was called *Mer-Ankh*. In construction it is similar to those of Pepi I. and Unas. The hieroglyphs are smaller, and its texts are mainly similar to the partly religious and partly ritual texts of the other pyramids. The walls have been much destroyed by treasure-seekers, but the granite sarcophagus and its lid pushed to one side remain in good condition.

The **Pyramid of Pepi I.** lies a little farther N., about half-way between the Mastabat el-Fara'ûn and the Pyramid of Unas. It was called *Men-nefer*. It has been broken into from the top, and the central chamber, which has a pent roof, is somewhat difficult of access. But the beauty of the pale blue-green hieroglyphs makes the pyramid worth a visit. It is of the same type as that of Unas (p. 192). Unfortunately it has been much destroyed and the chambers filled with

fragments. But from the way in which the huge roofing-stones have been displaced by those who forced the entrance, a good idea may be gathered of the construction of a pyramid. The decorations consist entirely of rows—perpendicular and horizontal—of hieroglyphs. The passage leading off to the rt., which is nearly closed by a red granite portcullis, is decorated in the same way. This is probably the true entrance to the pyramid.

This is a suitable place to lunch before riding over the rough desert to the **Pyramid of Unas**. This has already been described at p. 192, and the remainder of the pyramids and tombs to be visited on this camping expedition are described in this excursion and the excursion to the Giza Pyramid.

The camp may be kept two or three nights at Sakkâra. All the desert in the neighbourhood is interesting, and time will thus be gained to see thoroughly the beautiful *Tombs of Mereruka and Kagemna*. The *Apis Mausoleum* and the *Tomb of Thi* (pp. 193 ff.) might also be visited before the camp is moved. The next camping-ground would be at Giza, either on the edge of the cultivated land or at the foot of the Great Pyramid. If it is intended to spend more than one night here, the edge of the cultivated land will be found preferable. It is a long ride from Sakkâra to Giza. The *Pyramids of Abusîr* (p. 200) will be seen on the way, and lunch taken at the *Mastaba of Ptah-Shepses*, after which the *Sun-temple at Abu Gurâb* (p. 201), may be seen before descending to the plain for the ride to Giza. If possible a time of full moon should be chosen for this camping expedition, as it will thus be more enjoyable.

SECTION III.

THE DESERT EAST OF THE NILE AND THE PENINSULA OF SINAI.

Route PAGE
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ROUTE 12.

Cairo to the Convents of St. Antony and St. Paul in the Eastern Desert, by Beni Suêf.

[This journey is not likely to be undertaken by the ordinary traveller, nor does it present any great points of interest save to the geologist and the student of Christian antiquities. The usual *Preparations* must be made for a desert journey (see p. 217), as 3 or 4 nights at any rate must be spent in the open, and no provisions can be obtained on the road, or indeed at the convents. Several roads lead from the Nile to the convents, and to other parts of the desert; but the best and most frequented is that from Dêr Byâd, a village opposite Beni Suêf. Beni Suêf (see p. 303) can be reached by rail from Cairo (6 trains daily, in 2¼ to 4½ hrs.), the most convenient train leaving Cairo at 8.30 A.M. and arriving at Beni Suêf at 10.50 A.M. It will be advisable to have a letter of introduction to the Mûdir from the Minister of the Interior in Cairo. This should be applied for through the English Consul. On arriving at Beni Suêf it is necessary to send for the Shêkh of the Mâzi Arabs, who occupy that part of the eastern desert which has to be traversed, and make arrangements with him for supplying camels and an escort. The contract with the shêkh should be signed at the Mûdiriya or Government-house. To avoid delay it is well to write to the Mûdir some little time beforehand, requesting him to send for the shêkh by a certain date. Before starting, letters of introduction to the convents should be procured either from the subsidiary establishment at Bûsh, a village on the Nile, a short distance N. of Beni Suêf, where indeed the Superior of the Convent of St. Antony often resides, or from the Patriarch in Cairo.]

For the journey from Cairo to Beni Suêf (77 m.), see Rte. 21.

The journey from *Dêr Byâd*, opposite Beni Suêf, to Dêr Mar-Antonios will take 3 days. The best plan is to encamp the night before the start at Dêr Byâd, so as to be off early the next morning. The road to Dêr Mar-Antonios, after crossing the head of Wâdi Senhûr, where there is water (30 m. from the Nile), and various torrent-beds, enters the Wâdi el-'Araba, a large valley, nearly 20 m.

broad, which runs E. between the ranges of the N. and S. Gallala. This valley has received its name from the *'arabas*, or carts, that formerly carried provisions to the two monasteries, and is absurdly reported to have been so called from the chariots of Pharaoh that pursued the Israelites as they crossed the sea to the desert of Mount Sinai. There are several watering-places in the wâdi, the most convenient of which are at *Wâdi el-Arâba* on the N., and at *Wâdi Umm-Aiuba* on the S. side. Gazelles may often be seen on the road; and on the higher ground is found the curious *Anastatica* or Jericho rose. The scenery in parts is fine, especially in the neighbourhood of a large wâdi about 2 hrs. from St. Antony.

Dêr Mar-Antonios, "the *Monastery of St. Antony*," was founded by St. Antony of the Thebaïd, the friend and companion of Mar-Bôlos, or St. Paul, a hermit who founded the neighbouring monastery, called after him Dêr Bôlos. It claims to be the oldest convent in Egypt, and the first in size and importance. Visitors are hauled up 35 ft. by means of a rope and windlass, this being the only means of entrance both here and at Mar-Bôlos. Its lofty walls enclose an irregular mass of buildings, and a large garden abounding in vegetables, date-palms, carôbs, and other trees, which is watered by rills conducted from a fine spring that bursts out of a cleft in the rock. According to an Arab tradition mentioned by Makrîzi, Miriam, the sister of Moses, bathed in this spring at the time of the Exodus. The monastery has been destroyed and rebuilt; but the lower part of the *kasr* or tower, in which there is as usual a chapel dedicated to St. Michael, and the church of Mar-Antonios, are probably ancient. This church is interesting, the walls being covered with old frescoes, many of them very curious in design. There are three other churches within the convent, and a large 12-domed one in the garden; but they are all of them of comparatively recent date. Tradition records that, about 400 years ago, the monks were all murdered by some Mussulman slaves whom they had bought to do the menial work and nominally converted to Christianity. After a time these slaves died off, and the convents were left a prey to the Arabs, who destroyed everything, MSS. included. Subsequently, about 300 years ago, they were again taken possession of by Coptic monks.

High up in the precipitous face of the mountain, 1050 ft. above the convent, is the *Maghâra*, or Cave of St. Antony, a small natural fissure in the rock, from the ledge in front of which there is a very fine view of the desert and the cliffs of the Northern Gallala Hills.

Dêr Mar-Bôlos is a day's journey beyond Dêr Antonios nearer the Red Sea, 30 m. by the track at the foot of the hills, or 20 by one through them, this latter impracticable for camels. This Dêr also has been destroyed and rebuilt. In general appearance and arrangement it much resembles Dêr Antonios. The sites of other convents are said to exist in the neighbouring desert. At one, called by the Arabs *Dêr Behêt*, there is a well of good water.

The *Quarries* of Oriental alabaster, which supplied the stone for the mosque of Mohammed Ali at the Citadel of Cairo, are in the *Wâdi Umm-Argûb*, a valley running into the *Wâdi Mokâttal*, which again falls into the *Wâdi Senûâr*, to the S. of the road leading to the convents. There is also a gypsum quarry near the *Gebel Khatîl*, on the

N. side of the *Wâdi 'Araba*; and Wanslob speaks of a ruined town in the same neighbourhood.

In this part of the desert the mountains are all limestone, like those that border the valley of the Nile, from Cairo southwards to the sandstone of Hâgar Silsila and its vicinity. The junction of the limestone and sandstone in the Mâzi desert takes place at about latitude 28° 42', to the S. of Dêr Bôlos, and a few miles farther down begins a range of primitive mountains, granite, porphyry, &c., which continues parallel with the sea to Abyssinia, throwing out a branch westward, which touches the Nile at Aswân (see p. 498). The scenery among these mountains, as they rise to heights of 3000 to 5000 ft., sometimes almost sheer from the sand at their feet, is very grand, and contrasts sharply with that of the monotonous plateau desert. Water can be got in Wâdi eth-Thahal, ½ a day, and Wâdi Hanshîya, 2 days, from Mar-Bôlos. Considerably farther S. are the *porphyry quarries* at **Gebel ed-Dokhkhân**, "the Mountain of Smoke," about the latitude of Monfalût, and 27 m. from the Red Sea, which supplied Rome with stone for columns and many ornamental purposes; much importance was attached to them by the ancients, and they are interesting from their extent of quarries, the ruins there, and the insight they give into the mode of working the hard stone. The remains consist of an Ionic temple, of the time of Trajan, left unfinished; a town irregularly built of rough stones; tanks, and two large wells, or rather reservoirs for collecting water during the rains of winter, one cut in the porphyry rock; and the ruins of buildings in various parts of the mountains.

Mr. Brindley, who visited these quarries in the spring of 1887, found that the quarries were at a height of about 3600 ft. above the sea. The Romans used to send the blocks of porphyry to the Nile, a distance of nearly 100 miles, but Mr. Brindley proposes to bring them by a gentle incline to a point near the mouth of the Gulf of Suez, which is only 25 miles distant. If this road is opened up, the best way to visit the quarries will be from the Red Sea.

The *granite quarries* at **Gebel el-Fatîra**, with the town of Fons Trajani, lie in nearly the same latitude as Kâu (Antæopolis), on the Nile, and about 24 m. S.E. of the porphyry mountains. The stone has a white ground with black spots, of which some columns are still seen in Rome. The quarries are very extensive, and many blocks were evidently taken from them. They were principally worked in the time of Trajan and Hadrian. The *Hydreuma*, or *Fons Trajani*, is a town of considerable size. The houses are well built, considering the roughness of the materials, and outside the walls are a temple and other buildings. In the quarries are some large columns, and round blocks probably intended for their bases and capitals. There are several Greek inscriptions.

ROUTE 13.

The Valley of the Nile (Ḳena, Ḳuft, &c.), to the Red Sea (Ḳuṣeir, Berenikê, &c.).

[Rail from Cairo to Ḳena, 3 trains daily, in 12 to 14 hours. Several roads lead from the Nile to Ḳuṣêr, and other places near it on the Red Sea, across the Arabian or Western Desert. Formerly, as has been already described, it was the highway of commerce between Egypt and Arabia. Now it is rarely crossed, and to the ordinary traveller it offers no attractions. The points of interest are the inscriptions in the Valley of Hammâmât, the breccia quarries, and the gold and emerald mines. The journey is an easy one, and will take three or four days by camel. It will be well to get a letter of introduction from the Minister of the Interior to the Mûdir of Ḳena, to prevent any difficulty in hiring camels.]

For the journey from Cairo to Ḳena (879 m.) or Ḳuft (see Rte. 21).

Ḳena or Ḳuft to Ḳuṣêr.—The start can be made from either Ḳena or Ḳuft, both of which places are reached by the Nile. There are several roads, but they all follow the same line, and constantly diverge and rejoin one another. The two most frequented are the *Darb em-Moila* and the *Darb er-Rusafa*, both of which start from Ḳena, and are joined by the road from Ḳuft at the *Wells of Laḳêita* (23½ m. from Ḳena, 27 m. from Ḳuft). At this point they diverge, the Moila road going by the Wells of *Moila* (45½ m.), and passing nothing worthy of notice. The *Rusafa Road* is more interesting, from the ancient Roman stations met with at intervals, and from its having been the old road from Koptos to Philoteras-Portus. There are eight of these stations, or *Hydreumas*, some of which are distant from each other only 6, others from 8 to 12 m.; besides the wells of Laḳêita already mentioned, which were also known to the ancients. Water could always be obtained at these stations by means of large wells sunk within them to a great depth, and by supplies preserved in cisterns, frequently in the solid rock. The cisterns were spacious and covered by awnings supported on poles, or pillars of masonry, and were filled as occasion required, for the use of the soldiers quartered there, as well as those who passed; and hence the name of "*Fons*," or "*Hydreuma*."

Near the *Wells of Hamâmât* (24½ m. from Laḳêita) are the *Breccia Quarries*, from which so many sarcophagi, fonts, *tazze*, and other ornamental objects made of this beautiful stone, were cut by the ancients, both in Pharaonic and Roman times. The valley of the quarries is called *Wâdi Fawâkhîr*, from the quantity of pottery (*fokhâr*) found there, but it is known to Egyptologists as the *Valley of Hamâmât*, in which are so many interesting hieroglyphs, some of very early date.

The principal names are those of Assa, Unas, Usor-ka-Ra, Pepi Meri-Ra, Mentu-hetep and Sankh-ka-Ra, of the V., VI., and XI. Dynasties. In the 8th year of Sankh-ka-Ra an expedition was sent from Koptos to Tua (*Ḳuṣêr*), two wells being dug on the road, and from thence to the land of Punt near the Straits of Bab el-Mandeb. There are also inscriptions mentioning Usertsen I. and III.; Amen-em-hât I. and II.; Thothmes III.; Seti I. and II.; Ramses IV. and VIII.; Shabaka and

the Princess Ameniritis; Psammetichus I. and II.; Amasis; Cambyses; Darius; Xerxes; Artaxerxes; Amyrtæus (?); and Nektanebo.

There are many hieroglyphic and Greek ex-votos. In one of the latter the writer is said to be a native of Alabastrôn. Min is the deity of the place. He was supposed to be the particular "guardian of the roads"; and until the worship of Serapis was introduced by the Greeks and Romans, he seems to have been the principal god to whom temples were built and prayers made in the Egyptian deserts. The triad of this valley consisted of Min, the infant Horus, and "Isis, the beautiful Mother of the gods, queen of heaven." There are numerous huts in this valley of the workmen who lived there, and a small temple of Ptolemy Euergetes II.

The district was called Rohennu in hieroglyphic, the part of it in which the quarries were situated being termed Pa-du-n-bekhan, "the mountain of green breccia." From an inscription of Ramses IV. we learn that in his reign as many as 8368 workmen and officials were employed at the quarries, for whom ten wagonloads of provisions were despatched from time to time. Among the workmen were 800 Aperiu, once supposed to be Hebrews, but now known to have belonged to the Bedouins E. of Egypt.

The Rusafa road continues by a well called *Moiyet Haggi Sùliman* (33 m.), and joins the Moila road again near *El-Bûda*, at a well called *Bir el-Inglîz* (15 m. from Moiyet Haggi Sùliman, and 29½ from Moila), from having been dug by our Indian army on its way to the Nile in 1800. The water is brackish. The next point is the springs of *El-Ambagi* (5½ m.), where the water is bad, and 6 m. farther brings us to Ḳuṣêr (see p. 212).

Ḳuft (Koptos) to Berenikê.—The stations on this road are mentioned in the 'Itinerary' of Antoninus as follows:—

	M.P.
Phœnicon, or Poniconon, from Koptos ..	xxvii
Didymo	xxiv
Aphrodito	xx
Compasi	xxii
Jovis	xxxiii
Aristonis	xxv
Phalacro	xxv
Apollon	xxiii
Cabalsi	xxvii
Cænon Hydrouma	xxvii
Berenice	xviii
Total in Roman miles	cclxxi

Besides all these stations mentioned in the 'Itinerary,' an intermediate one between Didymê and Aphrodito is met with, on the direct road from Koptos to Berenikê, about 4½ m. to the northward of the latter. The Novum and Vetus Hydreuma are the last stations before reaching Berenikê, the latter being out of the road, about 4 m. up a valley.

Pliny mentions the same route with fewer names, and makes the distance 258 Roman miles. This road passes through the modern *Wâdi Matûli* and other valleys that succeed it to the southward.

The road now usually taken lies through the *Wâdi Sakêt*, in the neighbourhood of which, and at *Gebel Zabâra*, 5 or 6 hrs. to the N.E., are the *Emerald Mines*, which are far less interesting than might have been supposed. They have been successively worked by the ancient Egyptians, the Khalifs, the Mamelukes, and Mohammed Ali, but are now abandoned. They lie in micaceous schist; and numerous shafts of considerable depth have been excavated at the base of the mountain. The largest is at Gebel Zabâra, extending downwards, at an angle of 37°, to the distance of about 360 ft., being 318 in horizontal length, and 215 in perpendicular depth.

To the S. of Gebel Zabâra is the extensive village of *Sakêt*, consisting of numerous miners' huts and houses; and independent of its mines, a temple excavated in its rock, and some Greek inscriptions, render it peculiarly interesting to the antiquary. The name of Sakêt is evidently derived from that given to the town in old times. A Greek inscription there speaks of the god Serapis and the lady Isis of Senskis, or Senskete.

In the adjoining valley, called *Wâdi Nogrus*, which is only separated from Wâdi Sakêt by a ridge of hills, is another similar village, whose houses are better built and on a larger scale, with the advantage of a natural reservoir, under the neighbouring cliffs, of excellent water.

These mines can also be reached from opposite Edfû, along the old route from Contra-Apollinopolis (see below).

About 20 hrs. from Wâdi Sakêt is *Berenikê*, the ruins of which are known to the Arabs as *Sakêt el-Ḳubli*, "the Southern Sakêt."

From Berenikê a road leads to the *basanite mountain*, now *Umm Elaiḳa*, at which are some considerable workings, passing by some ruined stations, and an ancient village of considerable extent; and some distance to the eastward of these quarries is the *Mons Pentedactylus*, now *Gebel Faraiḳ*, whose five cones are still more remarkable when seen from Berenikê.

Other Roads.—Among other roads which may be mentioned was one which left the Nile near Contra-Apollinopolis, and, taking a southerly direction, ran probably to the *Gold Mines* at *Gebel 'Oldḳi*, mentioned by Agatharchides (as quoted by Diodorus) and other authors, and subsequently by Edrîsi and Abû'lfêda. These mines lie some distance to the S. of the Ababda desert, in the territory of the Bisharîn. They are, as Edrîsi and Abû'lfêda observe, "in the land of Beja," the Bishâri country. From two Arabic funeral inscriptions they appear to have been worked in the years A.H. 339 (A.D. 951) and A.H. 378 (A.D. 989), just previous to, and some years after, the arrival of the Fatimides in Egypt. It is certain, however, that they were worked at a much earlier date. On an old Egyptian map at Turin a spot is marked called *Akita*, and the annexed inscriptions speak of the "mountains out of which gold was extracted," and mention in connection with it the name of Seti I. (*XIX. Dyn.*) as working the mines. Still stronger evidence exists in an inscription found at Ḳubban (Contra-Psalcis), opposite Dakka in Nubia, which celebrates the re-opening of the gold mines of Akita by Ramses II. (See 'Records of the Past,' New Ser. v.; and Brugsch's 'Hist. of Egypt,' new edition, p. 288.) No doubt a road anciently ran from Contra-Psalcis to the gold mines. There is a road from Ḳena to *Ḳimsa* on the Gulf of Suez (p. 212), passing by the porphyry mountain of Gebel ed-Dokhkhân. It was by

this road that the great blocks of porphyry were brought from the quarries to the Nile. M. Floyer gives a valuable account of it, with maps, in his *Étude sur le Nord-Etbai*, 1893.

The gold-mines of Wâdi 'Olâḳi are now again being worked by British companies. (For further references to the *Etbai* and its mines see p. 540.)

ROUTE 14.

The Egyptian Coast of the Red Sea.

[This route will be chiefly of use to yacht-owners. Travellers who are well conversant with Arabic and Arab customs, and are used to roughing it, can voyage in Arab-dhows from port to port. Coasting steamers sometimes touch at Tor and Ḳuṣêr. The *Khedivial Line* from Suez goes to Ḳuṣêr and Suâkin.]

The ancient Egyptian name of the Red Sea was *Kam-uer*, "the Great Black" or "Very Black"; the Coptic name was ⲡⲓⲟⲩⲁ ⲛ̀ⲛⲩⲁϩⲣⲓ, "the Sea of Shari," corresponding to the *Yâm Sûf* יַם סוּף of Hebrew, and *Baḥr Sûf* of Arabic. For though *sûf* is translated "flags" (Exod. ii. 5), which do not grow in the Nile, it is here the same as the Arabic *sûf*, a small seaweed common in this as in other seas; and so called from its resemblance to "*wûl*" (*sûf*). It is probably the *Rytiphlœa pinastroides* (*Phy. Brit.* r. 85). The Greek appellation, ἡ ἐρυθρὰ θάλασσα, the Red Sea, was originally applied to the Persian, and afterwards to this gulf, as well as to that part of the Indian Ocean which lies between them; but the name "*red*" was not from any seaweed, or coral, or colour about the sea, or the mountains of the western coast. It was probably the Greek literal translation of the name of Edom, the "red" land.

The **Red Sea** extends from the head of the Gulf of Suez to the Straits of Bab-el-Mandeb, about 1400 m., and its greatest width is about 200 m. At Râs Mohammed it is split by the peninsula of Sinai into two parts; one, the Gulf of Suez, about 150 m. long and from 10 to 18 wide, and the other, the Gulf of 'Aḳaba, about 100 m. long and from 5 to 10 wide. Both sides of the Gulf of Suez are Egyptian territory. The boundary line between Egypt and the Turkish territory may be taken as extending from er-Raf'a (Rhaphia) on the Mediterranean to the head of the Gulf of 'Aḳaba. This was settled in 1892, when Egypt gave up her claim to the territory of el-Wej, on the Arabian coast of the Gulf of 'Aḳaba. The Turks, however, have recently attempted to encroach upon the Egyptian territory of Sinai, as they wished, for strategical reasons connected with the building of the Damascus-Mecca Railway, to shift the frontier further west from 'Aḳaba. The village of Taba, on Egyptian territory W. of 'Aḳaba, was occupied by Turkish troops, who were only dislodged by the delivery of an ultimatum by the British to the Turkish Government (1906). The frontier has now been settled in such a way that the Turks cannot any longer pretend that it is not fixed.

The only port on the E. shore between Suez and the division of the sea is Tor, 2 days' journey from Sinai. Opposite the end of the Sinai peninsula is *Gebel ez-Zêt*, "the mountain of oil," close to the sea. At this point the Egyptian Government have expended large sums in searching for the petroleum which there is reason to believe exists. Up to the present, although a certain amount of oil has been found, it has not been proved to exist in sufficiently large quantities to pay for the money sunk, and the work has been discontinued. At *El-Ḳimsa*, a headland, terminating the bay to the S.S.W. of it, are some sulphur-mines, grottoes, and inscriptions in the Sinaitic character. About 27 m. inland are the old porphyry quarries of *Gebel ed-Dokhkhân*. "mountain of smoke" (see p. 207). The road from Ḳimsa, past Gebel ed-Dokhkhân, may be followed to Ḳena (p. 210) on the Nile. The distance is about 140 m.

The ruins of *Myos Hormos* are on the coast in lat. 27° 24'. The town is small, very regularly built, surrounded by a ditch, and defended by round towers at the corners, the faces, and the gateways. The port, which lies to the northward, is nearly filled with sand. Below the hills, to the eastward, is the Fons Tadmos, mentioned by Pliny. Myos Hormos was the principal port on the Red Sea in the time of Strabo. According to Agatharchides it was afterwards called the Port of Venus, under which name it is also mentioned by Strabo. Besides the ancient roads that lead from Myos Hormos to the westward is another running N. and S., a short distance from the coast, leading to Abû Durrag and Suez on one side, and to Suâkin on the S., to which the Arabs have given the name of Dthonêb el-Aya, or "the ass's tail."

At *Old Ḳuṣêr* are the small town and port of *Philoteras*, of which little remains but mounds and the vestiges of houses, some of ancient, others of Arab date. The name of Philoteras was given it by an admiral of Ptolemy Philadelphos, in honour of the king's sister, having been previously called Ænnum. The modern town of Ḳuṣêr stands on a small bay or cove, 4½ m. to the southward. The population is about 2000. This is a separate governorship. It was formerly a place of some importance, but is now falling into decay. The water supply is bad. There is a custom-house, but the trade is very limited, consisting principally of dates from Arabia. For the route between Ḳuṣêr and the Nile, see p. 208.

After passing Ḳuṣêr are the "several ports" mentioned by Pliny, with landmarks to direct small vessels through the dangerous coral reefs, whose abrupt discontinuance forms their mouth. These corresponding openings are singular, and are owing to the coral insects not working where the fresh water of the winter torrents runs into the sea, which is the case where these ports are found. There are no remains of towns at any of them, except at *Nechesia* and the *Levkos Limen;* the former now called *Wâdi en-Nukkari*, the latter known by the name of *esh-Shûna*, or "the barn." Nechesia has the ruins of a temple, and a citadel of hewn stone; but the Levkos Limen is in a very dilapidated state; and the materials of which the houses were built, like those of Berenikê, are merely fragments of madrepore and shapeless pieces of stone. About half-way between them is another small port, 4 m. to the W. of which are the *lead mines of Gebel er-*

Rusás; and a short distance to the northward, in Wâdi Abû-Raika, is a small quarry of basanite, worked by the ancients. About 20 m. inland from the site of Necheseia are the old breccia quarries and emerald mines at Gebel Zobâra.

Behind the headland of *Rás Benás* called *Rás el-Unf*, or "Cape Nose," by the Arab sailors, opposite Yembo on the Arabian coast, there is a deep gulf at the head of which stood the old town of *Berenikê*. This gulf, according to Strabo, was called *Sinus Immundus*. The long peninsula or chersonesus, called *Lepte Extrema*, projecting from this gulf, is mentioned by Diodorus, who says its neck was so narrow that boats were sometimes carried across it from the gulf to the open sea. From the end of the cape may be perceived the peak of St. John, or the Emerald Isle, Gezirat Zibirga, or *Zemérgid*, which seems to be the Ὀφιώδης, or Serpent Island, of Diodorus. (A "Serpent Isle," which may be this, is mentioned in a very ancient Egyptian tale.) The inner bay, which constituted the ancient port of Berenikê, is now nearly filled with sand; and at low tide its mouth is closed by a bank, which is then left entirely exposed. The tide rises and falls in it about one foot. Berenikê can only be reached by dhow.

The town of *Berenikê* (*Sakât el-Kubli*) was founded by Ptolemy Philadelphos, and so called after his mother. There is a temple at the end of a street, towards the centre of the town, built of hewn stone, and consisting of three inner and the same number of outer chambers, with a staircase leading to the summit, the whole ornamented with sculptures and hieroglyphs in relief. It was dedicated to Serapis; and in the hieroglyphs are the names of Tiberius and Trajan. The houses are built of madrepore.

For the old road between Berenikê and the Nile, see p. 209.

Between Rás Benás and *Rás Elba* (also called *Rás Edineb*) are a number of small harbours which are much used by Arab traders to convey provisions to the Bisharin tribes. At *Bîr Shalatên* the Egypt-Sudan boundary reaches the sea. N. of Rás Elba is *Halaib*. Here is a Sudanese station dependent upon Suâkin. At *Rás Ronéy*, a long low promontory, are some very extensive salt fields, from which a considerable amount of salt is exported annually, principally to India.

Muḥammad Gol, a small port (p. 569).

Mersa Shêkh Barghût (rechristened *Band es-Sûdân*, **Port Sudan**) is the seaward terminus of the Suâkin-Berber Rly. (p. 569).

Suâkin (11,000 inhab.), see p. 570, is the most important town on the W. side of the Red Sea. It is the port of the Anglo-Egyptian Sudan. *Trinkitat*, the port of **Tokar**, lies 60 m. S.

Massâwa, to the S., is in the Italian territory of Eritrea.

[For a fuller description of the coast of the Anglo-Egyptian Sudan, Eritrea and British Somaliland, see Rte. 29, p. 560.]

ROUTE 15.

Cairo to Gaza (Syria), by the "Short Desert."

[This route was at one time much used as the easiest and shortest road from Cairo to Syria, and was called the "Short Desert" route, to distinguish it from the "Long Desert" route by Sinai and Petra. Now, however, that there are such facilities for getting from Alexandria and Port Said to Jaffa, it is hardly worth while to undertake a long and tedious journey on camels or donkeys through a country which contains hardly anything of interest. Even those who might be disposed to undertake it for the sake of a little experience of desert travelling would probably avail themselves of the railway as far as Ismailiya, and the Suez Canal thence to el-Ḳantara (see p. 60), sending on their camels, tents, &c., to meet them there, and employing the time that these would occupy to reach Ḳantara in paying a visit to Suez and the Canal; or the start might be made from Ismailiya; or the railway taken to es-Salḥiya (see p. 72), and the start made from there. (For instructions with regard to a desert journey, see p. 217). The traveller by this route can, if he likes, ride a horse or a donkey, as there is no difficulty about carrying enough water.]

Es-Salḥiya, a large village, is connected by rail with Cairo *vid* Zagâzig. The country W. of it is celebrated for its dates. Several mounds of ancient towns are seen in the distance, among them *Tell Defenna* (12 m. E.), which marks the site of Daphnæ, the Tahpanhes of the Bible, a fortified outpost of Pelusium, and distant from it 16 Roman miles. Here Prof. Petrie excavated for the Egypt Exploration Fund in 1886, and discovered a large building probably of the XXVI. Dynasty, which is still called the "Palace of the Jew's daughter," recalling the flight of the Jews to Tahpanhes (Jeremiah xliii. 9). The early Greek pottery and other remains found on the spot show that here was the site of the "Camp" of the Ionians which Herodotus (ii. 154) states was established by Psammetichus I. on the Pelusiac arm of the Nile. The arm has now become a canal of brackish water.

A most important step in Greek archæology was made in the excavation of this palace and camp occupied by the Greek mercenaries. A great variety of figured Greek pottery—some of new types—was found here, and is absolutely dated within just one century, from the foundation of the camp by Psammetichus about B.C. 665, to the abolition of the settlement by Amasis about B.C. 565. The pottery is mostly in the British Museum.

From Salḥiya the road crosses the desert (19 m.) to **Ḳantara** (Rte. 5), where there is a ferry over the Suez Canal.

At 14 m. from el-Ḳantara, 6½ m. N. of the road, are the ruins of **Pelusium**, the *Sin* of the Bible, the *Peremoun* or *Pheromi* of the Copts, and the modern *Tina*. The remains consist of two mounds, one large and one small, and a few broken columns. It is difficult of access, as there is a mile and a half of black mud between it and the sandbanks of the mainland, which begins to be firm enough to walk over only in the month of January. The mediæval Arab fort of *Tina* lies another 3 m. N.W.

Pelusium in former times was a place of great consequence. It was strongly fortified, being the bulwark of the Egyptian frontier on the eastern side, and was considered the "Key" or, as Ezekiel calls it, the "Strength of Egypt"

(Ezek. xxx. 15, 16). Near this the unfortunate Pompey met his death, basely murdered by order of Ptolemy and his minister Photinos, whose protection he had claimed, B.C. 48. The young king was engaged in a war with his sister Cleopatra, whom he had just before expelled the kingdom; and the two armies were encamped opposite each other in the vicinity of Pelusium, when the galley of Pompey arrived; and Achillas, who afterwards figured so conspicuously in the Alexandrian war against Cæsar, "under pretence of taking him ashore, invited him into a boat, and treacherously slew him." A mound of sand on the coast, about 4 hrs. to the *west* of Pelusium, called by the Arabs the Roman hill, is said to record the spot of Pompey's death. His body was indeed burnt on the sea shore by his freedman Philip, and Cæsar is said to have raised a monument to his memory, which was afterwards repaired by Hadrian, and visited by Severus. But "the ashes of Pompey were taken to his widow, Cornelia, who buried them at his villa near Alba," though Lucan would seem to say that they were still in Egypt in his time. Be this as it may, the tomb might still remain; but Pliny places it to the *east* of Pelusium, in the direction of Mons Casius. The "Roman hill" cannot therefore be the "tumulus" of Pompey; and the tomb which Abû'lfêda, on the authority of Ibn Haukal, gives to Galen, may perhaps be transferred to Pompey. Certain it is that the physician of Aurelius was not buried in Egypt, but in his native place Pergamos; and the distance from Pelusium mentioned by Pliny seems too great for the position of Pompey's tomb.

The ancient *Magdolum* is by some supposed to have been about halfway between Tacasarta and Pontaschoinon, which last may have been at the modern *Ḳatîya*. 5 hrs. N.W. of Ḳatîya is *Farama*, with extensive Arab remains, and 3 hrs. to the N. are the ruins of *Muhammadîya*; ½ hr. from Ḳatîya is a well now called *Bîr Bassûn*, but formerly known as *Bîr el-'Oḳba*, where there are palms.

The first stage after leaving Ḳantara is at some date groves near a large well. The route continues over and among low sandhills, with now and then a hard mud-flat, which in the wet season is a pool, to *Bîr el-'Abd*, where are a well of brackish water and some telegraphmen's huts. On the coast N. of the *Bîr el-'Abd* is *Felûsîya*, which preserves the ancient name of Pelusium.

2 m. E. of Ḳantara is a mound (*Tell Abu Sêfa*) with the remains of a Temple of Seti I. and Ramses, dedicated to Horus, and of a Roman camp, where Mr. Griffith found a Latin inscription of Diocletian and Maximian. N., on the road to Pelusium, is *Tell Habwa* (erroneously called *Tell es-Semût* on the maps), the site of a mediæval fort of red brick, and *Tell el-Her*, 18 m. from Ḳantara and 6 m. from Pelusium, which may be the site of Magdolum, where there are the remains of a mediæval fortress. The next stage, 7 hrs. from the Bîr el-'Abd, is *Mazar*, with a well of brackish water, a shêkh's tomb, and two or three mud huts; it is better not to camp near the well on account of the camel ticks. Four hours from Mazar is *Tawwîl es-Sellîm*, the highest of the low hills which extend from el-'Arîsh, and almost at the end of the range. Another 4 hrs., and after passing through some beautiful groves of date-palms, we reach

El-'Arîsh, the ancient *Rhinokolura*, which was a place of exile in the time of the Pharaohs, and said to be so called from the malefactors having their "noses cut off," instead of being punished by death. The town contains about 800 inhabitants. There is a large square fort, with battlemented walls, flanked at each corner by towers. It is the residence of a governor, and is garrisoned by a few troops.

In the middle of it is a well, near the mouth of which is a granite shrine, with a long hieroglyphic inscription, which has been translated by Mr. Griffith in the 'Seventh Memoir of the Egypt Exploration Fund' (1890), pp. 71-73. It contains a curious legend of the god Shu, and must have been brought from Kes (Goshen), now Saft el-Henna, near Zagâzig. The ruins of Rhinokolura lie under the sand S. of el-'Arîsh, and on the N. side of it a stone building of the Christian period has been discovered. 3 hrs. from El-'Arîsh are the ruins of *Kaṣr Berdawîl*, which gets its name from Baldwin I., King of Jerusalem, who died here in 1118 after an unsuccessful attack on Egypt. All animals coming from Syria have to undergo a quarantine of several days at el-'Arîsh. Wâdi el-'Arîsh is supposed to be the torrent or "river of Egypt," which was the ancient boundary on the side of Syria. There is water in it after rain.

The road continues very near the sea-coast, the whole way from el-'Arîsh to Gaza. About 6 hrs. from el-'Arîsh we reach the tomb of *Shêkh Zuwêd* and some telegraph-men's huts, and 3 hrs. farther are two columns which form the boundary-stones of the Egypto-Syrian frontier at **er-Raf'a**, the ancient *Rhaphia*, Egyptian *Repeh*. These two columns were overthrown by the Turks at the time of the boundary dispute of 1906. Rhaphia is referred to by Josephus as the first station in Syria at which Titus rested when on his way to besiege Jerusalem, and it was here that Sargon defeated the Egyptians in B.C. 721, and that Ptolemy Philopator defeated Antiochus in B.C. 217. This battle is famous on account of the great part taken in it by the war-elephants, which had been adopted by the Greeks after the Indian campaign of Alexander. Ptolemy had 73 and Antiochus 102. The battle, which began with a charge of elephants, conclusively proved their uselessness in war. Nearly all those of Ptolemy were captured by Antiochus, who was, however, defeated in the end. 2 hrs. beyond the frontier we reach *Khan Yûnas*, supposed to occupy the site of *Jenysus*. Sheep and poultry can be procured in this village. There is a picturesque ruin of a fort and a beautiful mosque of the Sultan Barḳûḳ; a good view of the surrounding country can be obtained from the minaret. 2 hrs. from Khan Yûnas is the village of *Bîr Abû Bâlaḥ*, with a fine grove of date-palms and a large deep well; and Gaza is reached in 2¼ hrs. more.

Gaza, now called *Ghuzza*, is a town of some 10,000 inhabitants, situated on a low flat hill about 3 m. from the sea. It was formerly, as its Hebrew and Arabic names imply, a "strongly fortified place," but it is now quite open. It is a very old city, and played a great part in Biblical history. Its position, as the last town in the S.W. of Palestine and on the frontier of Egypt, made it an important military position; but since the conquest of Egypt and Syria by the Moslems it has had no history. There is a telegraph station at Gaza, and some English clerks, also an excellent English dispensary and medical missionary. For a full description of Gaza, see *Handbook for Syria and Palestine*.

ROUTE 16.

Cairo to Mount Sinai.

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1. Preliminary Information.

From Cairo to Mt. Sinai is one of the stages in what is called the "Long Desert" route from Egypt to Syria; but, as many travellers pay a visit to Mt. Sinai and then return to Egypt without going farther, it will be convenient to describe it separately.

Seasons.—The best for desert travelling is during the months of February, March, and April. Earlier than February the nights are very cold, and snow is not uncommon in the Sinai hills. Later than April the days are very hot. October, although rather hot, is not at all bad for travelling. The time required for the journey from Suez to the convent at Sinai and back will be from a fortnight to three weeks, according to the time spent at the convent.

Preparations.—For large parties of tourists who cannot "rough it" a little, and need dragomans, arrangements are usually made at Cairo, as most of the shêkhs of the Tawwâra Arabs, who act as guides, and from whom camels are hired, are to be found in the early spring at the Egyptian capital waiting for a job, and the dragomans like to employ men they know, and have the terms of the contract settled, including the camels, at Cairo. But unless the traveller is anxious to spend a few days in crossing the desert from Cairo to Suez, instead of going to the latter place by railway in one day, and if he does not mind giving himself a little extra trouble, he will save a good deal of expense by telegraphing or writing to Suez a few days before he intends leaving Cairo, to have some camels and guides ready by a certain date. If there should be none at Suez, three or four days will suffice to bring in any number from the desert. The contract with the dragoman can then be made at Cairo to include everything but camels, which the traveller will make his own bargain for at Suez, and tents, stores, &c., can be sent to Suez by rail. Perhaps the best plan of all is to engage the shêkh at Cairo, with the understanding that his camels will only be paid for from Suez; only by no means be persuaded to go to Tor on the Red Sea by water from Suez, as when once there, the Arabs will ask what they like. Arrangements for the trip can be made with the tourist agents in Cairo as well as with a dragoman.

Those who know some Arabic and enjoy "roughing it" can find guides and camels at Suez, and, as usual, dispense with dragomans and tourist agencies. Camels can only be secured through the shêkhs of the Tawwâra Arabs, and enquiries should be made in Suez as to whether any of the shêkhs are there. Shêkh Abu Ghaneim, of Wâdi Maghara, and Shêkh Madâkhel, are influential chiefs. The chief contractor for stores, *etc.*, in Suez is named Abu Ḳudêl. A letter of introduction must be obtained at Cairo or Suez from the agents of the Convent of St. Catherine at Sinai, as the monks may make a difficulty about admitting the traveller without one.

Expenses.—Supposing that the traveller dispenses with a dragoman and a contract, merely engaging a man as a servant, with or without a canteen, and providing tents, stores, &c., and hiring camels himself, his expenses from Suez to Sinai and

back need not be more than at the rate of 30s. to 35s. a day, and two people could do it for 2*l.*; but of course more trouble is involved than if he engages a dragoman to provide him with everything. A traveller with three camels and two men can reckon that £1 a day for three weeks will be quite enough for camels, men, and stores. Three camels are enough: one to ride, one for water, one for food.

The charges of dragomans vary so from year to year that it is difficult to estimate the expense of this journey; but a party of four persons ought not to pay more than 30s. a day each for *everything* except wine; this proportion being lessened or increased according to the size of the party. Formerly people were content to travel without beds and a hundred other little luxuries which appear now to be considered indispensable; and indeed it would be difficult now to find a good dragoman who would consent to undertake the job unless it was to be carried out in the gorgeous manner he considers necessary, and for which he charges accordingly. It should be distinctly understood, when the contract is made with the dragoman to supply everything, that the traveller is never to be troubled by the Arabs with any sort of application for money or anything else; the dragoman is responsible for everything; but at the end of the journey, if satisfaction has been given, a small *bakhshish* may be distributed. The contract with the dragoman should be properly signed at the Consulate, where, if it is wished, a form of agreement can be obtained, in which alterations can be made to suit any particular requirements. Half the amount of the contract may be paid on the conclusion of the agreement, but the other half should be kept till the journey is over. If the traveller hires the camels himself, he will have to make a separate contract with the shêkh who supplies them, either at Cairo or Suez. It is impossible to lay down any fixed sum for the hire of camels; but it may be assumed roughly that while from 6s. to 8s. a day will be asked at Cairo, they may be obtained at Suez for 4s. The traveller should remember that the going is harder for the camels in the mountains than on the flat desert.

Things required.—The following list may be useful, even to those who entrust everything to a dragoman, as they will find it advisable every now and then to superintend his preparations. A party of 4 should have 2 large tents, one for feasting and sitting in and one for sleeping in, and one smaller one for the kitchen and servants. When the party consists of only 2, or even 3, one tent for day and night might be sufficient. Beds (iron, that fold up), tables, chairs, and all the inside appurtenances of a tent should be examined, and seen to be strong and sound. The tents should be provided with extra ropes, as well as a double supply of pegs and mallets. In October there is little need for a tent, except to provide shade at noon, and, except for the first few days of flat desert, there is no difficulty in obtaining this. The nights are dry, and it is far more enjoyable to sleep under the stars. All water for drinking should be carried in barrels kept strictly locked, and the Arabs never allowed to draw from them. In addition to this, each person should have a small water-skin, called a *zemzemiya*, to hang at his saddle; these, if new, should be filled and emptied several times, to get rid of the disagreeable taste they give to the water. Water for washing may be carried in a goat-skin, called *girba*; but the following description will show the traveller who does not care about roughing it too much that he had better not be dependent on the *girba* and the water that is generally to be met with in the Peninsula:—"To the traveller in these thirsty limestone deserts, his dependence upon brackish and unpalatable water for his only supply is one of his greatest hardships. To be constantly imbibing a fairly powerful solution of Epsom salts is an amusement one soon grows tired of. We used to try all sorts of plans to disguise the flavour,—lime-juice, brandy, strong tea, or Arab coffee as thick as cream; but neither these, nor boiling, nor filtering, nor anything we could do, were really of much avail. Then again, the system of carrying it in *girbas*, or prepared goat-skins, though externally convenient in some respects, does not improve its flavour or the relish with which you drink it. The appearance of a filled *girba* is very much that of a small black pig which has met with a watery grave; so that, what with the natural villainous taste of the water, its strong purgative properties, the little extra goatish flavour imparted to it by the *girba*, and the notion of the drowned pig, you have to become pretty well hardened before you can be said to enjoy it."—*Capt. H. S. Palmer.* It may be added, however, that the water in the granite district is excellent. A pair of Arab saddle-bags (*khurj*) should be taken, as they are very useful for carrying everything required for the night, books, &c.

Provisions.—Travellers will provide themselves according to their wants and tastes; but it must be remembered that absolutely nothing can be bought after leaving Suez, except sheep, which may sometimes be had from the Bedouins near Sinai. In addition, therefore, to any preserved meats and other things, it is necessary to take a stock of live fowls, turkeys and pigeons for the whole journey. Fresh bread may be baked at Sinai. Tea will be found a very grateful and refreshing drink after

a hot day's ride. One of the best pick-me-ups after a hot and wearying day's ride is a tumbler of tea *à la russe*, with a slice of lemon, some sugar, and a spoonful of brandy. Milk can only be procured regularly if there happens to be among the camels one with a newly-dropped young one; it is better, therefore, to take some preserved milk. A supply of oranges is a pleasant luxury, and will be much appreciated at the midday meal. Water should never be drunk alone, but always mixed with a little brandy; indeed, on the score both of health and convenience of carriage, weak brandy-and-water is the best beverage on a desert journey; but it is one, no doubt, which many people do not like, and they will prefer to take claret,—though, as 4 bottles of claret will hardly go as far as one of brandy, an extra camel will be required for its transport. An extra supply of coffee and Sûrî tobacco, to give to the Arabs occasionally, will be found useful.

Medicine.—There ought to be but little need of medicine in the pure air of the desert; but if the traveller is provided with a small medicine chest, he had better take it with him. Rose-water is often pleasant to the eyes after a hot day's march in the sun; ammonia, or a little powdered bismuth made into paste with water, are both of them good remedies for bites and stings.

Clothing.—A flannel shirt and a suit of tweed of moderate texture, not too thin, forms the best clothing. It is a great mistake to wear very thin clothing, as the direct rays of the sun are felt through it in the daytime, and the evenings are often quite cold. A rug and greatcoat should be taken; an extra covering is often required at night, and these are useful in adding to the comfort of the seat on the camel. The head must be well protected from the sun: a pith helmet, or a white or grey felt hat, well wrapped round with a puggaree, are perhaps the best coverings; but especial care should be taken that the nape of the neck is well protected. Those who intend to do much walking and climbing among the Sinaitic hills must have at least one, if not two, pairs of very stout strong boots, as the granite rocks destroy leather in an incredibly short space of time. Though it will seldom be wanted in the desert it is well to take a mackintosh sheet, or American oilcloth, for damp ground. The ordinary Arab saddle-bags will be found very useful for carrying things in daily use.

Camel-Riding.—Much of the comfort in a desert journey depends on having a good camel and a comfortable seat. The camel should be chosen and tried beforehand; and the quieter he is, and the easier his paces, the better. A trotting dromedary (*hegin*) nobody requires who is going to keep pace with tents and baggage, but an animal less rough in its walk than the ordinary baggage-camel is a desideratum. Much careful preparation should be given to the seat. Some will prefer a regular dromedary-saddle, with the addition of stirrups to rest the legs. The more ordinary method is, first to sling the saddle-bags across the common camel pack-saddle, and then to pile on the top as many wraps and rugs as you may have, so as to form as soft and wide a seat as possible, taking care to strap them firmly down in order to prevent them from slipping. You may then sit in any position you please —sideways, or astride, or lady-fashion. Stirrups may be hung on either from the peak in the front of the saddle, or from the side, to give a rest to the foot. The following plan is recommended by one who has had some experience in camel-riding: —"Place a light box or package on either side of the pack-saddle, sufficiently closely corded to form one wide horizontal surface. On this lay a carpet, mattress, blanket, and wraps, thus forming a delicious couch or seat, and giving the option of lying down, or sitting either side-saddle or cross-legged. Sheets, pillow, rug, &c. may be rolled up and strapped to the back of the saddle, and form an excellent support to the back or elbow." The object of the light box or package is to a certain extent answered by a pair of well-stuffed saddle-bags. A proper supply of rope nets (*shebeka*) for packing the baggage on the camels is essential; otherwise the loads are continually coming to pieces and falling: moreover the nets act as a protection against projecting pieces of rock in a narrow defile.

General Hints.—Two more observations personal to the traveller in the desert may be added. If strong and able, he should walk as much as possible. The Arabian desert has not, like the African, a surface of deep sand, but offers to the pedestrian, as a rule, a crisp gravelly foothold, very pleasant to walk on. The pace of the camels—2½ m. an hour—can always be exceeded by the walker, and this affords him the opportunity, when there is no fear of losing the way, and the road is everywhere secure, as it is between Suez and Sinai, of examining the country a little more in detail than is possible from a camel's back. Another great relief to the uncontrollable feeling of *ennui* and sense of monotony, which comes over most people during a long day's ride on a camel's back under a broiling sun, is reading. The scenery may be impressive and full of interest of all kinds, and your companions may be kindred in spirit and pleasant to talk to, but nevertheless a book is an agreeable change, and

a stock of light literature in the Tauchnitz edition, which can be thrown away as read, will be found by many persons most useful in helping to pass away an hour, when mind and body are too wearied for any exertion.]

2. Cairo to Suez.

It will be found much better to go to Suez by rail (2 trains daily, in 5½ hrs., see p. 37), as there is absolutely nothing to see on the desert journey, which will require 4 days. For those who wish to follow it, it may be mentioned that there are several routes, which, however, all eventually merge into one.

1. **Darb el-Hagg**, "Road of the Pilgrims," passes by *Heliopolis* and the *Birket el-Hagg*, beyond which it turns to the rt. by a stone ruin called *es-Sebil* ("the Fountain"), and is shortly afterwards joined by

2. **Darb el-Hamra** (the old Indian mail route), which leaves Cairo to the S. of the Gebel Ahmar, and passes *Ḳala't Raidn* (9 m.) and *Wâdi Halazôni* (8 m.), between which places there is much petrified wood. 10 m. farther on it joins the Darb el-Hagg, and continues to *Wâdi Gendeli* and *Wâdi Gaffra* (10 m.), where, near the road, there is water after abundant rains. *Umm esh-Sharamît*, "the Mother of Rags" (3 m.), is one of the pilgrims' halting places, and close to the principal station (No. 4) of the old overland route. About 6 m. from Wâdi Gendeli the road is joined by the

3. **Darb et-Tawwâra**, which on leaving Cairo runs almost parallel to the last route, and is that generally followed by the Tawwâra Arabs. The three roads united pass *Bîr el-Barak*, where the limestone reappears and the petrified wood ceases with the sandstone, and reach the *Plain of el-Maggra* (14 m. from Umm esh-Sharamît), the highest part of the road; to the eastward of it all the valleys flow towards the sea and to the westward towards the Nile. About 5 m. farther on the road is joined by the

4. **Darb el-Busatîn**, which runs S. from Cairo 8 m. to Busatîn, and then turns E. across the Mokattam range. This, according to Arab tradition, is the route followed by the Israelites. All the above roads are now united, and continue together to *el-Muktala* (10 m. from el-Maggra), near which are traces of the course of an ancient road, and on to *'Agrûd* (6 m.), where there is a fort. At this point the Darb el-Hagg turns off to the Peninsula of Sinai; while the road to Suez continues to *Bîr Suez* (8 m.), and thence to *Suez* (4 m.).

3. Inhabitants of the Peninsula of Sinai.

The collective name for the Bedouins inhabiting the Peninsula of Sinai is the *Tawwâra* (sing. *Târi*), or Arabs of *Tôr*, the ancient name of the Peninsula. They are subdivided into several tribes, of which the principal are:—1. The *Sawâliha*, the most important, with two powerful and independent subdivisions: *a.* the *Ulad Sa'îd*; *b.* the *Garartsha*; 2. the *'Alêḳât*; 3. the *Emzêna*; 4. the *Ulad Shâhîn*; 5. the *Jebeliya*. These last are called *Sebâya el-Dêr* or "Serfs of the Convent," and are looked down upon by the other tribes as not of pure Arab descent. The Ulad Sa'îd and the 'Alêḳât are the recognised

ghufara, or "guards," of the Monastery of St. Catherine, and with the Jebeliya possess the right of conducting pilgrims to or from Tor or Suez; but camels may be hired from any of the Tawwâra tribes. In addition to the Tawwâra there are, in the northern part of the Peninsula, the *Terabîn*, the *Tiyâha*, and the *Haiwât*.

The total population of the Tawwâra tribes may be estimated at about 5000. They are a peaceful harmless people, but hardy, and, though poor, dignified. Their camels are their chief support, and they gain a scanty livelihood by conducting the traffic between Suez, Sinai, and Tor. In the more fertile districts, such as the Firân, tobacco is grown, and the fruit of the date-bearing palm is an important article of food. Their few flocks of sheep and goats are chiefly useful for the wool and hair they supply: it is seldom that any are slaughtered. Another article of commerce is the *min*, the traditional manna, a sweet gummy substance that exudes from the *tarfa*, or tamarisk-tree. It continues to drop about two months, commencing in the autumn. The name is similar to the Hebrew word given in the Bible, and some think it was given to the food in consequence of the uncertainty of the Israelites about the unknown substance, "they wist not *what* it was," *min* signifying "what" in Hebrew and in Arabic. The dress of the Tawwâra consists of a nominally white shirt, with long open sleeves, fastened round the waist with a leathern girdle, and over this an *'abaya*, or long cloak of camel's hair. Instead of the typical head-dress of the Bedâwis—the *keffiya*, a gaily striped handkerchief, fastened with a fillet of camel's hair—they wear fez and turban. The women are generally closely veiled, and wrapped in a loose blue frock, with a blue mantle over it. Though they seldom perform the orthodox and ostentatious Mohammedan prayer ceremonial, they frequently during the day, without any outward sign of worship, recite some petition.

It would require too much space to describe the peculiar manners and customs common among these or among other desert tribes; but some of their **Traditions**, connected with the Israelites and Moses, are worth a short mention. Their legend of the passage of the Red Sea agrees substantially with the story of the Bible, but the *locale* is placed at Hammâm Faraûn, some way down the Gulf of Suez, where the sulphurous hot-baths are supposed to have been caused by Pharaoh's struggling to extricate himself from the waves. The memory of Moses is preserved in the names of several places, such as "the Wells of Moses," at Suez and at Jebel Mûsa; "the Seat of Moses," at Hammâm Faraûn, where he watched the drowning of the Egyptians; at El-Watîya; in the Wâdi ed-Dêr; and on Jebel Mûsa, where there is the impression of a human head and back, said to have been made by Moses when he shrank back as the glory of the Lord passed by. Other mementoes also exist in the rocks said to have been struck by him, as at Wâdi Berâh, near the Convent, where there is a divided rock called *Hajar el-Laghwa*, "the Speaking Stone," said to have been severed by Moses; at the Wâdi el-Leja is another called *Hajar el-Magârin*, "the Rock of the United Ones"; and in the Wâdi Firân is a rock called *Hesi el-Khattâtîn*, said by the Bedâwis to be the identical one from which water issued when struck by Moses. Other memories of the Israelites linger in the names Shô'êb (Jethro), Imrân (Amram), Monêja ("The Conference"). The various primitive tombs and dwell-

ings, and every ruin of which the purpose is unknown to the Bedâwis, are called by them *nawâmis*, "mosquito houses," because, they say, when the Israelites "rebelled against God and against Moses," the Lord sent a plague of mosquitoes to torment them, and these edifices were erected as a refuge from the tiny persecutors. It may be pointed out, however, that the word *nâmûs*, pl. *nawâmis*, means a hut in which a hunter conceals himself, and this meaning furnishes a more probable explanation of the term as applied to these ruins. (See also pp. 237, 238.)

4. Geography and Natural Features.

The Peninsula of Sinai is in shape a triangle, of which the base, a line drawn from Suez to 'Akaba, is 150 m. long, the western side 186 m., and the eastern 133 m., the point at which the two sides meet being Râs Mohammed. The area contained within these limits is about 11,500 square miles. Within this triangle, having the same base-line, and with its vertex also towards the south, is a crescent formed by the southern portion of the great tableland known as the Badiet et-Tîh, or Wilderness of the Wanderings. It is separated from the rest of the Peninsula by a steep and lofty limestone ridge, forming a curved frontier, of which the highest point is Jebel Emrêka, situated about midway between the two arms of the Red Sea. There are thus two distinct tracts of country, the comparatively level desert of the Tîh on the N., and the rugged mountains of Tor on the S. The latter may be considered as more emphatically the Peninsula of Sinai; by the Arabs it is known under the names Tor Sinai, Jebel Tor Sinai, and Jebel et-Tor. The watershed of this mountainous region runs N. and S., the valleys trending westward into the Gulf of Suez, and eastward into the Gulf of 'Akaba. The central point in the system is Jebel Katarina, 8550 ft., the highest mountain in the Peninsula.

There are three chief geological subdivisions. 1. **The Sandstone district:** This occupies a comparatively small portion of the Peninsula. The main part of it is in the N., and runs conterminous with the line of the Tîh escarpment. In it are the only plains of deep heavy sand met with in the Peninsula. One of these, the *Debbet er-Ramla*, covers a space of about 130 square miles, or one-eighth of the whole sandstone area. There are smaller tracts to the E. The chief features of this district are sandstone peaks, table-topped ranges, and plateaux intersected by valleys and undulating plains. It is the richest in objects of archæological interest. In it are found in great numbers the famous "Sinaitic rock-inscriptions," the sandstone rocks of Wâdi Mukatteb being covered with these *graffiti*. At Maghâra and at Sarâbit el-Khâdim are the old Egyptian turquoise and copper mines, with hieroglyphic tablets of great age. 2. **The Plutonic and Metamorphic Rocks:** These compose the largest and most striking district of the Peninsula, and indeed give its distinctive character to the whole region. They extend in a triangular mass of mountains from the margin of the sandstone belt to the apex of the Peninsula at Râs Mohammed, and include the well-known peaks of Jebel Serbâl, Jebel Mûsa, and Jebel Katarina. The rocks are composed chiefly of granites and syenites, and varieties of gneiss and mica-schist. The whole region is a chaos of mountains, a bewildering network of rocky valleys

and glens, with but a few open spaces. This granite district is the grandest and the most striking, containing, as it does, the massive single pile of Serbâl, and the magnificent lofty mass in the heart of which are Jebel Mûsa and the Monastery of St. Catherine and the towering peak of Jebel Katarina. 8. **The Cretaceous and Tertiary Rocks:** This district is comprised in the long narrow strip which skirts the sea-board from Suez to RÂs Mohammed. It is less mountainous than either the sandstone or granitic region, and the scenery is without interest. The beach which lines the sea-margin on the W. often spreads out into large plains, of which the chief is El-KÁ'a, but on the E. the granite hills descend to almost the shore-line.

The general aspect of the country is one of utter barrenness and desolation, but there are a few green spots in the upland basins, and in some of the narrow passes and rocky glens. The chief oasis is at WÂdi Firân; and in the springtime many of the valleys have streams running down them, whose stores are replenished by occasional showers and heavy dews. These valleys, or "wâdis," form the highways of the Peninsula, and the homes of the Bedouins. *Wâdi*, the participial agent of the verb *wadi*, "to send out," "go out," and hence "to flow," may be taken as implying a rent or depression, down which water flows. Dean Stanley has described it as "a hollow, a valley, a depression—more or less deep, or wide, or long—worn or washed by the mountain torrents or winter rains for a few months or weeks in the year." Perhaps the best English words to express it are "valley," or "watercourse." As a rule these wâdis are dry, or have water only on rare occasions, but it is easy to account for the traces they present of the passage of large volumes of water, by the sudden storms which, at rare intervals, break over some part of the Peninsula. The prodigious quantity of rain discharged during one of these storms produces a flood, which tears along the wâdis like a raging torrent. One of these floods, or "sôls" as they are called, was witnessed by the Rev. F. W. Holland in 1867, when the WÂdi Firân, a valley 300 yards broad, was for hours the bed of a resistless torrent from eight to ten feet deep.

5. Natural History and Climate.

Vegetation. Notwithstanding the desert soil, there are few parts of the Peninsula which do not show some signs of vegetation. The valleys and the plains are sparsely clothed with many varieties of almost sapless herbs and shrubs; and the granite mountains are particularly rich in herbs. In addition to these there are some trees and large shrubs, such as the *tarfa*, or tamarisk, already referred to as yielding the "manna," the *retem*, or broom, the "juniper tree" of the Bible, and the *seyâl*, or acacia, the "shittah-tree" of the Bible. There are many signs of the vegetation having been formerly increased by cultivation; and the gardens of the Monastery of St. Catherine, and in the valleys round Jebel Mûsa, are still kept up and tended by the monks with considerable care. These gardens, oases, and dry herbage have, however, but little effect on the general scenery of the country, and mitigate in no appreciable degree its arid and desolate character. The beauty of the landscape is derived from the effects of light and air, and the colours and outlines of the rocks.

Animal life exists to no very great extent in the Peninsula. Among the mammals may be mentioned the spotted hyena (*dhaba*), whose tracks are often seen in the wâdis; the ibex (*beden*), the "wild goat" of the Bible, to be found among the higher mountains, but very shy and wild; the dorcas gazelle (*ghazâla*) frequents the plains between the mountains and the sea on both coasts, and is very difficult of approach; the Sinaitic hare (*arneb*), in the upland plains; the coney (*wabr, juta*), in the mountains; the jackal (*ta'leb*); the fox (*abû el-hosên*); the porcupine-mouse, and others; the leopard (*nimr*) is seen occasionally in the mountains, and the wolf (*dib*) is not uncommon. The only birds that the sportsman will find, and those but very seldom, are the Greek partridge (*shinnâr*), in the higher mountains; Hay's partridge (*hagil*), more numerous and more generally distributed than the Greek, which seldom takes flight, but runs at a great pace and is difficult to get near; the sand-grouse (*kata*), common in the Tîh desert, but not easy to shoot; and the quail (*summân*), very rare. A few duck and teal, and other waterfowl, may sometimes be seen in the neighbourhood of the Red Sea. The other birds are chiefly chats, finches, and warblers.

The **Climate** of the Peninsula, especially of the mountain parts, is very healthy. The old hermits, to whom tradition assigns an almost fabulous longevity, believed that man needed in the desert "hardly to eat, drink, or sleep, for the act of breathing will give life enough." One of its most remarkable features is its intense dryness, observations with wet- and dry-bulb thermometers showing a difference of 20°, and even 30°. In winter it is very cold in the mountains, and snow often falls, though it is never seen lower than 4000 ft. The heat in summer is proportionately intense, especially in the limestone districts; and the *khamâsîn*, which occur generally in the spring, render the usually clear atmosphere stifling and oppressive. There is a great difference between the temperature of the day and that of the night, especially in winter, the thermometer sometimes falling below freezing-point at night, to go up as high as 70° in the shade during the day. This change is not so great in the plains. The prevailing winds are from the N. and E. As a rule, the air is very still, with only a gentle cooling breeze, but now and then heavy gales suddenly spring up. The rainfall is very slight, unless there occurs one of those storms already alluded to. Slight shocks of earthquake are said to be occasionally felt. Heavy dews are common in the winter.

6. Ruins.

The **archæology** of the Sinaitic Peninsula is of considerable interest. The ruins may be divided into four classes. 1. *Primitive remains*, such as stone circles, tombs, store-houses, the *nawâmis*, before referred to, archaic sculpturings, &c., which may be referred to the early inhabitants of the country, perhaps the "Amalekites" of the Bible. 2. *Egyptian remains*, such as those of Maghâra and Sarâbit el-Khâdim. 3. *Monastic ruins*, consisting of buildings erected by monks and hermits from the 4th to the 7th centuries A.D. And 4. *Post-monastic*, consisting of the few ruins which have a Mohammedan origin. Such ancient remains as occur on the routes to Sinai will be noticed in their place.

7. Route of the Israelites from Egypt to Mount Sinai.

One more subject requires perhaps to be referred to before starting on the journey, and that is, the route followed by the Israelites in the Exodus. Many theories exist on this subject, but the only one of any real importance and probability is that of Professor Naville, who has thoroughly discussed the question in his work 'The Store City of Pithom and the Route of the Exodus,' published by the Committee of the Egypt Exploration Fund. The starting-point in Egypt is called in the Bible Raamses (Ex. xii. 37; Num. xxxiii. 3, 5), *i.e.* the "city of Ramses." This, according to Naville, is close to Tel el-Maskhûta in the Wâdi et-Tûmilât, where he has discovered the remains of the ancient city of Pithom (see p. 45). Naville supposes the route to have lain first to some point in the neighbourhood of the modern Bitter Lakes or of Lake Timsah, which then formed the head of the Red Sea, and thence southward to a point near Shâlûf on the Suez Canal, where the Red Sea must have been comparatively shallow and sufficiently narrow to admit of the whole host crossing over in one night (Ex. xiv.). He considers that Succoth was *Thuku*, the district in which was Pithom, which he has identified as being the same as Tel el-Maskhûta. Etham he considers to have been the region of Atuma, which began at Lake Timsah, and extended W. and S. of it. Migdol Naville places near the station of Serapeum on the railway line to Suez; Pihahiroth is the Osiris-shrine of *Pikahcret* close by, and the actual place of crossing the sea he finds at a point about half-way between the Bitter Lakes and Suez. This theory of Naville's has been confirmed and reiterated by Petrie ('Researches in Sinai,' pp. 204 ff.).

It must be remembered, however, that the Yâm Sûph, mistranslated "the Red Sea" in the Authorised Version, is nowhere in the Old Testament identified with the Gulf of Suez, the Hebrew name of which was "the Egyptian Sea" (Is. xi. 15). On the contrary, it is the Gulf of 'Akaba (1 Kings ix. 26; Deut. i. 1; Numb. xxxiii. 8-10). With this agrees the mention of the Amalekites (Ex. xvii.) who inhabited the desert south of Judæa (1 Sam. xv. 7; Gen. xiv. 7, xxxvi. 12), as well as the geographical position of Paran (Numb. xiii. 3, 17; 22, 26) and the identification of Sinai with Seir in Deut. xxxiii. 2; Judg. v. 4, 5. It has been urged that Elim (Ex. xv. 27) must be Elath on the Gulf of 'Akaba, and that as the Sinaitic Peninsula was the Egyptian province of Mafkat, strongly garrisoned by Egyptian troops, the Israelites were not likely to have ventured into it. According to this theory, therefore, "the Sea" of Ex. xiv., Numb. xxxiii. 8 is not the same as the *Yâm Sûph* ("Red Sea") of Numb. xxxiii. 10, which was more than three days' journey from it, and Mount Sinai has to be sought, not in the Sinaitic Peninsula of modern days, but among the southern mountains of Edom. (Sinai was, however, *not* a regular Egyptian province, nor was it always occupied by Egyptian troops and miners.)

This theory of Sinai being in Edom may seem to fit with a German theory that the Israelites never issued from Egypt or were in it at all, but in another country of the same name (Musri) in Northern Arabia. The descriptions of Musri in the book of Exodus show, however, that that country was Egypt, and we need waste no further space on a theory so obviously nonsensical.

We may continue to accept the older belief that the Biblical Sinai is the same as the modern Sinai (Jebel Mûsa or Serbâl), and if we endeavour to trace the route of the Israelites in accordance with this belief, we see that some time after the passage of "the Sea" the Israelites encamped in Elim (? the Wâdi Gharandel), and then somewhere perhaps on the broad level plain at the mouth of Wâdi Taiyyiba.

The "Wilderness of Sin" is the next stage in the journey, and this is supposed to correspond with the open plain called el-Markha, extending by the sea from Jebel em-Markha to the entrance to Wâdi Firân.

The next two places mentioned in Numbers are Dophkah and Alush, which cannot be identified; but as they lay between the Wilderness of Sin and Rephidim, they must be looked for somewhere in the Wâdi Firân. There are four roads leading from el-Markha to Jebel Mûsa, and some writers have advocated the claims of one or other of these to have been that taken by the Israelites; but everything seems in favour of the Wâdi Firân having been the one chosen. It is a much easier road than any of the others, and it was likely to have been chosen in preference to the other easy one by Sêh Sidra and Wâdi Mukatteb, as avoiding the Egyptian settlements at Maghâra.

Ancient tradition, and most modern authors, agree in placing Rephidim at Firân. Its position answers to all the requirements of the account of the battle with the Amalekites (Ex. xvii. 8–16); and the rock which Moses there struck to procure water being called "the Rock of Horeb," is thought to present no difficulty, if, as is supposed, "Horeb" is a general term applied to the whole granite district of the Peninsula, and not to any one particular peak or mountain. This is the view taken by Lepsius, Stanley, and all the members of the Ordnance Survey, except Mr. Holland, who follows Burckhardt and Robinson in placing Rephidim at el-Watiya, a narrow pass leading through the granite wall which encloses the central group of Sinaitic mountains to which, in Mr. Holland's opinion, the term "Horeb," answering to "el-Jobâl," properly belongs. The arguments in favour of this view are, that el-Watiya is within an easy day's journey of Jebel Mûsa, a condition which some think is required by the Biblical narrative, and that Mohammedan tradition points out a rock there called "the Seat of the prophet Moses." Various other traditions, however, say as much or more for Firân, and the account in Exodus xix. 2 does not seem necessarily to imply that only one day elapsed between leaving Rephidim and camping "before the mount."

According to Prof. Palmer, from Firân the main body of the Israelites, with their flocks and herds, would have passed up the Wâdi esh-Shêkh, while Moses and the Elders went by the Wâdi Solâf and the Nakb el-Hawa; the final camping-ground, at which took place the giving of the Law, being the plain of er-Râha at the foot of the peak of Jebel Mûsa, called Râs Sufsâfa. It would take too long here to examine at length the claims of the different mountains that have been put forward to represent "Mount Sinai," "the Mount of the Giving of the Law." They are five in number—Jebel el-Ejma, Jebel Umm 'Alawi, Jebel Katarina, Jebel Serbâl, and Jebel Mûsa, while Dr. Beke made it Jebel en-Nûr, 5 hrs. S.E. of 'Akaba, on the ground of an Arab tradition. Jebel Serbâl and Jebel Mûsa have had the most advocates; but, until recently, all research and discovery seemed to disallow the claim of

any but Jebel Mûsa. Its peak of Râs Sufsâfa alone seems to meet all the requirements of the case, viz. a well-defined precipitous mountain summit, overlooking a large open space, on which a vast host like that of the Israelites could encamp, and find sustenance for their flocks and herds in the surrounding valleys. Prof. Petrie has, however, recently (in his 'Researches in Sinai'), criticised the numbers of the Israelites as given in the received text of Exodus, and has, by an ingenious emendation, reduced them very considerably. On his theory it is unnecessary to demand so large a space as the plain of er-Râha for the Giving of the Law, which Prof. Petrie's lieutenant, Mr. Currelly, would place in the Wâdi Firân, at the foot of Serbâl, which he considers to be the true Sinai. It does not come within the scope of the present route to trace the road followed by the Israelites farther than Mount Sinai; and, indeed, the materials for the identification of any of their subsequent resting-places are so slight that hardly one site can be fixed with any certainty.

8. Routes from Suez to Jebel Mûsa (Mount Sinai) and the Monastery of St. Catherine.

There are several roads by which Mount Sinai may be reached from Suez; but it will be sufficient here to describe three. The first two given below (A and B) are usually followed by travellers, the one in going to and the other in returning from Mount Sinai. And of these two principal roads the first and the last parts coincide, the difference in direction occurring between Wâdi Shebêka and the mouth of Nakb Hawa. The third is a shorter route, the return journey being made from Cairo in 11 days.

A.—Viâ Wâdi Mukatteb and Firân.

	Miles.
Suez to 'Ayûn Mûsa [Elim or Marah]	8
Wâdi Sudur	21
Wâdi 'Amâra [Marah]	20
'Ain Hawâra [Marah]	6
Wâdi Gharandel [Elim]	7
Wâdi Usêt [Elim]	6
Wâdi Ethal	7
Wâdi Shebêka (mouth of)	4
Wâdi Taiyyiha (mouth of) [Encampment by the Sea]	4
Jebel el-Markha	7
Sêh Ba'ba'	6
Wâdi Shellâl (mouth of)	2
Nakb Budera	4
Wâdi Kena (mouth of, leading to Maghâra)	5
Wâdi Mukatteb	5
Wâdi Firân	4
Firân (El-Maharrad) [Rephidim]	14
Wâdi esh-Shêkh (mouth of)	6
Wâdi Solaf (head of) and mouth of Nakb el-Hawa	15
Nakb el-Hawa (summit of)	5
Jebel Mûsa and Monastery of St. Catherine	5
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For the road from Suez to *'Ayûn Mûsa* and a description of the latter place, see p. 48.

On leaving 'Ayûn Mûsa the traveller turns his back on civilisation,

and enters on the wide desert. And nothing can well be more dreary and monotonous than the first day's journey. At first the plain is a little broken, but after a few miles, at *Wâdi ed-Dehsa*, a flat desolate expanse is entered on, unrelieved by any feature. The march is toilsome enough even if the weather be clear and fine; but if, as is frequently the case, a khamsîn gets up, making the atmosphere oven-like in its heat and oppressiveness, and enveloping everything in a shroud of sand, then indeed the first day's journey in the desert is anything but a pleasant and encouraging experience, and the "flesh-pots" of Egypt will be looked back upon with regret. So many travellers mention having met with a khamsîn and sand-storm in this part of the desert that it seems as if it were a phenomenon peculiar to this special region.

From Wâdi ed-Dehsa three roads lead to the springs of Wâdi Gharandel. The westernmost passes along the coast to near Jebel Hammâm Faraûn, and then turns up Wâdi Gharandel; the easternmost, which branches off a little N. of Wâdi ed-Dehsa, runs in the direction of Jebel Bishr in the Tîh, and then passes near the outskirts of the Tîh range to the upper part of Wâdi Gharandel; and the central and shortest, which, as the one usually followed, will be described.

The sandy bed of **Wâdi Sadur** (21 m.) is generally chosen as the first camping-place after leaving 'Ayûn Mûsa. A few stunted tamarisks and other shrubs are dotted about, and at the head of the wâdi is the isolated peak of *Jebel Bishr*. The *Tâset Sadur* ("the Cup of Sadur"), another similar peak, lies ten miles farther inland. In this neighbourhood are the headquarters of the Terabîn Arabs. The Wâdi Sadur has of late years acquired a painful interest for Englishmen, as it was the scene of the murder of the late Professor Palmer, the well-known Arabic scholar, Captain Gill, R.E., and Lieutenant Charrington, R.N., in August 1882. Professor Palmer and his companions went into the desert with the double object of buying camels for the English expedition, and of getting the desert-tribes to join the English against Arabi Pasha. The ill-fated party left Suez on the 8th August, and arrived at Wâdi Sadur on the 10th August. Here they were taken prisoners, and murdered on the following day. Whether the Arabs killed them for the sake of the money they had with them, or in consequence of orders from Cairo, is not positively known, but full particulars of the crime were obtained by Colonel Sir C. Warren, R.E., and five of the principal culprits were hanged at Zagâzig on the 1st March, 1883. The most marked feature after leaving Wâdi Sadur is **Wâdi Wardân** (8 m.), a broad depression strewn with boulders. From this point there is an effective view of the Tîh and Er-Râha cliffs, and the bold outlines of Jebel Bishr occupying the gap between them. Gazelles may sometimes be seen in this neighbourhood.

Wâdi Amâra (12 m.) is the next halting-place for the night; or the camp may be pitched near the *Hagar er-Rekkâb* ("the Stone of the Rider") (3 m.), a group of low rocks whose shade affords a tempting resting-place. The country after passing Wâdi Amâra is not quite so monotonous. The plain undulates, and is diversified by hills and plateaux glittering in many places with crystals of gypsum; on the left spurs come down from the Tîh, and low ranges of hills run down

on the right to the sea, whose blue and sparkling waters may now and then be caught glimpses of; in front rise the high dark outlines of Jebel Hammâm Faraûn. 'Ain Hawâra (3 m.) is sometimes considered to have claims to be identified with "Marah." It is an insignificant spring situated on an eminence, and overshadowed by one or two desert palms. The water is nasty and bitter, like that of all the other springs in the limestone district. Passing on the way the *Ringt el-Fûl* ("the Bean-field"), a small basin which collects sufficient moisture from the neighbouring hills to support a little Arab cultivation, we reach *Wâdi Gharandel* (5 m.), a broad well-defined valley, at this point about 600 yards wide, and running between chalky cliffs 60 to 80 ft. high. There is plenty of desert herbage, and small clusters of stunted palms are frequent. In this valley grows plentifully the *gharkud*, a plant with a small red berry, which some suppose to have been the "tree" used by Moses to sweeten the waters at Marah. This plant, however, has no such properties.

The **Springs of Wâdi Gharandel** (2 m.) form usually the third halting-place of the traveller, as here the stock of water can be renewed, and the camels refresh themselves after the 2½ days' march from 'Ayûn Mûsa. In springtime the supply of water is abundant, and bursts forth in several places. In the cliffs on the left, above the springs, are some old tombs. Wâdi Gharandel has been fixed upon as one of the most probable sites for "Elim"; and the oasis which meets the eye of the traveller, if he should make an excursion down the wâdi to Jebel Hammâm Faraûn, will answer to the requirements of the spot. The valley narrows a short distance below the springs, the cliffs rise in height, and a running stream gives life to thickets of palms, and tamarisks, and beds of reeds and bulrushes, abounding in waterfowl and other birds, and through which the water gurgles, with brooks, and pools, and tiny waterfalls. The water ends about a mile from the mouth of the wâdi, which issues upon the sea-plain, a gently-sloping alluvial tract of sand and gravel about ¾ m. broad.

Four miles along this plain to the S.W. is **Jebel Hammâm Faraûn** (the "Mountain of Pharaoh's Hot-bath"), a splendid cliff of crystalline limestone about 1570 ft. high. The hot springs gush out of passages in the rocks in the northern end, and out of the sand. The two principal springs are the hottest, with a temperature of about 160°. The water has an unpleasant taste and a sulphurous smell, and is by the Bedâwis credited with marvellous medicinal properties. The name is derived from a Bedâwi legend which places the destruction of Pharaoh and his host at this spot, and attributes the heat and sulphurous smell of the water to their troubled spirits lying beneath the waves. The bluffs of Jebel Hammâm Faraûn, and the neighbouring peak of Jebel Usêt, present a continuous and abrupt front to the sea, 5 m. long, and impassable.

Returning to the main route, we pass, soon after leaving Wâdi Gharandel, on to the high rolling plain of *El-Gargal*. The scenery here is picturesque; in front rises the triple peak of *Sarbût el-Jemal*, while the outlines of *Jebel Serbâl* and *Jebel el-Benât* can be faintly seen to the S.E.; on the l. are the spurs of the Tîh, and on the rt. the ridges of *Jebel Hammâm Faraûn* and *Jebel Usêt*.

Near this point is a heap of stones called *Hosân Shêkh Abû Zenna*

("Horse of Shêkh Abû Zenna"), which, according to an Arab story, marks the spot where the mare of Abû Zenna, having been cruelly over-ridden by its owner, broke down, and, on being violently spurred, gave one final bound and expired. The cruel rider marked out the leap, which was of marvellous length, with stones, and the Bedâwis as they pass throw a stone or some sand on the heap in token of disapproval, with the ejaculation, "Food for the horse of Abû Zenna."

Wâdi Uzêt (6 m.) is the first broad valley crossed. It is sparsely covered with vegetation, and just above the crossing-place are some brackish wells, with a few palms. This place is another candidate for being the site of "Elim." **Wâdi eth-Thal** (7 m.) is the next feature; it is about half a mile wide, and has the usual desert vegetation. Both these wâdis issue through narrow gorges, between high limestone cliffs, on to the sea-plain. A short distance beyond Wâdi eth-Thal is a heap of stones called *'Arîs el-Temmân* (the "Bride of Temman"), so called from a female devotee who used to sit and beg at this spot, and was buried there. The mouth of **Wâdi esh-Shebêka** (the "Valley of the Net") (4 m.) is reached after a labyrinthine course through chalky hillocks and ridges, vertical cliffs, and great quarry-like recesses. At this point branches off Route B, to be hereafter described.

The present route turns southward down **Wâdi Taiyyiba** (the "Pleasant" or "Fruitful Valley"). After 2½ miles down this valley, between walls of limestone rock from whose dazzling face there is a terrific glare, a cluster of stunted palms and tamarisks is reached, amongst which bubble up a few springs of brackish water; and a short distance farther on are one or two more springs, and a few more palms and tamarisks. Yet another mile or so between hot vertical cliffs, with the bright green caper-plant clinging to their faces, and then, passing on the left a fine bluff of lava and conglomerates, arranged in bright bands of red, black, and brown, we reach the mouth of *Wâdi Taiyyiba* (4 m.), and come out upon the coast-plain of *el-Murkhêya*. On this plain, somewhere near the mouth of the Wâdi Taiyyiba, is placed the site of "the Encampment by the Red Sea," and somewhere about the same spot the traveller will pitch his next encampment after leaving Wâdi Gharandel.

A hot and weary march follows over the plains of el-Murkhêya and el-Markha. A short distance down the coast is the low headland called **Râs Abû Zenîma.** The tomb of the saint from whom it is named is to the right of the road, and is hung round with a miscellaneous collection of offerings. Farther on, the road crosses a low promontory of limestone rocks, which at one point rise and approach the sea so closely that camels have to go through the water at high tide. We now reach the bold white cliffs of *Jebel el-Markha* (7 m.), and crossing the promontory which juts out from it enter the plain of *el-Markha*, a wretched desolate expanse of flints and sand, almost without vegetation. For about 2 hrs. the road traverses this plain in a S.E. direction, and a weary trudge it is. The sun is scorchingly hot, and blazes down upon the traveller from a sky whose blue expanse is unchequered by a single cloud. On the right the waters of the gulf, of an even deeper azure, seem to simmer in a mirror-like motionless expanse, that is hardly broken by a ripple even where they reach the shore. The soil around is dry, baked, and glowing. Fortunate is he

who does not have to encounter a khamsin to add to the exhausting heat, but meets rather with the fresh sea-breeze, which generally rises in the afternoon, and changes the character of the scene.

At last the entrance of **Sêh Ba'ba'** (6 m.) is reached. At its mouth on the right-hand side is a slag heap, containing traces of copper. Ten miles farther down the plain is the mouth of the Wâdi Firân, up which, according to the most probable conjecture, the Israelites marched. We therefore here quit for a time their track, and advance up the Sêh Ba'ba', a narrow valley between hills of limestone, which soon widens out at the mouth of the *Wâdi Shellâl* (the Valley of the Cataracts) (2 m.), so called from a remarkable fall. There is a footpath to the head of Wâdi Nasb. Up this valley lies the road, between sandstone and limestone rocks of fantastic form and colours. The scenery begins to be very fine, and to afford a sample of the grander features of the Sinaitic country. The path rises rapidly over a rugged tract of ground, and then comes suddenly to the foot of **Nakb Budêra** (4 m.), an abrupt cliff of variegated sandstone, about 100 ft. high. Up its face winds a steep path, here and there supported by a rubble wall; it is quite practicable for baggage-camels. At the summit is a very small plain from which the road leads through a narrow winding pass, shut in by beautifully coloured rocks, into the *Wâdi Nakb Budêra* (2½ m.), and then turns to the left up the **Sêh Sidra** (1 m.). Here is obtained the first glimpse of the red granite of the Peninsula. At first it is only seen on the left bank of Sêh Sidra, then it appears on the right, after which it ends, and the gorge, swooping round a cliff of sandstone, issues on a broad valley. At the upper end of the gorge comes in on the left a small valley, *Wâdi Ḳena* (1½ m.).

If the camp should be pitched for the night somewhere near this spot, the traveller may think it worth while to devote a few hours to visiting the old Egyptian **Turquoise Mines of Maghâra**, which are not far distant. Half a mile from its mouth the Wâdi Ḳena divides, and a few yards up its northern branch, called *Wâdi Ḳenêya*, are the turquoise mines, situated at from 150 to 200 ft. above the valley, in some sandstone cliffs on the western side. At the fork of the valley is a conical hill, strewed with the ruins of buildings occupied by the captive miners and their guards; and at the foot of the hill are the remains of the house occupied by the late Major Macdonald, who worked the mines for some time. From the ruins a bank of loose stones runs down into the valley and up again to the mines, a causeway apparently for the passage of the miners, and intended to save the labour of climbing up and down the steep banks. From the house a camel-road leads up the valley to a spring of good water, 3 m. distant. *Maghâra* signifies "a cave," and is a term applied, not to one particular spot, but to the whole district in which the mines are situated. Besides the workings at this spot, others may be seen in the Sêh Sidra, near the mouth of the Wâdi Ḳena, and in Wâdi Umm Thomân, which enters Sêh Sidra about a mile lower down.

According to the hieroglyphic tablets at Maghâra, the first Egyptian monarchs who invaded the Peninsula were Semerkhat of the I. Dynasty, Sanekht of the II. Dynasty, and Tjeser and Sneferu, of the III. Dynasty, the latter of whom put up a tablet recording his conquest of the country, and discovery of the mines, Khufu (*IV.*

Dyn.), the builder of the Great Pyramid, also has a tablet close to the entrance of the cave. There are records of various monarchs of the V. and VI. Dynasties (Sahu-Rā, Ne-user-Rā, Men-kau-Hor, Dad-ka-Rā Assa, Popi I., and Popi II.). A temple was built on the spot, and inspectors regularly visited the mines. We find no records of the troublous age which followed the VI. Dynasty, but there is a monument of Senuesret or Usertsen II. of the XII. Dynasty, and in the second year of Amenemhāt III. an expedition appears to have been sent to the province of Mafket, as the Sinaitic Peninsula was called, and there are various tablets of this monarch's reign referring to the working of the mines. The name of his successor, Amenemhāt IV., also appears among the inscriptions. A gap in the records again occurs until the XVIII. Dynasty, when there is an inscription recording an expedition to the mine during the joint reigns of Hatshepsu and Thothmes III. No more royal names have been met with until we come to the reign of Ramses II., whose name is found on a column. After his age the mines seem to have been exhausted, those of Sarâbit el-Khâdim taking their place. The place was called in the hieroglyphic "the Mines of Sneferu," and was under the protection of the goddess Hathor, with whom are associated Thoth and Sopt (or Sirius, the presiding deity of the Arabian nome of Goshen, to which the province of Mafket belonged). Besides copper, the mineral extracted from the mines was *mafket*, or turquoise. The mines were used as a convict settlement.

In modern days a Scotsman, Major Macdonald, lived at Maghâra for some years, mining turquoises; and lately a company has exploited the mines. Unhappily, whereas Major Macdonald was most careful never to injure an inscription, the miners of the last few years have not been so scrupulous, and have indeed ruthlessly destroyed many of the ancient sculptures in order to get at the turquoises. Prof. Petrie says ('Researches in Sinai,' p. 40) that "ignorant engineers destroyed what was, in the European market of museums, worth far more than all the turquoises which they extracted." The inscriptions of Khufu, Assa, Popi and Amenemhāt have been destroyed. Those of Sneferu, Sahura, Men-kau-Hor and Ne-user-Rā have been damaged. "Only the Semerkhet scene, high up above the quarries, the second Sneferu scene and the tablet of Tahutmes III. have escaped the wanton mischief" (Petrie, *loc. cit.*). Those tablets that remained (in a more or less damaged condition) have now been removed by Mr. C. T. Currelly, for the Egypt Exploration Fund and the Egyptian Government, to the Cairo Museum, with the exception of that of Semerkhat, which is so high above the valley that it will, no doubt, escape future damage. This monument is on the W. face of the Wâdi, about 400 ft. up the side. There are three figures of this early king (4000 B.C.), wearing royal crowns; the third figure smites a fallen Arab. In front of the royal figures is that of a general (*hā mermeshau*) holding bow and arrows. The style of work is simple and severe.

Leaving the point where the Wâdi Kena joins the Sêh Sidra, we continue along the latter till its junction with the **Wâdi Mukatteb** (the "Written Valley") (5 m.), a broad shallow watercourse, with terraced cliffs, piled up at the base with crumbling blocks and fragments. It derives its name from the so-called **Sinaitic Inscriptions** with which

its rocks abound. These inscriptions are to be found in more or less abundance all the way from Wâdi Ḥona to the head of Wâdi Mukatteb, but the greater number of them occur in clusters in the space of about a mile at the lower end of this wâdi. They are generally found in the lower strata of sandstone. At one time supposed to be of great antiquity, they are now known to have been the work of Nabathean travellers and pilgrims of the 3rd–4th centuries A.D. Similar inscriptions have been found in the desert E. of the Nile, as well as at Petra, and one (belonging to a Nabathean soldier) at Pozzuoli in Italy. The language of them is Aramaic, and the alphabet is a cursive form of that development of the old Aramaic alphabet which we find in the Palmyrene inscriptions, and out of which grew the square Hebrew characters. They generally begin with the word *shalâm*, "peace," and record the names of merchants or of heathen pilgrims to the sacred places of the Sinaitic Peninsula. From the watershed at the head of Wâdi Mukatteb the view is very beautiful, presenting striking contrasts of form and colour. On the E. is a magnificent red granite mountain, *Jebel Merzega*.

The road now descends from the watershed, and enters a wide boulder-strewn valley towards **Wâdi Firân** (4 m.), the grandest of all the Sinaitic wâdis. About a mile up the valley, at the mouth of *Wâdi Nisrîn*, are some stone circles and cairns, probably sepulchral monuments of a very early date. There are some 14 or 15 circles closely grouped together, and of from 10 to 20 ft. in diameter. In the centre of each is a cist, about 4 ft. long, 2½ ft. broad, and 2½ ft. deep, composed of four large stones, and a covering slab. Inside the cists have been found human bones, teeth, &c., and in one instance a small bracelet of copper, lance and arrow-heads, and a necklace of marine shells. Though the bones were decomposed, the outline of the body could be traced, placed on its left side, in the bent position usually considered one of the oldest forms of burial.

The Wâdi Fîrân now opens out into a succession of long open reaches, with Jebel Serbâl and its neighbouring peaks filling up the background. The soil is a crisp granite gravel, with here and there tracts strewn with boulders or shingle. The rich colouring of the sandstone rocks is now exchanged for the somewhat more sober hues, but more varied outlines, of granite, gneiss, &c. As we advance farther the bed of the wâdi narrows, and the scenery becomes grander at every step. At a sharp angle of the valley, on its right bank, is a large block of fallen granite, covered with a heap of pebbles and small stones. This is called *Hesi el-Khattâtîn* (11 m.), and is declared by the Bedâwîn to be the identical rock struck by Moses to supply the thirsty Israelites (Ex. xvii. 6). It should be noted that we are again on a route believed to have been taken by the Israelites, who are supposed to have come up Wâdi Fîrân from the sea. Contrary to most of the traditional sites in the Peninsula, this rock is just where we should expect to find it. The Amalekites, encamped three miles higher up the valley at Rephidim (Fîrân), cut off all access to the water supply there; and the eager thirst of the Israelites, after three weary marches without coming to any springs, may well at last have caused the murmurings described in the sacred narrative, when they found themselves cut off from the hoped-for oasis. The grandeur and desolation of the scenery now

become almost overpowering, and the eye rests with pleasure on the little oasis of *el-Heswa*, to be followed not long after by the welcome sight of the great palm-grove of Firân, a rich mass of dark-green foliage winding eastward through the hills. A rugged valley, *Wâdi 'Aleyât*, at whose head stands Jebel Serbâl, here comes in from the south-east; and in the centre of the open space caused by their junction stands a low hill, *el-Mahurrad* (3 m.), crowned with ruins. In this pleasant oasis the traveller will pitch his tent with delight, and, if he can, devote at least one day, or still better two days, to an examination of the surrounding district.

Ascent of Jebel Serbâl.—This will occupy a whole day, and should not be undertaken by any but good walkers and climbers, as the way is hard and toilsome, and the climbing near the summit requires a steady head and some experience in mountaineering. The ascent from Firân will take about 5 hrs. Jebel Serbâl is in many ways the most striking mountain of the Peninsula; it rises abruptly to a height of 4000 ft. above the valleys at its base, and its summit, a ridge about 3 m. long, is broken into a series of beautifully outlined peaks of nearly the same height. The loftiest, 6734 ft., is towards the eastern extremity of the ridge. Some writers have identified Serbâl with the Mt. Sinai of the Bible, but many authorities agree in considering that the topographical requirements of the Bible narrative are not met by its position. There is no large plain in its vicinity on which the Israelites could have encamped in sight of the mountain. But this objection does not seem so important as it was formerly considered to be (see p. 227).

The way to Jebel Serbâl lies up the *Wâdi 'Aleyât*, a broad rugged valley, with a few trees and a little herbage. At the upper part of the wâdi, which rises rapidly in its 3 miles' course, are some springs of cool water and a few palms. The path now enters the lower slopes of Serbâl. Hence to the summit basin from which the peaks rise there are two principal paths, or goat-tracks, one by a steep rocky ravine called *Abû Hamâd* (the Road of "the Wild Fig-tree"), and the other and longer one by two less precipitous paths called *Sikket Sadur* and *Sikket er-Reshsluh* (the "Road of the Sweater"). The principal peak is an enormous smooth dome of granite surmounted by a cupola of like nature. The climbing here is not easy, and it is only the coarse nature of the rock, which affords a good foothold, that makes it possible to get up or down, there being nothing to cling to. In a few places there are steps of loose stones, laid probably ages ago, which make the task easier. A narrow ledge runs out from near the summit of the peak for about 50 yards, ending in a sheer precipice of 4000 feet. On this are the ruins of the *lighthouse*, which gives its name *el-Madhawwa* to the highest peak of Serbâl. It was one in a system of beacon-fires kept up from Matâli Hudhera, or "Look-outs of Hazeroth," to Suez, and along the sea coast. It is a rude stone structure, probably built by the same men who traced the Sinaitic inscriptions, several of which are found on the path up to the summit, and in a hollow near the lighthouse. Capt. H. S. Palmer thus describes the view from the top of Serbâl:—"From the summit of Serbâl the landscape on a clear day is one of the most striking and varied, if not the most extensive, in the country. Looking seaward, a wild chaos of rock and mountain fills the foreground; then comes the hot brown El Ḥâ'a; then Tor and its palm groves, faintly seen, and the low coast range further north; then the glittering water

of the gulf, backed in the far distance by grey and purple ranges of African mountains. Looking inland, the eye roams over an amazing complication of desert mountains and valleys—a vast network, of which the white and grey wâdi beds, winding in fanciful snaky patterns over the whole face of the country, form the threads, while mountains of all sizes, forms, and hues fill the interstices; northward the far prospect is closed by the long blank of the Tîh escarpment; the peaks of Katarîna and Umm Shomer rise darkly in the south east; at your feet is Farân, a thin green line of palms straggling through the hills."

The derivation of the word *Serbâl* is, according to Professor E. H. Palmer, whose etymology has been adopted in this account of the Peninsula, from the Arabic word *sirbâl*, a "shirt" or "coat of mail," in allusion to the gushing of the waters, during a storm, over the round smooth rocks of the summit, which clothe it, as it were, with a shirt, or coat of mail, of glittering fluid.

The objects of interest close to **Firân** itself are many, but they can only be briefly alluded to here. The evidence in favour of its being the *Rephidim* of the Bible has been already pointed out; but there is one more feature, and that an important one, that should be mentioned. On the right bank of the wâdi, opposite the hillock of El-Maharrad, is a conical hill called *Jebel et-Tahûna* (the "Mountain of the Windmill"), about 600 ft. high, so placed as to be in full view of the two valleys 'Aleyât and Firân, where the battle between the Israelites and the Amalekites would have been fought, and accessible from a point near el-Hoswa, lower down the Wâdi Firân. Access to this hill would have been easy to Moses, and from its summit he could have witnessed the battle raging below (see Ex. xvii. 9 12). An early Christian tradition favours this view, and Antoninus Martyr (A.D. 600) states that a chapel stood on the spot from which Moses viewed the battle. Ruins of such a chapel still exist on the summit of Jebel et-Tahûna. Its aisles, divided by square pillars of red sandstone, can still be traced, and the form of the apse. It was afterwards altered and turned into a mosque. The whole of the path, or rather flight of steps, which leads up from Wâdi Firân to the top of Jebel et-Tahûna, is lined with the remains of small chapels, often built over the cells or tombs of anchorites, and serving as "stations" on the way to the principal church at the summit. All this seems to prove that Jebel et-Tahûna was regarded as a place of great sanctity by the Christian pilgrims of early ages.

The **Ruins of Firân** itself are those of the old episcopal city of *Pharan*, which is first mentioned by the geographer Ptolemy (2nd cent. A.D.), though the Oasis of Pharan was known to Diodorus (B.C. 60). The old convent and church stand on the top of the hillock (el-Maharrad) already mentioned, at the junction of the wâdis. The principal walls of the convent still remain, built of flat stones and mud, with sun-dried bricks at the top. The church is at the northern end, and, from the number of capitals, broken shafts, and other remains found within its walls, appears to have been a building of some importance. On a low neck of land which connects the hillock with the wâdi are the remains of the town, surrounded by a wall which was 7 ft. high; parts of it remain, the composite of mud and small stones being here

faced with large unhewn boulders. Both within and without the walls are the remains of buildings, and to the west, in a "jorf" or bank of alluvium, is the cemetery; the tombs are partly cut perpendicularly in the face of the rock, and partly built with large stones, and the entrances are either closed by large slabs of stone, or built up with mud and stones. These tombs are often used by the Arabs. On the right bank of the Wâdi Fîrân is a deserted village, which probably formed part of the old city, but which bears traces of having been occupied at a later period by a settled Arab population.

The hill called **Jebel el-Monêja** (the "Hill of the Conference"), in the E. bank of Wâdi 'Aleyât, is remarkable for the number of Sinaitic inscriptions found on it. There is a small enclosure on the top, both within and without which the inscriptions abound. It is looked upon by the Bedâwis as a place of great sanctity, and they sacrifice a lamb in front of the enclosure at the time of the date harvest in Wâdi Fîrân.

On both banks of Wâdi Fîrân were the homes of numerous anchorites who once lived there, and sat "like a lot of rabbits at the mouths of their holes." There are also a number of tombs, generally with two tiers of "louli"; they lie almost invariably E. and W., and the method of burial appears to have been to lay the bodies on their backs on the bare rock, heads to the W., feet to the E., the arms stretched out at full length by the side.

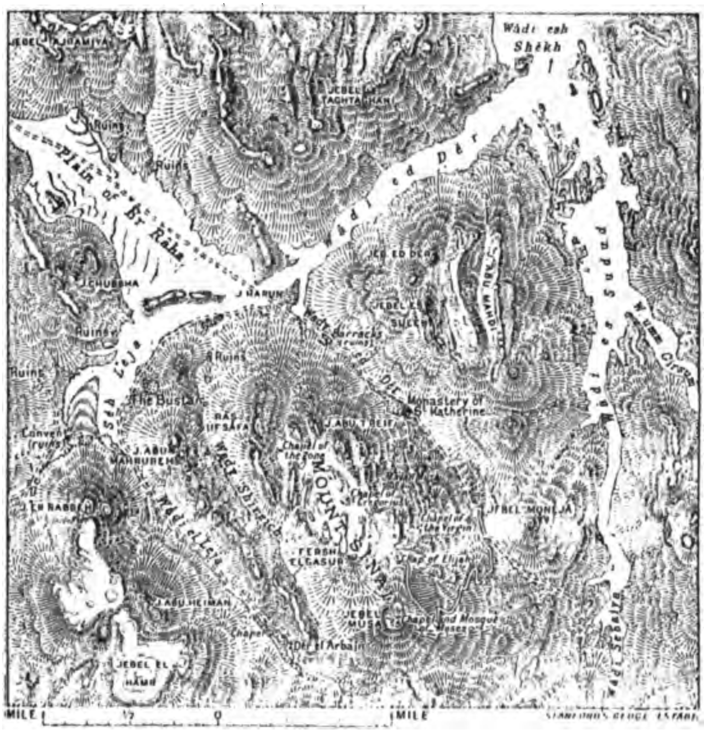
There are the remains of several monastic establishments in the neighbourhood of Wâdi Fîrân, of which the most remarkable are in *Wâdi Sikîlîya* to the S. of Serbâl, an almost inaccessible gorge approached by a road the construction of which, as shown by what still remains of it, proves the monks to have been both skilled and energetic in road making.

The natural beauties of the **Oasis of Fîrân** are almost enough to induce the traveller to spend a day in doing nothing else but giving himself up to their delights. For 4 miles, beginning from the mouth of Wâdi 'Aleyât, which extends up the valley, a luxuriant mass of trees and vegetation is hemmed in between magnificent rugged granite cliffs from 600 to 800 ft. in height. Here all the trees common to the Peninsula show at their best, and the date-bearing palm is of unusual size and fruitfulness. A varied undergrowth of herbs and grasses, moss, turf, small flowers, rushes, and other marshy plants, covers the bed of the valley, save where some stone-strewn dry torrent bed marks the course of and the ravages of recent floods. Here and there are clusters of rough Bedâwi houses, with enclosed gardens, in which are grown maize and tobacco, irrigated by means of water raised by *shadûfs*.

Through this long valley, the Paradise of the Arabs, the traveller bends his way on leaving Fîrân, till, after about 3 miles, the palms and water cease, and the only verdure is a tamarisk grove. In another mile this also ends, and all is again barren and desolate. At this point occur a series of curious alluvial deposits, consisting of banks of soil rising sometimes to a height of 100 ft., and extending along the wâdi's brink. By the Bedâwis they are called "*jûruf*" (sing. *jorf*). Their origin is uncertain, but Mr. Holland attributes their formation to the beds of alluvium gradually formed by slowly-flowing streams being washed away by the rushing torrents that sweep down the wâdis during a storm. *El Huweb*—an islet of gneiss in mid-channel—forms

"the gate" of **Wâdi Fîrân**, through which the road passes into the **Wâdi Solâf**; and a short distance farther on the mouth of **Wâdi esh-Shêkh** (6 m.) is reached.

We continue up the **Wâdi Solâf**, which opens out into long straight reaches. At the mouth of *Wâdi Umm Tâkka* are a number of the primitive stone houses, before alluded to (p. 222), called *nawâmîs* (sing.



NEIGHBOURHOOD OF THE MONASTERY OF ST. CATHERINE, MOUNT SINAI.

(From the Survey made by the Royal Engineers.)

nâmûs, not "*nawâmi*," a word that does not exist), which resemble the "bothan," or beehive houses of Scotland. Their usual shape is an ellipse or irregular circle from 40 to 50 ft. in circumference; with walls 2½ to 3 ft. thick: these walls rise perpendicularly for 2 ft., and then begin to close in, each successive course of stone projecting slightly beyond the one below it, till only a small hole, covered with a

flat stone, is left at the top. The doors are about 1½ ft. wide, and the same in height, with lintels and doorposts. Sometimes a large granite boulder forms a portion of a wall. There is no evidence of any tool having been used in their construction. Some of them were examined in 1904 by Mr. C. T. Currelly, who found bone bracelets and other remains of the primitive inhabitants.

About 3 m. beyond these stone houses the direction of the wâdi changes, and approaches the wall of granite cliffs which forms the north-western frontier of the heart of the Peninsula. Through this massive barrier, 14 m. in length, and which rises some 3000 ft. above the level of Wâdi Solâf, there are but two openings; one through the pass of Nakb el-Hawa, about half-way along the barrier, and the other through the pass of el-Watîya, in the **Wâdi esh-Shêkh**, at its extreme northern end. At the entrance of the *Nakb el-Hawa* (14 m.) the camp will probably be pitched on the day of leaving Fîrân; and even if it should be necessary the next day to send the baggage-camels by the longer and easier route, the traveller himself will do well to follow the magnificent approach by **Nakb el-Hawa** (the "Pass of the Wind").

At the turn from Wâdi Solâf are some stone circles and *nawâmis*. The foot of the pass is about a mile from the wâdi. The first part of the ascent is steep and difficult, and winds up an ancient road in and out amongst tremendous blocks and boulders detached from the heights and precipices which hem in the defile. A few wild fig-trees and stunted palms, with straggling patches of vegetation, mark the bed of the torrent. After a time the ascent becomes less steep, and after a long 2 hrs.' climb the summit of the pass (5 m.) is reached, and the cliffs of Râs Sufsâfa are seen closing the prospect in the far distance. After a short descent the path rises again along the *Wâdi Abû Sêla*, which soon widens into a plain, and then the crest of the hill is reached (5140 ft. above the level of the sea), and the whole plain of **Er-Râha**, with Jebel Sufsâfa only 2 m. off, and the Monastery of St. Catherine nestling in the Wâdi ed-Dêr, lies spread out before the astonished gaze. "It is a view which, once seen, is not likely to be forgotten. Indeed, the whole prospect from this point is so beautiful and sublime that no beholder can fail to be impressed by it. It is indeed unrivalled; there is nothing else like it in this or any other part of the Peninsula—the long wide plain sloping down to the mount, the grand outlines of the surrounding hills, and the stately cliffs of the Râs Sufsâfa, the 'brow' of Sinai or Jebel Mûsa, overlooking and seen from every point in the plain below, the most conspicuous and imposing feature in a landscape where all is grand."—*Capt. H. S. Palmer.* Crossing *er-Râha*, we reach the foot of Râs Sufsâfa, and leaving the Wâdi esh-Shêkh on the l. continue up the **Wâdi ed-Dêr** to the walls of the *Monastery of St. Catherine* (5 m.); unless indeed the traveller decides to encamp, rather than seek the hospitality of the monks, in which case the tents will probably be pitched at the entrance of the Wâdi ed-Dêr.

Before proceeding to describe the convent, and Jebel Mûsa and its neighbourhood, it may be well to give a short account of the other route, which leaves the one already noticed at Wâdi Shebêka, and rejoins it at the Nakb el-Hawa.

B.—Viâ Sarâbit el-Khâdim.

	Miles.
'Ayûn Mûsa to Wâdi Shebêka (see A)	79
Sarbût el-Jemel	7
Wâdi Sûwik (mouth of)	13
Sarâbit el-Khâdim (foot of)	6
Debâbat Shêkh Ahmad	7
Erwâ el-Ebêrik	21
Wâdi Solaf (head of) and mouth of Nakb el-Hawa	12
Jebel Mûsa, &c., *viâ* Nakb el-Hawa (see A)	10
	155

On leaving Wâdi Shebêka, the road turns up **Wâdi Hamr**, a fine open valley with low chalk cliffs, till it reaches the base of **Sarbût el-Jemel** (7 m.), a ridge of limestone and flint conglomerate rising 1200 ft. above the valley. Passing round this mountain to the S.E., the wâdi contracts again between sandstone rocks, on which are some Sinaitic inscriptions, and opens on to the great sandy plain of *Debbet er-Ramla*. The way lies along the western side of this plain, gradually ascending a terraced rocky tract till about midway the highest point is reached (1797 ft.), commanding a fine view of the plain stretching eastward, with the lofty Tîh escarpment beyond, and on the S. the mountains of Wâdi Nasb and Sarâbit el-Khâdim. A steep descent now leads to *Wâdi Baabra*, and then after a short time an open *sâh* is reached, formed by the confluence of five wâdis. This point forms the north-western limit of the Egyptian mining colony, which, extending southwards to Maghâra (see Rte. A) and eastwards to Sarâbit el-Khâdim, is the most interesting in the country for an archæologist. A short distance from the road to the rt., up *Wâdi Nasb*, are some old mine-workings and slag heaps. It is the great watering-place of this district, and the water is excellent.

We now leave the plain and turn up **Wâdi Sûwik** (13 m.), a winding valley cut through sandstone. Leaving the baggage-camels to proceed along an easier route by Wâdi Marra to Wâdi Khamila, the traveller toils through deep sand to the mouth of the small rocky ravine which leads to *Sarâbit el-Khâdim* (6 m.). Here even the riding-camels must be left, and the rest of the distance done on foot. There is a fifteen or twenty minutes' walk up the wâdi, and then half-an-hour's tiresome climb up a rough incline, surmounted by a steep sandstone cliff. On the top of the plateau, which is 700 ft. above the wâdi, are the

Ruins of Sarâbit el-Khâdim.—These consist of two temples of different dates: the earlier merely a rock-hewn chamber with an open vestibule in front; the latter a large building, connected with the former, but not in the same straight line with it. Both appear to have been reconstructed. In the centre of the rock-hewn chamber a square pillar of solid rock has been left to support the roof; both this and the walls of the chamber were formerly covered with hieroglyphs and coloured. At the end of the chamber are two recesses; one of which, formerly provided with a door, leads to a small space roofed over with large flat slabs; near this is another rock-hewn chamber, and in front of the two stretches an open court, the walls of which are covered with sculptured scenes. In this court are some *stelæ* (of the VI. and XII.

Dynasties chiefly), which appear to have been removed from their original position. The cave-shrine is apparently of XII. Dynasty date. The later temple consists of a large square court, with fragments of pillars and Hathor-headed capitals, and of a long building divided into numerous small chambers. At the end nearest the rock-hewn temple is a large gateway. The walls are covered with tablets and inscriptions, and the whole must have been very fine when perfect; at present it is one mass of ruin. Round the temples are long heaps of stone, the remains probably of enclosing walls. The whole is much buried in sand. The little digging done by the Ordnance Survey resulted in the finding of a small gold ornament, a few scarabaei, broken necklaces, fragments of pottery, &c. The number of *stelæ* is remarkable: they were finely photographed by the Ordnance Survey, so that all danger of the loss of the inscriptions to science through destruction of the *stelæ* was obviated. In 1902, the site was visited and examined by Mr. R. C. Thompson, of the British Museum, and in 1904-5 it was cleared by Professor Petrie for the Egypt Exploration Fund, some interesting remains being brought back to England.

It appears, according to the late Dr. Birch, who edited the stelæ-inscriptions for the Ordnance Survey publications, that the colony of Sarâbit el-Khâdim dates for the most part from a later epoch than that of Maghâra. Its Egyptian name was "the Mines of Ka," who was probably their first discoverer. Like those of the Wâdi Maghâra, they were worked as far back as the time of Sneferu or earlier, but not on a large scale. Amenemhât II. of the XII. Dynasty was the first to open the chief mines, and found the temples. His name is cut on the face of the rock near the temple. There are many other tablets with the names of other kings of that dynasty, Amenemhât III. and IV. Like Maghâra, Sarâbit el-Khâdim was abandoned from the XII. to the XVIII. Dynasties. Thothmes III. then recommenced working the mines, and was followed by Thothmes IV. and Amen-hotep III. The kings of the XIX. Dynasty, especially Seti I. and Ramses II., have nearly all left records here. Though the temple was probably founded during the XII. Dynasty, the first name found on it is that of Thothmes III., and other monarchs follow down to Ramses IV., including Mer-en-Ptah, the Pharaoh of the Exodus (?), and Ramses III., as well as his father Set-nekht, of the XX. Dynasty. On a fragment of a temple-vessel the name of Ramses IX. has also been found. Hathor is the principal divinity, with Set and Khnemu. There are many tablets and inscriptions cut in the sandstone of the mining district which surrounds Sarâbit el-Khâdim. Prof. Petrie has claimed that the *stelæ* are Semitic *bethels* or *baetyli*, and that the whole temple is of "Semitic type." Mr. R. C. Thompson has, however, pointed out in *Man*, June and Aug. 1905, that these views rest on a slender foundation. We cannot say that the temple is un-Egyptian in style, and the *stelæ* seem quite Egyptian in form, while their inscriptions contain no religious element of Semitic character. How far the Egyptian use of *stelæ* itself may be of "proto-Semitic" origin is another question.

Returning to Wâdi Sûwik, which gradually becomes broad and steep, the road lies through heavy burning sand to the foot of *Nakb Sûwik*. A winding rocky trail leads to the summit, and then we descend again by a rugged path into *Wâdi Khamila*, at which point

comes in the road followed by the baggage-camels. A short way farther on, on the right-hand side, are two large rocks with Sinaitic inscriptions. Continuing up the N. branch of Wâdi Khamîla, we reach a small sandy plain, called *Debêbat Shêkh Aḥmad* (7 m.), from a Bedâwi saint who lies buried in the tomb by the wayside. Just beyond the mouth of *Wâdi Merêkh* are some *nawâmîs* (see pp. 222, 237) and circular tombs. **Wâdi Barak**, up which the road now turns, is a long broad valley, steep and rocky, with a number of fine *seyâl*-trees. The sandstone is here exchanged for gneiss. Five miles up Wâdi Barak is a wall of loose stones, built by the Arabs to keep out Mohammed Ali's soldiery. At the top of the valley is a group of *nawâmîs*. **Wâdi Labwa** is a broad open valley with a granite gravel soil. About 1½ miles up it, on the left of the road, is a cleft in a large rock, containing a spring of cool delicious water; it is called *Shaḳîḳ el-'Ajûza* ("the Old Woman's Rift"). Granite rocks now succeed to gneiss, and the wâdi expands into an open plain, two miles wide, well clothed with desert herbage. The plain again contracts, and, crossing the watershed, the road enters **Wâdi Berâh**, in a side valley to the N. of which there is good water. Two miles up this valley is a rock, called *Hajar el-Laghwah*, with Sinaitic inscriptions; and three miles farther on we reach the feature from which the wâdi derives its name, "the Valley of the Passers-Out"—two massive bluffs of red granite, standing like gigantic sentinels, through which we pass out by a narrow gorge into a wide plain called *Erwês el-Khêrîḳ* (21 m.), not to be confused with a spot of the same name near 'Ain Hudhera. A road leads hence to el-Buwêb in Wâdi Firân, 8 miles off.

From Erwês el-Ebêriḳ, which commands a fine view of Serbâl, we pass by the *Wâdi Solâf* into the *Wâdi esh-Shêkh*, and thence by the *Wâdi Saḥab* to the head of *Wâdi Solâf* and the mouth of *Naḳb el-Hawa* (12 m.). The road hence to Jebel Mûsa has been described under Rte. A.

C.—Viâ Tor.

This, the third and shortest route, is made principally by sea, but as storms in the Red Sea are rare except during the khamâsîn, this part of the journey need not be otherwise than agreeable. The traveller may go to Mt. Sinai and back in eleven days by the following route:—

Leave Cairo by an early train for Suez (p. 88), passing the night there. Go on the next day by boat to the Wells of Moses (p. 48), returning to Suez for the night. Proceed by steam launch to Tor, which can easily be reached that evening. There is a good harbour, well protected by coral reefs. The monks of Mt. Sinai have large plantations here, and there is also a Greek monastery. The Monastery of St. Catherine (*below*) can be reached easily in two days' journey from Tor, and by two routes, but the most interesting is that by the Wâdi-es-Sîâh. After a few hours' camel ride through the gradually ascending desert, the base of the mountain is reached, and a descent is then made into a valley, which appears to have been formed by a mountain torrent. Water is plentiful, and palms and tamarisks abound. Passing next through a rocky gorge and a narrow defile, the valley gradually opens, and Wâdi Tarfa will be found a good camping-

place for the night. From thence the journey to the Monastery of St. Catherine can be made through the Wâdi Rahaba and over a mountain ridge, from which a fine view may be obtained of the Jebel Mûsa. Allowing a stay of two days at St. Catherine, the Monastery and its precincts can be seen, the Chapel of the Burning Bush visited, and the ascent of Jebel Mûsa made, passing the spring at which Moses is said to have tended his father-in-law's sheep (p. 245). The return journey will be exactly the same route as that before traversed.

9. The Monastery of St. Catherine.

History.—The first settlement of Christian communities in Sinai probably took place during the persecutions which raged in Egypt and Syria in the 2nd and 3rd centuries. There is no doubt that during the 4th century Jebel Mûsa and the neighbouring mountains swarmed with hermits, who in A.D. 373 were attacked by the Arabs and great numbers slain. The monastery of Dêr el-'Arba'în in the Wâdi el-Leja is said to commemorate the death of 40 of them. After this they seem to have chiefly settled at Fîrân and Mt. Serbâl. They had so far recovered themselves in the 6th cent. that a legate appeared at the Council of Constantinople in A.D. 536 to represent "Holy Mount Sinai." Six years previously, i.e. in A.D. 530, according to Procopius, Justinian founded on the slope of Jebel Mûsa a church, dedicated to the Virgin, and a fortress to protect the monks from the Saracens. The fortress is no doubt the present convent. From that period Fîrân declined in importance, and in the 10th cent. the episcopal seat was transferred to Sinai. Within their stronghold the monks were able to resist the attacks of the marauding Arabs, whose habits of persecution were not changed by their conversion to Islâm. They were protected, too, generally by the rulers of Egypt, who gave them certain privileges, some of which they still enjoy. In the 14th cent. Rudolph von Suchem, who visited the monastery, stated that it contained 400 monks, under an archbishop. There were also at that time six other monasteries in the Peninsula, and many hermitages. In the 17th cent. there only remained the community of Sinai, dwindled down to 60 monks; and now it contains but 20 or 30. The monastery has always remained of the Orthodox Greek rite, and never belonged to the Copts, of whom there never were any in Sinai.

The monastery is nominally presided over by an archbishop. He is elected by the monks themselves from among their priests, but the election must be confirmed by the Patriarch of Jerusalem. The local head of the monastery is the prior. The rule of the monks is very strict. No meat and wine are allowed, and during fasts butter, milk, and even oil are forbidden; they are, however, allowed to drink a very strong spirit distilled from dates (*arakî*). The services are long and frequent, the Greek ritual being performed eight times in the 24 hours, and every one must be present at least four times, twice during the day and twice during the night. Most of the monks are quite uneducated, the lay brothers being recruited from the lowest class of Greek peasants. They all follow some trade, which their situation compels them to take up—baker, gardener, cook, shoemaker, &c. Now and then an intelligent monk may be found there, undergoing a period of banishment from his own monastery.

Description.—There is no difficulty in obtaining admission to the monastery, if the visitor is provided with the proper letter of introduction, already alluded to (p. 217). It is no longer necessary to enter by the trap-door in the wall, some 30 ft. above the ground, up to which all who sought admittance were formerly hauled by a rope. The present entrance is by a low door in one of the buttresses on the north side of the convent, through which a short vaulted passage leads to a postern in the convent wall. The ancient entrance is a little to the right, in the centre of the N. face, and is a fine door 7 ft. wide, but it has for many years been closed with masonry. Above the lintel is a relieving arch, and over this a machicoulis, in which is a tablet with a Greek inscription not hitherto deciphered. As the machicoulis and the inscription both belong to the period at which the monastery was built, it is to be hoped that some one will succeed in reading the inscription. There are other tablets above the buttress in which is the modern entrance, with inscriptions in Greek and Arabic giving the history of the building of the convent by Justinian. The whole of the N. wall is much cracked, and the masonry concealed by rubble heaped against it. The top is modern. The E. wall, in which is the trap-door mentioned above, was almost rebuilt at the end of the last century by the orders of General Kléber, and an inscription in modern Greek on a small tablet in one of the round towers commemorates the fact. The S. wall has also been partially rebuilt, and is supported with buttresses; along the top is a covered passage forming a pleasant promenade. The W. wall, owing to its position, is the best preserved, and shows how strong and massive the old building was. Numerous crosses and other devices are seen in the covering stones of the loopholes. The original form of the building was an irregular quadrangle, with slightly projecting towers at each angle, and in the E., W., and S. sides. Its position was probably determined by the abundant water supply in the neighbourhood, and the existence near it of the traditional site of the Burning Bush, and the chapel and tower built by order of the Empress Helena.

Having passed through the entrance, which is protected by no less than three doors, and is so narrow that only one man can enter at a time, the visitor finds himself in the interior, and will probably be conducted at once to the guest chambers high up over the N. wall. Here, if he means to remain in the monastery, he will take up his abode. Lodging, bread, and water are what the convent provides for its guests, so of course servants and food will have to be taken in. A *bakhshish* of about £1 a head is expected when the traveller leaves, over and above what his dragoman may have given for the things provided.

Originally the interior was laid out with great regularity, but there are few signs of the old plan still remaining. The following is a graphic description of the general view:—"Though the interior presents a scene of the most hopeless confusion when looked down upon from the guest chambers, there is not wanting a certain quaint picturesqueness and charm, which is heightened in spring by the bright green of the trellised vines. Two tiers of loopholes are still visible in the W. wall, and some few of the vaults and arches within remain intact; but they are for the most part broken down and filled with all manner of filth. Over, above, and within them are the buildings of after-ages, mosques, chapels, bakeries, distilleries, and stables, some themselves gone to ruin, and serving as foundations for still later erections of mud and

sun-dried bricks, which are daily adding their mite to the general confusion. The quadrangle is now completely filled with buildings, and through them, turning and twisting in every direction, now ascending, now descending, exposed to the full force of the sun, or passing through dark tunnels, is a perfect labyrinth of narrow passages."—*Sir C. W. Wilson.*

The **Church**, which is remarkable for its massive grandeur, was built during the reign of Justinian. The exterior bears signs of extensive alterations; a new porch has been added which almost conceals the original W. porch and its window; the S. wall has been raised, and the E. end partially rebuilt. There were probably two towers at the W. end; that at the S.W. corner is a distinct building, and was perhaps built as a place of refuge before the existence of the convent; and, if so, it may be a remnant of the tower of Helena, which Justinian enclosed, with the place of the Burning Bush, within the monastery. The church has a nave and aisles, separated by two rows of granite columns; at the eastern end of the nave is a large apse: the other aisles are closed by walls, through which are doors leading to two chapels; one of the Holy Father, on the N., and the other of St. James the Less, on the S. From either of these there is access to the Chapel of the Burning Bush, situated behind the central apse, round which there is a free passage. There are three chapels in each aisle, those on the N. below the level of the floor, and those on the S. above it. The capitals of the columns are of various designs, no two alike. The mosaic over the apse represents the Transfiguration. Our Saviour is in the centre, Elias on the right, Moses on the left, St. Peter lying at his feet, and St. James and St. John kneeling on either side. Round the whole are a series of busts of prophets, saints, &c., each with his name written in Greek; and beyond, on the face of the wall, is a border, with figures of dodo-like birds. On the wall above the apse are two representations of Moses, one at the Burning Bush, and the other at the Receiving of the Law; and beneath these are two portraits, said to be those of the Emperor Justinian and his wife Theodora, but they bear no resemblance to the known portraits of either. Close to the altar is a chest containing the skull and hand of St. Catherine, and beneath it a marble slab with two ibexes in relief at the foot of the cross. The altar-screen is profusely ornamented, and a large cross with a painting of the Crucifixion towers above it. The walls are covered with the quaint pictures usually seen in Greek churches, and hung with banners, and from the roof hang gold and silver lamps of great beauty. Between the columns are the wooden stalls of the monks, and the elaborately carved thrones of the Patriarch and Bishop, in one of which is a painting representing the convent before the round towers were added.

In the **Chapel of the Burning Bush** is shown the place where the bush stood, now covered with a silver plate; and in the wall is a little window through which the sun's rays are said to fall once in the year. The floor, lower than that of the church, is richly carpeted, and the walls are covered with pictures and encaustic tiles. Two splendid coffined *Effigies of St. Catherine* are kept here; one given by the Empress Catherine, and the other by Alexander II., Emperor of Russia. On the two fine old wooden doors by which the church is entered are a

variety of devices cut in panels, and several coats of arms, the work probably of pilgrims. On the archway near the mosque, and in the N. wall of the refectory, are the arms and names of pilgrim knights, some dating back to the 14th and 15th centuries. Near the church is a *Mosque* with a minaret; it contains an old wooden pulpit with a Kufic inscription.

The Library, which is neatly arranged, contains a number of Greek printed books and Arabic MSS. It was here that Tischendorf discovered the famous MS. of the Bible which has been called the Codex Sinaiticus. This is one of the most valuable MSS. of the Bible. It probably dates from the 4th cent. It is now in St. Petersburg, having been purchased by the Emperor Alexander II. from the monastery. Here also Mrs. Lewis and her sister recently discovered the Old Syrian text of the Gospels. The two curiosities shown to strangers are a beautifully illuminated MS. of the Gospels, written on vellum in letters of gold, and dating from A.D. 766; and a copy of the Psalms written by a woman, said to be St. Thecla, in so small a hand that it can only be read through a microscope.

On the N. side of the convent is a courtyard, and beyond are the *Gardens*, a charming picture of life and beauty set in the surrounding desolation. In the middle of the garden is the *Charnel-house*, consisting of a small chapel and two long vaults; one containing the bones of monks and pilgrims, the other those of priests and bishops. The bodies are first buried for a year or so in a patch of garden, and then the bones are collected and placed in the vaults. "The bishops and saints, with the exception of St. Stephen the Porter (died A.D. 580), who sits in ghastly magnificence with his gorgeous robes round him, are ranged in wooden boxes with their respective names on slips of paper; the bones of the more humble brethren are piled in two heaps, the skulls on one side, the arms, thighs, &c., on the other. In one of the boxes are the skeletons of two Indian princes, with fragments of well-made link-armour which they are said to have worn during the years they passed as hermits on Jebel Mûsa; there is also a chain made of iron nails, roughly bent, and weighing about fifteen pounds, which bound them together in life as it does now in death. There are also leathern scourges, iron necklets and girdles, and other reminiscences of the days when the mountain side was covered with hermitages."

10. The Ascent of Jebel Mûsa and Râs Sufsâfa.

[This is one of the excursions in the neighbourhood of the convent to which the traveller will certainly devote a day. Several paths lead up to the summit of Jebel Mûsa, but the one usually followed goes up a rude glen at the back of the convent, and is called *Sikket Sydna Mûsa*, "the Path of our Lord Moses." A lay-brother, or an Arab, is furnished by the convent as guide. There is a flight of rocky steps nearly the whole way, which renders the ascent easy.]

The first object of interest is *M'ayun Mûsa* ("the Fountain of Moses"), a delicious spring of cool water which rises beneath a huge granite boulder, and is surrounded by a fringe of maiden-hair fern. According to the Bedâwîs, it was here that Moses watered Jethro's flocks; monkish tradition makes it the abode of St. Stephen the cobbler. The path leads up through a narrow ravine, over huge boulders of granite, to what is called the *Chapel of the Virgin of the*

Œconomos or *Bursar*, a small building of unhewn stone, erected to commemorate the miraculous extirpation of fleas from the convent—a miracle which most visitors will agree in thinking needs repetition. The road now turns to the rt., and ascends sharply to a cleft in the rock, spanned by a circular arch with a cross on either face. Here sat St. Stephen the porter and his successors and shrived the pilgrims, who passed on repeating Ps. xxiv. 3, 4, "Who shall ascend into the hill of the Lord," &c. A little farther on is another gateway, and then a small plain at the foot of the peak of Jebel Mûsa is reached. Here is a ruined garden, a solitary cypress-tree, and a building containing the *Chapels of Elijah and Elisha*. Monkish tradition points out a small grotto in which the former lived (1 Kings xix. 8, 9).

From this point a stiff half-hour's climbing takes one to the top of **Jebel Mûsa.** On the way we pass the footprints of the prophet's camel, and a stone said to mark the spot where Elijah was turned back as unworthy to tread the holy ground above. On the top are two buildings, a chapel and a mosque, both built of stones taken from the ruins of an early convent. Tradition places the chapel near the "cleft of the rock" where Moses was when the glory of the Lord passed by (Ex. xxxiii. 22), and says the cave beneath the mosque was where he passed the forty days and forty nights. The summit of Jebel Mûsa is 7363 ft. above the sea. The term "Jebel Mûsa" may be applied to the whole ridge, of which this is the highest peak, but by the monks and Arabs the term is confined to the summit on which we now stand. The upper portion is of grey granite, the lower of red. On the S. side is a sheer descent of more than 1000 ft.

There are few who will not wish to continue the excursion to **Râs Sufsâfa,** by some presumed to be the Mount of the Law. Descending the peak of Jebel Mûsa by the same path to the plain in which are the chapels of Elijah and Elisha, we turn to the l., and scramble for a mile through a sort of rocky groove that runs along the top of the ridge; then, after passing the osier, or willow, which gives its name to Râs Sufsâfa, comes a climb of several hundred feet up a rugged ravine, and then the summit ridge is reached, situated in a deep cleft between high walls of rock. From this point the whole of the plain of er-Râha is distinctly visible. That Râs Sufsâfa has claims to be considered as *the* Mt. Sinai has been already pointed out, and as we stand here the peculiar fitness of the place demonstrates itself most unmistakably. Here we have a mountain summit overlooking a plain, er-Râha, in full view of the mountain, and affording plenty of camping space. Every other requirement of the narrative in the Book of Exodus is equally well met; and if everything that took place during the year of the Israelites' sojourn in Mt. Sinai must be minutely localised, there seems little difficulty in doing so. But whether every small detail can be made to rightly fit in and harmonise seems but a small matter; no one can fail to realise how suited is the whole of the magnificent scenery around him to be the theatre of the majestic and awful events described in the sacred narrative. (See, however, p. 227.)

The descent into the plain below may be made from Râs Sufsâfa to Aaron's Hill, but it is rather steep and rugged.

11. Ascent of Jebel Katarina.

This is a stiff climb, and an early start should be made. Passing down the Wâdi ed-Dêr, the road skirts the base of Râs Sufsâfa, and turns up the **Wâdi el-Leja**. On the way are passed various objects which monkish legends have connected with events in the Bible. First there is a rock called "the Mould of the Calf," but which the Arabs name simply *Nakb el-Bakara*, "the Cow's Hole," saying that it was caused by Moses thrusting his staff into the stone to procure water for his cow; the name, however, and the presence of a hill close by called *Harûn*, have suggested the connecting it with the story of the Golden Calf. Then comes the "Burial place of the Tables of the Law," and "the Cave of Korah, Dathan, and Abiram." A little distance up the Wâdi el-Leja is a "Stone of Moses," called by the Arabs *Hajar el-Magarin*, "the Stone of the United Ones," from Moses having severed it with his sword. At the head of Wâdi el-Leja is the *Dêr el-'Arba'în*, "the Convent of the Forty," so called from being dedicated to 40 monks once slain by the Arabs. It is now deserted, but a few Arabs keep up the cultivation of the gardens.

The road now turns south-west along a dark rocky glen called *Sluk Mûsa*, running far up into the north-eastern slopes of Jebel Katarina. A mile or two farther on, the path leaves the ravine, and henceforward it is a tiring heavy climb up an abrupt and crumbling mountain-side to the foot of the rocky summit cone. On the way a beautiful spring, *M'ayan esh-Shinnâr* ("the Fountain of the Partridge"), is passed. The peak is a huge naked block of syenite granite, steep, but so broken that there is no danger or difficulty in climbing it. On the top is a little chapel dedicated to St. Catherine, whose headless body is said to have been carried by angels to the top of the mountain from Alexandria, where she suffered martyrdom early in the 4th cent. This peak of **Jebel Katarina** proper is 8536 ft. high, and what may be considered its twin peak, *Jebel Zebîr*, is about the same, 8531 ft. "As its peak is all but the loftiest, so is the view from Jebel Katarina one of the finest in the country. From this high and freezing standpoint you may, on any clear day, look down upon three-fourths of the Peninsula of Sinai, from Jebel Hammâm Fara'ûn on the north-west to the mountains of Wâdi el-'Ain on the north-east; from Jebel Mûsa and Râs Sufsâfa, which seem quite close to your side, and the labyrinth of monster mountains spread out like a model at your feet, to the glimmering water of the twin Gulfs, and the hills of Arabia and Africa spread out beyond them on either hand. Jebel Zebîr and Jebel Umm Shomer slightly spoil the view southward, and little can be seen beyond the Tîh escarpment on the north; but in all other quarters the prospect is most extensive. Râs Mohammed is not to be seen, though you can trace the two arms of the Red Sea almost to their point of junction. The whole prospect is magnificent, grander even than that from Serbâl; the effects of colour, light, and shade excite the admiration of every traveller; the colours on land, sky, and sea are simply enchanting, and the intense stillness and silence of the desert lend mystery and solemnity to the scene. But it is at sunrise or sunset that a Sinai mountain landscape is seen to its greatest perfection. Perhaps the hour of sunset is to be preferred to any other. Then you have orange, pink, green, and blue in the sky; indigo, lilac

and rich red-brown, like burnished copper, on the hills; colours ever changing and deepening, shadows ever lengthening, as the sun slowly declines."—*Capt. H. S. Palmer.*

From the summit of Jebel Katarina you may go on to Jebel Zebîr, and, crossing that, bear eastwards across the high ground at the head of the ravines that drain northwards into Wâdi el-Leja. Gradually shape your course northwards along the high ridge at the S. of Jebel Mûsa, and thus descend to *Jebel Monêja*. This, though a little longer in distance, is an easier descent, and in the evening the sunset lights over *Jebel el-'Alawi* are most beautiful. The road is little known, but easy to find.

12. Other Excursions.

If there is time to spare, a day may be occupied in one or two interesting walks in the neighbourhood of the Monastery. There are good views of it and the valley in which it stands from the top of *Jebel Monêja*, a conical hill at the head of Wâdi ed-Dêr, and from *Jebel ed-Dêr* on the E. of the wâdi. Perhaps the finest mountain scenery in the Peninsula is to be found in the gorges of the *Wâdi et-Tla'a* and the *Wâdi Ennkîsa*, which lie to the W. of Er-Râha and Nakb el-Hawa.

An excursion to *Umm Shomer* will take three or four days. The road passes over Jebel el-Monêja, and then descends into the *Wâdi Sebaîya*, which it follows to its head. It then descends a steep ravine, and ascending a valley reaches *Wâdi Rahaba*. At the end of this wâdi is a little ravine called *Wâdi Zêtûna*, from the great olive-tree in it. Here the camels must be left, and the ascent of Umm Shomer, a three or four hours' climb, performed on foot. The distance from the convent to Wâdi Zêtûna is 16 or 17 m. by the direct road over Jebel el-Monêja, but baggage-camels are sometimes obliged to take a longer and easier road. The first ascent of 1000 ft. from the Wâdi Zêtûna brings you to the summit of *Jebel Abû Sheger*. You then descend a steep ravine, cross a ridge to its farther side, and then a difficult climb of 1800 ft. brings you to the highest point of *Umm Shomer*, 8449 ft.

Tor may be reached by this route, continuing from Wâdi Rahaba down some steep passes into the *Ka'a*. The distance altogether from the convent is 48 m. A longer but easier road, 53½ m., passes down the Nakb el-Hawa, the Wâdi Solâf, and the Wâdi Hebrân, into the Ka'a. Tor is little more than a dirty village, and contains nothing of interest. There are remains of convents in the neighbourhood, and an old fortress on the seashore.

Six or seven days from Tor is a curious mountain called **Jebel Nâkûs**. It takes its name—"the Bell Mountain," or, more correctly, the "Gong Mountain"—from the peculiar noises which are heard arising from it, and which somewhat resemble the sound of the wooden *semantron* or gong (*nâkûs*) used in the Greek convents for summoning the community. On the side of Jebel Nâkûs is a triangular sand-slope, filling a recess in the sandstone hills. It is about 195 ft. high, 80 yds. wide at the base, and narrows off towards the top. The cliffs rise about 200 ft. above it. The sand is caused by the waste of the sandstone rocks. Being at so high an angle, the slightest cause sets the sand in motion, and it is this movement of the surface-sand which produces the sound above referred to.

13. Continuation of the Journey by the Long Desert, viâ 'Akaba and Petra, or viâ Nakhl, to Palestine.

(At present impracticable.)

[Those who intend continuing their journey through the desert to 'Akaba and Petra (Wâdi Mûsa), and thence to Hebron, will find that journey described in the *Handbook for Syria and Palestine*. It will be sufficient here to add a few additional hints to those already given at the beginning, and conduct the traveller a short distance on the way. It is necessary to make every possible inquiry at Cairo as to the practicability of getting to Petra. If there is any chance of the road being open, the Shêkh of the 'Alawîn—the tribe which can best conduct the traveller from 'Akaba to Petra, and thence to Hebron—is generally to be found at Cairo in the winter and early spring; and from him all information can be obtained, and an engagement made with him under the sanction of the Consul to provide camels and an escort, and guarantee a safe passage, and as long a time as possible (3 days) at Petra. A bakhshîsh of so much a head, probably £3, has to be paid to the fellâhîn of Petra for the permission to stay there. As the Bedouins of Arabia Petræa are a much more turbulent lot than the Tawwâra who conduct the traveller to Sinai and 'Akaba, it may be useful to say a little about their habits and ways, and the best method of dealing with them.

It sometimes happens that a traveller is stopped on the road by what is said to be a party of hostile Arabs, and obliged to pay a sum of money, as he supposes, to save his life, or to secure the continuation of his journey in safety. Everybody who knows Arab customs must be aware that no one of a hostile tribe can ever enter the territory of any other Arabs without the insult being avenged by the sword; and it is evident, if no resistance is made on the part of those who conduct the traveller, that the attacking party are either some of their own, or of a friendly tribe who are allowed to spoil him by the very persons he pays to protect him; for an Arab would rather die than suffer such an affront from a hostile tribe in his own desert. If, then, his Arabs do not fight on the occasion, he may be sure it is a trick to extort money; he should therefore use no arms against the supposed enemies, but afterwards punish his faithless guides by deducting the sum taken from their pay; and it is as well, before starting, to make them enter into an engagement that they are able as well as willing to protect him. Any idea of travelling with one tribe through a desert belonging to another, when they are not on friendly terms, should never be entertained.

There is another disagreeable thing to which travellers are sometimes exposed. Two parties of the same tribe quarrel for the right of conducting him; and after he has gone some distance on his journey, he and his goods are taken by the opposition candidates, and transferred to their camels. The war is merely one of words, which the inexperienced in the language cannot understand; but he fully comprehends the annoyance of being nearly pulled to pieces by the two rivals, and his things are sometimes thrown on the ground, to the utter destruction of everything fragile. This may not occur, but it is as well to provide against it before starting, and a shêkh or guide should be secured who has decided authority, and can overawe all parties. Above all things it is important to secure the goodwill of the Arabs, on whom so much of the comfort of a journey necessarily depends. And nothing is easier. It can, of course, be far better done if the traveller speaks Arabic; and it will then probably be his own fault if he meets with anything but good humour and willingness to oblige on every occasion.

In engaging Arabs application is made to one of the shêkhs; and when one has been found who has good recommendations, and his services have been engaged, it is only necessary to go to the Consulate and have the agreement officially drawn up, in which the proper prices, and other particulars, are stipulated.]

The road from Sinai to 'Akaba passes down the Wâdi esh-Shêkh as far as the tomb of *Nebi Salih*. The festival of this saint is a great event for the Tawwâra Arabs who flock to the tomb from all parts of the Peninsula, and encamp round it for three days. Leaving the Wâdi esh-Shêkh, and passing up the ravine of *Abû Suwêra*, the main watershed of the Peninsula is crossed, and after traversing an open tract we reach the gorge of **Wâdi Sa'al**, 13 m. from the Convent. 16 m. farther on a sandy tract with blackish mounds, called *Erwâ's el-Ebêrik*, is reached, a spot identified by Prof. Palmer with Kibroth-

hattaavah of the Bible (Numb. xi. 34). He is strengthened in this conclusion by the tradition of the Arabs, which says that the erection of rough unhewn stones on a neighbouring hill, surmounted with a white pyramid-shaped block, and the numerous stone enclosures all around, are the remains of an encampment of pilgrims, who in remote ages pitched their tents here on the way to Hazeroth, and were lost immediately afterwards, and never more heard of.

The road now leads across a desolate sandy plain with a few isolated rocks, some of which are covered with Sinaitic inscriptions. The principal of these is called *Hudhêbat el-Hajjâj* ("the Pilgrim's Hall"). The ordinary road to 'Aḳaba here enters *Wâdi Ghazâla*, and descends to its junction with the oasis of *Wâdi el'Ain*, and thence down the magnificent gorge of *Wâdi Watîr* to the Gulf of 'Aḳaba. If, however, we wish to reach 'Ain Hudhera, the probable Hazeroth of the Bible, we turn to the l., and soon meet a magnificent gorge, in which nestles the dark-green palm-grove of **'Ain Hudhera** (incorrectly written Khadhra). There are remains of old walls, an aqueduct, and many Greek and Sinaitic inscriptions. On a hill at the E. side of the cliff is a building which may have been a beacon, and gives its name to the spot, *Mafâlî Hudhera*, "the Hazeroth look-outs."

The Turkish frontier is crossed 3 m. W. of **'Aḳaba**, where there is a small Turkish garrison. The village of *Tabah*, which earned a transient notoriety in the spring of 1906, on account of its having been occupied by the Turks, lies by the sea-coast just within Egyptian territory.

The journey from Mt. Sinai to 'Aḳaba takes 6 days; from 'Aḳaba to Petra by the Wâdi el-'Araba 4 days, by the upper road 5 days; and from Petra to Hebron 6 days. If on arriving at 'Aḳaba it should be found that something has happened since leaving Cairo to render the Petra route impracticable, the traveller must turn aside to Nakhl, 4 days' journey, and thence to Hebron, 7 days. It is better to make sure of the Petra route by sending, as soon as Mt. Sinai is reached, a man to 'Aḳaba to inquire if all is tranquil. He will be met coming back with an answer some time probably during the third day's journey from Sinai to 'Aḳaba, and if it be unfavourable, an alteration in the route can be made at once.

In the winter 1895-6 the Petra route was open, the Bedâwîs of Petra having been massacred or driven away from their old haunts by Turkish troops in the summer of 1895. Since that time, however, owing to the building of the Damascus-Mecca railway, about which they wish as little as possible to be known in the outer world, the Turks have become increasingly jealous of foreign curiosity in the Petra region, and at present no European travellers are allowed to penetrate into Turkey *vid* 'Aḳaba.

From Sinai direct to Palestine *vid* Nakhl is a route which presents no object of interest to the ordinary traveller; he had much better return to Suez, and go thence, *vid* Port Said and the sea, to Jaffa.

SECTION IV.

THE DESERT WEST OF THE NILE, AND THE FAYYÛM.

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ROUTE 17.

Cairo to the Natron Lakes and Monasteries.

This excursion does not present any great attraction to the general traveller; but those who care for old Christian architecture and antiquities will find much to interest them in the monasteries.

1. General Description of the Wâdi Natrûn.

The Wâdi Natrûn was known anciently as the district of *Nitria*, or *Nitriotis*, and sometimes as the desert of St. Makarios, whose monastery still remains there. The vestiges of pagan date are rare; and it is difficult to fix the position of the two towns of Nitriotis, the only ancient remains being the glass manufactory of Zakûk, and some heaps of pottery near Dêr Makarios. The former, perhaps, marks the site of Nitria, and the latter Sciathis or *Scete* (Skêtê), whence this district received the appellation of Sciathia, or Sciathica (Scetica) regio, in Coptic *Shiêt*. Strabo says it contained two pits (lakes) of nitre (natron), carbonate of soda; the inhabitants worshipped Serapis, and it was the only district of Egypt where sheep were sacrificed; though Herodotus tells us the Mendesians had also the custom of immolating them to the deity of their city. The Coptic name of the town of Nitria was *Phanihosem*, that of the district *Pmam-pihosem*. *Hosem* means "natron." The Egyptians called the district *Sekhet-hesmen* ("Natron-field"), *ὁ Νιτριώτης νομός*.

The natron is found both in the plain and in two or three of the lakes. There are 8 lakes which contain water all the year, and are called Mellâhat. The largest and most southerly, Mellâhat umm-Risha, produces only muriate of soda, or common salt. Next to this in size is

Mellâhat el-Jaar, also a salt lake; the el-Gûnfedîya and Mellâhat el-Hamra, or Dawâr el-Hamra (from its round form), both of which contain natron; then the larger Mellâhat el-Jûn, a salt lake; then Êr-Rasûnîya, another salt lake; and last El-Khortâi, and the lesser Jûn, which two produce natron, and are much inferior in size to the preceding. There are also two ponds (*birkeh*), the Birket esh-Shukêfa, and the Birket er-Rumaîd, which contain water the greater part of the year but are dry in summer; and a few other pools not worthy of notice, some of which yield natron of indifferent quality. In those lakes which contain natron, or the carbonate, as well as the muriate, of soda, the two salts crystallize separately; the latter above in a layer of about 18 in., and the natron below, varying in thickness, according to the form of depth of the bed of the lake, the thinnest being about 27 in. All the lakes contain salt, though few have natron.

The water in the lakes varies much in height at different seasons of the year in accordance with the rise and fall of the Nile. The lakes begin to increase about the end of December, and continue to rise till the early part of March, when they gradually decrease, and in May all the pools and even the two larger *birkehs* are perfectly dry. The abundance of water in winter renders them less salt than in the subsequent months, and even the height of the Mellâhat diminishes greatly in summer, leaving the dry part covered with an incrustation of common salt or of subcarbonate of soda, according to the nature of the salt they contain. The difference between the bed of the *birkehs* and of the salt and natron lakes is that in the former, when the water has evaporated, only mud is left, and in the two latter a firm incrustation; and it is at this time that the natron called *Sultâni* is collected.

The natron consists of two kinds—the *white* and the *Sultâni*; the latter taken from the bed of the lakes as the water retires, and the former from the low grounds that surround them, which are not covered by water. This is the best quality. In measuring the specific gravity of the water, that of the lakes containing natron and salt is found to mark 1·035 in summer, immediately before it dries up; in January and February, about 1·024; the well-water of the village being 1·001, and that of the Nile 1·000. The Wâdi Natrûn is not the only district in which natron is produced. It is found in the valley of Eileithyias, now El-Kâb, in Upper Egypt, where it crystallizes on the borders of some small ponds to the eastward of the ancient town. The shores of the Lake Mœris are also said to yield it, as well as "the vicinity of Alexandria, near the lake Mareotis, and the Isthmus of Suez." At present the natron from the Wâdi Natrûn is worked by the Salt Department of the Egyptian Government, which has established works there, and a small colony of Sudanese is employed in extracting the salt and natron. They are mostly old soldiers who have served their time in the army. A light Rly. from el-Khatatba has been built to bring the natron to the Nile.

There are several springs of fresh water in the Wâdi Natrûn, the purest of which is at Dêr Anba Bishoi, that of Dêr Makarios being good, but that of Dêr Baramûs slightly salt. The water rises under no great pressure, and at the Monasteries is usually about 20 ft. from the surface, though on the N. side of the lakes several springs of fresh water occur among the rushes. It seems most probable that the source of this water is the same as that of the Baharîya Oasis to the

S., that it is originally sweet, but dissolves out the salt from the strata it passes through in the neighbourhood of the Wâdi Natrûn. The water in the wells at the Monasteries shows a rise and fall of about 18 inches, the highest point being reached about three months after the high Nile, but this is probably due to a raising of the water-level in the neighbourhood of the Nile rather than to any transference of water from the Nile by percolation.

The length of the Wâdi Natrûn is about 22 m.; its breadth, reckoning from the slope of the low hills that surround it, is 5½ in the broadest part; though the actual level plain is not more than 2 m., and is here and there studded with isolated hills and banks of rock covered with sand. The lowest portion is about 70 to 80 ft. below mean sea-level at Alexandria. The ascent from it towards the Wâdi Fâragh is very gradual, but the descent to this last is rapid, more so even than on the eastern side of the Natron valley; the Wâdi Fâragh is, however, less deep than its eastern neighbour, though it surpasses it both in length and breadth. The hills that separate the two valleys, as well as the low banks that form the undulating ground of the Wâdi Fâragh, are covered with rounded siliceous pebbles, with here and there pieces of petrified wood and coarse sandstone, lying amidst loose sand, the rocks below being a coarse sandstone. This silicified wood (of a bombaceous plant called *Nicolia aegyptiaca*) is the same as that which is found on the opposite side of the Nile, at the back of the Mokattam hills behind Cairo, in what is called "the petrified forest" (see p. 156). The pebbles and fossil wood were originally imbedded in the sandstone, which has been weathered away by action of the wind, aided by the disintegrating effect of the variations of temperature which occur in the desert. The sand-grains are swept away to form the lines of drift-sand hills which extend for miles in a N.N.W. to a S.S.E. direction across the desert to the S. of the Wâdi Natrûn, while the harder portions remain. Each line of these sand-hills is seldom more than a quarter to half a mile wide, but they extend for as much as four or five days' march, with a height of from 60 to 160 ft.

The **Wâdi Fâragh**, or, as it is sometimes called, *Bahr bila-mâ* ("River without water") extends towards the Wâdi es-Sumâr or El-Maghâra, on the road to Siwa on one side, and the valley of the Nile on the other, a little N. of Abû Roâsh, about 5 or 6 m. N. of the pyramids of Giza. The hills that border it are of irregular form, and its bed is varied by numerous elevated ridges, depriving it of all the character of a river, which it probably originally was. It seems to be a very ancient bed of the Nile, in which that river flowed during the Tertiary period.

The **Productions** of the Wâdi Natrûn are few, and from its dreary appearance it might be supposed to boast of nothing but the salt and natron for which it is indebted to its barrenness and its name. Two other articles, however, of some importance are grown there, and exported thence to the Nile—the rushes (*sumâr*) and bulrushes (*bîrdî*) used for making the well-known mats of Egypt. Of the former the best kind are made, called *Menûfi*, from the town where they are manufactured; of the latter an inferior quality, most commonly used at Cairo; the Menûfi being principally confined to the houses of the rich. But it is not to the Natron valley that the Menûfi mats are

indebted for the best rushes; those of El-Maghârâ or Wâdi es-Sumâr (p. 258) ("the valley of rushes") are greatly superior, and are brought across the desert expressly for this manufacture. Wâdi el-Maghârâ is on the road to Siwa from the Nile, and is 3 days W. from the Natron lakes.

The **Animals** that frequent this district are the gazelle, wild boar, the jerboa, fox, and others common to the Libyan desert. Water-fowl abound; ducks are seen in great numbers, and water-hens, jack snipe, sandpipers and other birds common to the lakes and ponds of Egypt frequent the shores of the Natron lakes.

2. Routes to, and Description of, the Monasteries.

[The direct route from Cairo across the desert by the Wâdi Fârâgh takes 16 hrs. by camel. It is not absolutely necessary to take tents, as accommodation can be had at Tris or Beni Salâma, or the traveller might sleep in the railway-station at El-Wardan. This is perhaps best, especially on the return journey. Also the Dera, and the huts at the end of the lake afford shelter for the night spent there; but it is decidedly more comfortable to be provided with one's own sleeping quarters. Provisions must be taken. There is a full and interesting description of the monasteries in Butler's 'Ancient Coptic Churches of Egypt,' which should be carefully read by those who take an interest in the subject.

The best route from the Nile to the valley of the Natron Lakes, or Wâdi Natrûn, is from Wardan on the left bank of the river.

1st day, Cairo to Wardan Station, and it is necessary to stop for the night at Beni Salâma or Tris; 2nd, Beni Salâma to Dêr Makarios; 3rd, Dêr Makarios and Anba Bishoi to Dêr Surîâni; 4th, Dêr Surîâni to Der Baramûs, and thence to the huts at the end of one of the lakes; 5th, end of the lake to Werdan; 6th, Werdan to Cairo. A light riy. has been built from el-Khatatba to the Natron Lakes, for the transport of salt and nitre. This may be used.

Another way is to go by rail, *viâ* Ṭanṭa to Shibin el-Kom, and thence on donkeys to Sansaft, a little above which village is a ferry across the Nile to Tarrâna. Camels can be obtained at Tarrâna for the journey of 10 or 12 hrs. across the desert to the Wâdi Natrûn.]

The road from **Tarrâna** (p. 32) passes over the ruins of an ancient town (*Terenuthis*), which have of late years been turned up in every direction for the purpose of collecting the nitre (*sebakh*) that abounds in all similar mounds throughout Egypt. These ruins are of great extent, and apparently, from the burnt bricks and small decomposed copper coins occasionally found amidst them, of Roman time. Some columns, one of which is about 2½ ft. in diameter, have also been met with; but no object of value has presented itself to indicate a place of much consequence; and it is therefore probable that its size was rather owing to its having been the abode of the many persons employed in bringing the natron to the Nile than to the importance it possessed as an Egyptian town. This opinion is in some degree confirmed by the appearance of a large road leading to it from the S. end of the Natron valley, which is still used by those who go from that part of the country to the Convent of St. Makarios. Though Tarrâna has succeeded to, and derived its name from *Terenuthis*, it is probable that these mounds occupy the site of the ancient town, and that its successor was built more to the E. in consequence of a change in the course of the river. *Memmphis* and *Menelaï Urbs* also stood in the vicinity of Terenuthis; and the ancient road to Nitriotis is said by Strabo to have left the Nile not far from those places.

The road and lt. rly. from **Beni Salâma** or **el-Khatatba** lead nearly due W. across the desert, and cross a monotonous series of undulating hills with little variety. "Each ridge is precisely like the last; the ground slopes gently away, remains flat for a while, and then curves upwards again to another hillock. The distances vary a little, but the view is always bounded by a ridge in front and a ridge behind."—*Butler.*

At length, after crossing an elevation covered with shining black pebbles, the tall chimney of a salt factory and the long line of the walls of **Dêr Makarios** come in sight. This convent, as indeed are all those in the Natron valley, is surrounded by a lofty wall, with an entrance on one side so low that the visitor is obliged to stoop down on entering; and on the outside are two large mill-stones, generally of granite, which in case of danger used to be rolled together into the passage after the door had been closed, in order that the Arabs should neither burn it nor break it open; the stones being too heavy and fitting too closely to be moved from without, and intervening between the enemy and the door. Those who had rolled them into the passage were afterwards drawn up by a rope through a trap-door above; and the want of provisions soon obliged the Arabs to raise the unprofitable siege, which, not having been provoked by any outrage committed by the monks, seldom left in the recollection of the aggressors any rancorous feelings. It rarely happened that the Arabs ill-treated any monks whom they happened to meet on their way to the Nile. On account of the lowness of these doorways, the cattle (that turn the water-wheels for irrigating the gardens and the mills for grinding the corn) are made to pass through on their knees.

As soon as the bell has announced the arrival of a stranger, proper inquiries and observations are made to ascertain that there is no danger in opening the door for his reception; and no Arabs are admitted, unless, by forming his escort, they have someone responsible for their conduct. On entering, you turn to the right and left, through a labyrinth of passages and small courts, and at last arrive at the abode of the superior and the principal monks. This part consists of numerous small rooms, each with a door serving as an entrance for the inmate, which is fastened up, during his absence at prayers or other avocations, with a wooden lock, whose key might serve as an ordinary bludgeon.

A garden with a few palms occupies the centre of the principal court; and here are two of the churches—for these monasteries contain more than one, and St. Makarios has no less than three within it—Abû Makaro, esh-Shiûkh, and Abû Iskharûn. In the tower there are three chapels, dedicated to St. Michael, St. Anthony, and St. Suah, and on the lower floor the chapel of El-Adra ("The Virgin"). The tower acts as a keep to the monastery, and to this the monks would retire if the main entrance was forced. Retreating to it, they pull up the wooden drawbridge that separates it from the rest of the building; a well of water and a supply of provisions always deposited there, and never allowed to decrease below a certain quantity, secure them against the risk of want of food; and the time occupied in the siege, ere the Arabs could effect an entrance, would always be sufficient to enable them to remove everything eatable, or valuable, from below, and render the

occupation of the body of the place totally unprofitable to the intruders.

The **Church of Abú Makare** (St. Makarios) is worth inspection. The chief point of interest is the *hêkal*, which is 20 ft. long and 25 ft. in breadth. It is covered by a fine dome, which seems to have been ornamented with fresco-paintings. The *hêkal* is square-ended, and not apsidal, as in the Cairo churches. The altar is of stone, and stands on a raised platform. To the N. is the chapel of St. John, which contains a beautiful screen of wood-work of great antiquity. The S. chapel is used as a corn-bin. The bones of St. Makarios (d. 390 A.D.) are said to rest in this church.

The church of *esh-Shiûkh* is small; and in it there is a picture of St. Makarios, who founded the monasteries of Scete in the fourth century. The Shêkhs (*Shiûkh*), to whom it is dedicated, were forty-nine martyrs, buried here.

The church of *Abû Iskharûn* is basilican in form, and the choir and nave are covered by one large dome of brickwork. The chapels in the tower should also be visited. They contain the remains of ancient fresco-paintings. The monastery contains about twenty monks, of whom half are in priest's orders.

Near Dêr Makarios are the ruins of three other convents, and about ½ m. to the E. are mounds of pottery that indicate the site of an ancient town, perhaps Scete. ¾ m. N. is a good well.

About 11 m. W. from Dêr Makarios is **Dêr Suriâni**, the finest of the convents. It was built by one Honnes ("John"), a holy personage, whose tree is still seen about a couple of miles to the southward, near the ruins of two other convents. It is supposed to resemble Noah's Ark in form, though in no other respect: here, as at other Coptic monasteries, the admission of women is strictly prohibited. But though stern and inflexible, like other monks, respecting the admission of women, and in refusing to all but the unmarried the privileges of a monastic life, they do not exclude a widower, on his renouncing for ever the thoughts of matrimony. The rules of the Coptic Church are even so indulgent as to allow a priest, who has not taken monastic vows, to marry once; but the death of this his only wife condemns him to future celibacy, even though it should happen a few weeks after the celebration of the marriage rites. The priests take the same view as that contained in 1 Tim. iii. 2-12, like the Greeks.

This convent contains 3 churches: the principal one, that of *El-Adra*, is about 90 ft. in length. It consists of nave with aisles, choir, and sanctuary. The nave is roofed with fine vaulting, carried on pillars and high pointed arches. The choir is roofed with a fine dome supported on each side by two semi-domes. These are ornamented with fresco paintings; between the choir and sanctuary is a beautifully carved screen door inlaid with wood and ivory, and an iconostasis also inlaid with ivory; in a chapel is a curious double picture on a panel with two saints on one side, and a crowned female head, perhaps the Empress Helena, on the other. The library contains a small collection of old but not ancient books and MSS. The treasures, unrespected and uncared for, which this convent once contained have

long since passed into safer keeping. It was in a vault here that the Duke of Northumberland and Lieut.-Roy discovered the remains of the old Syriac library. Some of the MSS. in this vault were brought away by the late Lord Zouche (author of Curzon's 'Monasteries in the Levant') in 1833. The remainder were procured by Dr. Tattam and others at different intervals, and now form a collection of about 1000 volumes in the British Museum. The oldest MS., which contains, among other things, some works of Eusebius, is conjectured to have been written about A.D. 411.

At a short distance from Dêr Suriâni is **Dêr Anba Bishoi.** The principal church, dedicated to Anba Bishoi, is a fine building, partially basilican in form. The choir is shut off more completely from the nave than is usual in Coptic churches. On the north side of the choir is the chapel of El-Adra, which contains the bones of Anba Bishoi, the patron saint of the church. On the south of the choir is the chapel of Abû Iskharân. In the tower of the monastery is a chapel, dedicated to St. Michael. The view over the desert from the lofty and massive walls of this convent is very peculiar and striking. There is a small garden within the walls. Some twenty monks live here. This monastery possesses the best and purest water in the Wâdi.

A ride of 2 hrs. brings us to **Dêr Baramûs,** a large convent, for which an antiquity of 1600 years is claimed. There are two churches, and a chapel in the tower, dedicated to St. Michael, as is usual in these desert monasteries. The finest church is that of *El-Adra.* The refectory is worth a visit. Mr. Butler thinks it dates from the 5th or 6th century. Close by are the ruins of another convent, *Dêr Anba Mûsa,* and the vestiges of a few others may be traced here and there in the Wâdi Natrûn; but it would be difficult now to discover the sites of the 50 mentioned by Gibbon, or even half that number. The modern monks, though friendly and hospitable, are little interested about the ruined abodes of their predecessors: they are ignorant even of the history of their church, and it would be difficult to find any one to point out the convent where the ambitious Cyril passed some years under the restraint of a monastic life.

About 8½ m. from Dêr Baramûs, near the end of one of the lakes, are a few wattled huts, inhabited by some Arabs. It is a convenient spot at which to pass the night, as milk and eggs can occasionally be obtained. Wild boars are sometimes found in the reed beds close by. About 3 m. from these huts is *Zakûk,* a now deserted village, occupying the site of an ancient glass manufactory, probably of the Roman period. Vestiges of the house, and *scoriæ* of common green glass may still be seen. Zakûk may possibly mark the position of the town of Nitria. From here to Terrâna is a journey of 11 or 12 hrs.

From Dêr Baramûs a little used caravan-road leads S. to the Baharîya Oasis, 5½ days. It is a very monotonous ride; no water, fuel, or forage for the camels being obtainable on the route.

ROUTE 18.

Alexandria, Cairo or the Fayyûm to the Oasis of Sîwa or Ammon.

[This is a long and difficult journey; to go and return will require about 5 weeks. Camels, tents, provisions, trustworthy guides and a dragoman will be necessary. Letters of recommendation should be obtained from the Egyptian Government. Siwa itself is safe, but the Turkish frontier beyond should not be crossed. Any attempt to reach Jarabûb (p. 260) will only lead to trouble with the Senussiya.

There are several routes which may be followed. They will take from 12 to 18 days, according to the length of each day's journey.]

1. **From Alexandria, by Bîr Lebûk or Baratûn.**—Along the coast to *Abusîr Mariût*, thence to *Bîr Hamâm* and across the desert by *Bîr Lebûk* to *Bîr Gharâdik* (see below), where the Cairo road is joined. The Baratûn route is that followed by Alexander the Great. It follows the sea-coast from Bîr Hamâm as far as Baratûn, the ancient Paraetonium, which Strabo describes as a city with a large port measuring 40 stadia across. By some it was called Ammonia. After leaving Baratûn the road turns S. into the desert, and reaches the route from Cairo at *Gara* (see below).

2. **From Cairo, by the Wâdi Natrûn.**—Direct route from Cairo to the Wâdi Natrûn, p. 254. For the route from *Werdân* or *Tarrâna*, see p. 254. After leaving the Wâdi Natrûn the road lies by *Mâghara*, or the *Wâdies-Sumâr*, *Bîr Gharâdik* (brackish water), the "sebkha" (salt desert) of Gara, and *el-Gara* (or *Umm es-Sughêir*), a village in a small oasis (good water). The village is built on a steep rock, surrounded by palm groves. There are ancient graves here, and it is possibly the *Siropum* of Ptolemy. Hence, passing some isolated rock-masses of extraordinary form, across a peninsula of the *hammâda* or high plateau, and down viâ *Wâdi Umm Huwêmil* into the Oasis of Siwa.

3. **From the Fayyûm by Mâghara.**—For the route to the Fayyûm, see p. 262. After leaving *Medînet el-Fayyûm*, the road follows that to the Little Oasis (see p. 273) as far as *Wâdi Raiyân*. It then crosses the desert in a N.W. direction to *Mâghara* (see above), and thence by *Gara* to Siwa.

4. **From the Fayyûm, by the Little Oasis.**—For route to the Little Oasis, see p. 273. After leaving *El-Kasr*, the road passes through the rocky valley of *Huit Gibrân* to the salt lake of *Sittra* (4 days) where is the first well, then to the well of *Titasurt* in the valley of *el-Araj* (p. 275; 2 days); then to *Bîr Zumâg* (1 day), and so to *Zêtûn* (p. 260) and Siwa.

The **Oasis of Ammon**, or **Siwa**, as it is called in Arabic, doubtless from the ancient Egyptian name *Sekhet-am* ("Palm-land"), is about 6 m. long by 4½ to 5 m. wide. It is divided into two parts, of which the eastern is the more fertile. This part ends in a lake of brackish water on the N.E., beyond which at a distance of about 10 m. is the small Oasis of *Zêtûn*. There is also a lake of brackish water on the

W., on which side, from el-Garn to el-Arashiya, there extends for 50 m. a series of small oases, all of which, together with that of Zêtûn, are included in the map under the general title of Siwa.

The Oasis is celebrated in history for its famous oracle, for the purpose of consulting which it was visited by Alexander the Great. According to Herodotus it was founded at the same time as that of Dodona. Its repute continued under the Ptolemies, but fell off under the Roman rule. When Pausanias visited it, about A.D. 160, it was dumb, and all that he found were certain historical and literary souvenirs of its former importance. The Oasis subsequently became a place of banishment for political offenders and criminals. After the Mohammedan conquest of Egypt it became entirely independent and was governed by its own shêkhs. It was hardly known to the Arab geographers of the Middle Ages, who called it "Santariah," and the first European to visit it was Alexander Browne, in 1792. Mohammed Ali brought it again under Egyptian rule in 1820, when Hasan Bey Shamashirgi invaded and took it, as well as the other oases. Since then the inhabitants have more than once unsuccessfully attempted to regain their independence.

The population of the Oasis is about 5500. The people are suspicious and savage in their habits and feelings. They are also very fanatical, and impose severe fines on those who fail in their religious observances.

The administration of the government is in the hands of several shêkhs, under an Egyptian *Mamûr*, who is responsible to the Mudir of Damanhur, to whose province Siwa is attached. The inhabitants are divided into two factions, Easterners and Westerners (*Sherkyin* and *Gharbyin*), and fierce feuds, attended with loss of life, frequently take place between different villages and families, which are only stopped by the interference of the *fekkês* (priests). The Gharbyin are the more fanatical, as they all belong to the Senussi sect.

The people understand Arabic, but have a peculiar language of their own of Libyan (Kabyle) type. The following are a few words: *adrâr*, mountain; *isimir*, sheep; *tisimirt*, ewe; *egmir*, horse; *tegmirt*, mare; *alghrûm*, camel; *talghrûmt*, she-camel; *sitan*, donkey; *shâha*, goat; *ragdwen*, dates; *esdin*, wheat; *tintfen*, lentils.

The geological features resemble those of all the oases. The soil is extremely fertile and covered with fruit-trees, principally the date-palms, which constitute the principal commerce and source of revenue.

The **Town of Siwa**, the capital of the Oasis, is situated in 29° 12′ N. lat., 25° 30′ E. long. It has all the appearance of a fortress. It is built on two rocks. The streets are irregular and very narrow, and in many places run beneath the houses, which are built over them on arches; they are consequently very dark, and a lantern is required to find one's way about. The houses are built one on the top of another, often to a very considerable height.

2 m. E. of Siwa is the walled village of **Aghormi**, built, like Siwa, on a rock. Among the houses are the remains of the famous **Oracle-Temple of Ammon**, which Alexander visited. The investigations of Prof. Steindorff have shown that this building, which was quite small, was erected by King Haker (Achoris) in the 4th cent. B.C.

Not far off are the ruins of a second temple, that of **Umm Bêda** ("White Mother"), surrounded by a forest of date-palms. Only one wall remains erect; on this are reliefs depicting the prince of the Oasis, Unamon, who lived in the 4th cent. B.C., offering to the ram-headed Ammon, "lord of oracles, great god dwelling in the Oasis," and other deities. Near the temple, to the S.E., is a spring, *'Ain Hammâm*, which is probably the *Fountain of the Sun*.

About ½ m. to the S.E. of Umm Bêda is a hill called *Gebel el-Hemedât*, where are some ancient tombs, and some Greek inscriptions on the rocks.

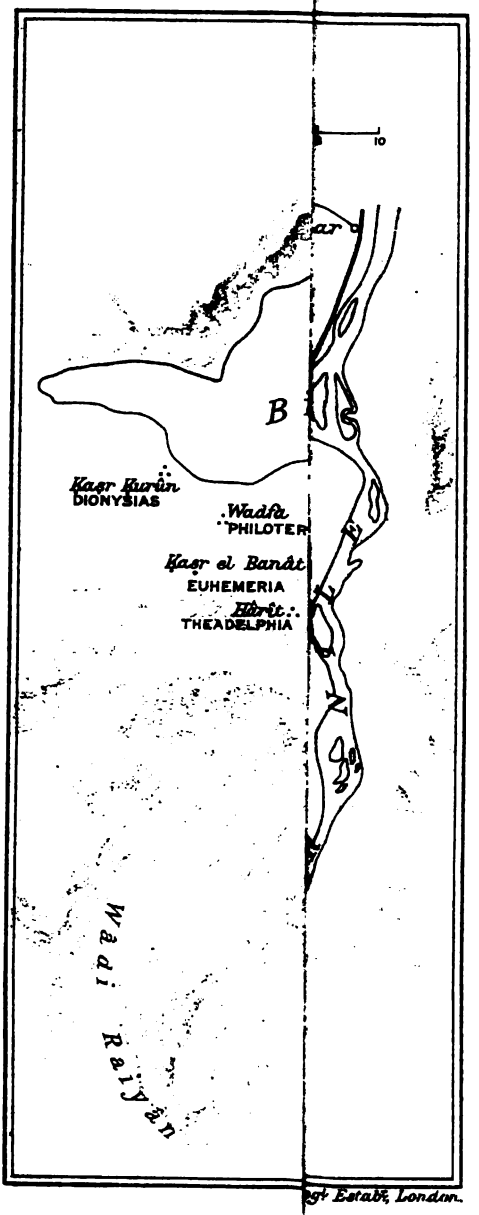
1 m. N.E. of Siwa is *Gebel Mûta*, or *Gara el-Musaberîn*, "The Hill of the Mummies," where are also tombs of the ancient Ammonians. The tombs, which are of Ptolemaïc and Roman date, have been examined by Professor Steindorff. The best is that of a scribe named Pa-thet, which has frescoes.

About 6 m. E. of Aghormi is the Græco-Egyptian ruin of *Ḳaṣr el-Ghasham*, and 4 m. further the tomb-field of *Abu 'l-Auwâf*, with a well-preserved chapel. Prof. Steindorff found here interesting Roman burials with glass mosaic-work on the coffins. Close by is *Zêtûn*, and S.E. the hills of *Adrâr Mirdâg* and the *Gebel et-Telâta 'Abîd*, "the Hill of the Three Slaves," beyond which is *el-Araj* (p. 275), with rock-tombs in the cliffs.

4 m. W. of Siwa is *Amûdên* (the "two columns"), where are some unimportant ruins; further on is the village of *El-Khamisât*, built in the midst of some stone remains. About ½ m. to the S. are the ruins of *Ḳaṣr Rûmi*, a small Doric temple of Roman date. To the N. of this are other ruins, called *Beled Rûmi*.

About 90 m. W. of Siwa, beyond *el-Arashtya*, is *Jarabûb*, in Turkish territory, once the headquarters of the great Mohammedan religious sect of the *Senûssiya*, which has such an important influence throughout North Africa.

The order was founded about 1849 by an Algerian of Mostaganem named Sidi Muhammad ben-Ali es-Senussi; now the greater part of Barka or Benghazi (Cyrenaïca) and all the oases are really ruled by the chiefs of the sect, which has also great influence in Wadai and Kanem. Their doctrine or 'way' is strict; wine and tobacco are both absolutely forbidden; Christians are abominated and all true believers are expected to withdraw themselves from lands governed by the Infidel. It is probable that the first impulse to the foundation of the order was given by the French conquest of Algeria, which was a new phenomenon in the Moslem world, and must have betokened the speedy fall of Islam to thinking men of the type of es-Senussi. In order to get away from European influences the head *zawia*, or praying shrine, where the Great Shêkh of the order resides, was first fixed about in 1855 at Jarabûb, but some years after the death of es-Senussi this was also considered too near civilisation. So the head *zawia* was removed into the Sahara, to the oasis of *Kufra* (23° E. long., 24° N. lat.). No European is allowed to visit either Jarabûb (where there is now a zawia-school only) or Kufra; the latter place has only been visited once since the establishment of Senussiya, by the German traveller Rohlfs in 1879. He was turned back, his camp plundered, and himself within an ace of being murdered, notwithstanding the fact that he had the *firman ali* (High Firmân) of the Sultan with him, and was only rescued by a messenger (a sort of reprieve, in fact) from the Shêkh of Jarabûb. In 1898 Mr. Silva White, who visited Siwa, was prevented from proceeding to Jarabûb by the opposition of the Senussi shêkhs, who predicted his murder if he went.



Dgt Estabt, London.

A few years ago the headquarters of the sect were removed from Kufra to *Kàru*, between Kufra and Abesher, the capital of Wadai, but owing to the defeats inflicted on the Senussiya in Kanem by the French (p. 578), the present shêkh returned to Kufra in 1902. The prestige of the Senussiya has greatly suffered in consequence.

ROUTE 19.

Cairo to the Fayyûm.

This expedition is well worth undertaking, as the Fayyûm differs a good deal in its general aspect from the valley of the Nile. The antiquary will find much to interest him in the sites of Lake Mœris and the Labyrinth, and the ruins on the shore of the Birket el-Ḳurûn; while to the sportsman the Fayyûm in the winter months offers more attractions than any other part of Egypt.

[All the necessaries of a camp life must be taken, unless the traveller is content with a visit to Medîna and the neighbourhood, and while there can put up with the accommodation afforded by a Greek locanda. For a complete tour through the Fayyûm about a week or 10 days will be required. A dragoman will charge about 25*s.* to 30*s.* a day for providing everything (wine excepted), including railway fares. At Medîna camels and donkeys can be procured for visiting the Birket el-Ḳurûn and other places.

If the traveller visits the Fayyûm from his dahabîya he can leave the river at el-Wasta going up and at Beni Suêf coming down, rejoining his boat again at Beni Suêf going up, and at el-Wasta coming down.

For merely obtaining a view of the province, the traveller can leave Cairo by the morning train for Abûḳsa, changing at el-Wasta. This will take him near to the lake. He can return by the same train, reaching Cairo in the evening].

1. Description of the Fayyûm.

The province of Egypt called the Fayyûm is a depression in the Libyan hills, surrounded on all sides by desert, save where a narrow strip of soil borders the canal leading to it from the Nile. It is thus almost an oasis, owing its fertility to the water of the Nile, introduced through a natural depression in the desert surrounding it. Its present name, *Fayyûm*, is derived from the old Egyptian word *P-ium*, "the Sea" or "Lake Country"—an appellation aptly applied to the great Lake Mœris, which formerly filled the greater part of the depression, judging by the levels obtained in the survey made in 1890–1 by Major Hanbury Brown, R.E., Inspector-General of Irrigation for Lower Egypt.

In the hieroglyphic inscriptions it is referred to as *Ta-she*, "the land of the lake," from the very beginning of the IV. Dynasty. At that time it was probably a great marshy lake gradually being reclaimed. The Nile water flows into the lake through the gap in the Libyan hills, by which the Baḥr Yusûf now enters the Fayyûm from the Nile valley. This is the break in the hills marked by the Pyramids of Illahûn and Hawâra, which stand at its E. and

W. ends respectively. Through this passage the flood-waters flowed into Lake Mœris, to return to the Nile later on, when the level of the river had sunk. The site of Medîna (ancient *Shefet*, "the Reclaimed," Gk. Crocodilopolis) was already built upon in the time of the V. Dynasty (mentioned in the temple of Ne-user-Ra at Abûsîr). This was the shallowest portion of the lake, and thus was naturally the first to be reclaimed: it is now the highest part of the Fayyûm. Being also the first to receive the Nile water as it spread out over the ground, this land was the richest in the fertilizing deposit of the river. Under Amenem-hât III. (*XII. Dyn.*) a grand reclamation was made and the statues erected upon the great dam at Biahmu. Regulation of the in and out flow of the Nile was established, and the Lake Mœris considered as his special work though its origin was purely natural. It remained as a Nile reservoir until the time of Herodotos. The modern *Birket el-Ḳurûn*, the large lake at the western end of the Fayyûm, is the shrunken pool (it covers now about 70,000 acres) which occupies the lowest point of the original Lake Mœris, and is all that is left of it. In Ptolemaïc and Roman times this province was called the Arsinoïte nome, which Strabo says excelled all others in appearance, in goodness, and in condition. It was the only place where the olive-tree arrived at any size, or bore good fruit, except the gardens at Alexandria. It also produced a great quantity of wine, as well as corn, vegetables, and plants of all kinds. The cultivated land extended formerly far beyond its present limits; a great portion of the desert plain was then taken into cultivation, and several places may be noted where canals and the traces of cultivated fields are still discernible to a considerable distance E. and W. of the modern irrigated lands. Its reputation for fertility it still enjoys, and though its merits have been greatly exaggerated, it is certainly superior to other parts of Egypt from the state of its gardens and the variety of its productions; since, in addition to corn, cotton, and the usual cultivated plants, it abounds in roses, apricots, figs, grapes, olives, and several other fruits, which grow there in greater perfection and abundance than in the valley of the Nile. This fertility is owing to the peculiar irrigation conditions of the Oasis, which are in many ways different from those of the rest of Egypt. Here only in Egypt can brooks of running water be seen, for instance; water-mills are not uncommon. These peculiarities render a visit to the Fayyûm extremely enjoyable as a change from the rest of Egypt, and no traveller with time to spare should omit it.

The whole extent of the cultivable part of the Fayyûm measures about 23 m. N. and S., and 28 E. and W., which last was in former times extended to upwards of 40 in that part (from Ḳasr Ḳurûn to Tonka) where it has the greatest breadth. Its length N. and S., if measured to the other side of the Birket el-Ḳurûn, is increased to 32 m. The total population is about 200,000. The annual revenue from the Fayyûm is £165,000. Its chief commerce is in corn, cotton, and cattle, chiefly sheep, of which it possesses the best breed in Egypt. In addition to the various products mentioned above, the sugar-cane has lately been planted on large tracts of land, and mills have been erected in various parts.

2. Cairo to Medînet el-Fayyûm.

(Cairo to Medina, *viâ* el-Wasta, four trains daily, in 2¼ hrs. The most convenient train is at 8.30 A.M., due at el-Wasta 9.56, and Medina 11.18 A.M. Fares: 1st cl., P.T.27.)

The train after leaving Cairo passes Bedrashên and some other stations, and reaches

56 m., El-Wasta Junct. Stat. for the Fayyûm. The station is about ½ mile from the river. Thence the line goes westward across the

cultivated land, passing *Sigala* Stat. The only noticeable object is the *Pyramid of Médûm* (see p. 901) to the N. On reaching the desert the road begins to ascend, and crosses the low chain of hills that divides the valley of the Nile from the oasis of the Fayyûm.

75 m., *El-Edwa* Stat.

81 m., **Medînet el-Fayyûm** Stat. ✱ (Here there are two Greek hotels.) *Medînet el-Fâris* ("City of the Horseman") derives its name from the neighbouring mounds which mark the site of the ancient *Arsinoë*, formerly *Crocodilopolis*, the Egyptian city of *Shedet*; these are called *Kôm Fâris* ("Horseman's Mound") probably in reminiscence of some Roman equestrian statue found on the site in the early Arab period. As the capital town of the Fayyûm, it is often called *Medînet el-Fayyûm*. It has 40,000 inhabitants, and presents the usual aspect of a large Egyptian town, with bazaars, baths, Greek coffee-houses, and a market every Sunday. It is situated on the banks of one of the two main branches of the Bahr Yûsuf, which conduct the water into the Fayyûm through an opening in the hills near Beni Suêf. This branch canal, like nearly all those in the Fayyûm, has quite the appearance of a natural river, with its running water. Built on a bridge which crosses it is the dilapidated *Mosque of Kâit Bey*, which contains antique columns and capitals from the ruins of Arsinoë. The mounds of Kôm Fâris, which mark the site of the ancient city, lie to the N. of the modern town. Objects of interest, especially lamps and other articles of bronze, belonging to the Christian period, have been found here, and important finds of Greek papyri have been made: these are mostly in the collection of the Archduke Rainer at Vienna, and have been published by Austrian savants. A good view of the Fayyûm may be obtained from the highest mound.

Leo Africanus says "the ancient city was built by one of the Pharaohs, on an elevated spot near a small canal from the Nile, at the time of the Exodus of the Jews, after he had afflicted them with the drudgery of hewing stones and other laborious employments."

The town was certainly already in existence at the beginning of the XII. Dynasty, when it bore the name of *Shedet*, "the Reclaimed." It was the capital of the "Lake Province," and the centre of the worship of the crocodile-god Sebek, the tutelary deity of the lake. Hence it was often known as *Per-Sebek*, the Greek *Crocodilopolis*. The name was changed to *Arsinoë* in honour of Arsinoë, queen of Ptolemy Philadelphus, in the third century B.C., when a large number of Greek settlers were introduced, and the town was largely hellenised. It is said to have contained 100,000 inhabitants. The ruined streets of the Greek town can still easily be traced to the N. of the mounds.

The ancient *Temple of Sebek*, probably founded under the XII. Dynasty and rebuilt by Rameses II., lies to the northward; little of it remains. The sacred crocodiles of the god were buried on the nearest spur of the low desert hills which divide the Fayyûm from the Nile valley.

3. Medîna to the Labyrinth, Illahûn, the Ruins of Herakleopolis (Aḥnasîyet el-Medîna) and Beni Suêf.

[A visit to the site of the *Labyrinth* and the *Pyramids of Hawâra and Illahûn* may be made from Medîna. To Illahûn and back, one day: donkey, P.T. 20. To Aḥnas and on either to Beni Suêf or Gharak, tents must be taken.]

The distance to Hawâra in a direct line is not more than 5 or 6 m., but a *détour* of more or less length will have to be made, according to the time of year and the state of the canals. Care should be taken to ascertain that the donkey-boy who acts as guide knows the way and the proper places for crossing the various canals, especially the arm of the Baḥr Yûsuf which runs N. to Tomîa, and the deep narrow canal which flows through the W. side of the Labyrinth. This arm of the Baḥr Yûsuf presents here the appearance of a natural ravine, sometimes confined between steep banks, and at others widening out to a breadth of several hundred feet. Between it and the ruins are a succession of mounds, through which, immediately skirting the pyramid and ruins, runs the narrow modern canal above referred to.

The site of the **Labyrinth**, which had long been a subject of doubt, was fixed by Lepsius, and has since then been carefully surveyed by Petrie. The founder of the Labyrinth has been variously named by ancient authors, but it seems probable that its builder was Amen-em-ḥât III. (*XII. Dyn.*), the same who regulated the Lake Moeris. His is the oldest name found among the ruins. The whole extent of the Labyrinth, including the pyramid, measured about 1150 ft. E. and W. by 850 ft. N. and S., and it appears to have been built round an open area 500 ft. broad and 600 ft. in length. This space could contain the great hall of Karnak and the various temples adjoining it, together with the large court and pylons, the temples of Mut, Khensu and Amenhetep III., both the temples at Luxor, and the Ramesseum. Within this area lie such remains as can still be seen, consisting of broken columns and capitals of granite and hard white limestone. The hieroglyphs on the granite have been painted green. Herodotus says that there were 12 courts, and two different sets of chambers, 1500 above ground, and beneath them 1500 under ground, and that the underground ones "contained the sepulchres of the kings who built the Labyrinth, and also those of the sacred crocodiles."

The word *Labyrinth* was originally the name—Λαβύρινθος—of the great palace of the præ-Hellenic ("Minoan") rulers of the Ægean at Knossos in Crete, which is the scene of the legend of Theseus, Ariadne, and the Minotaur; and it was applied as a name to the great building of Amen-em-ḥât III. at Hawâra by Greek visitors, who saw a resemblance between its many halls and corridors of hewn stone and those of the Labyrinth at Knossos. That they were not far wrong in their comparison is rendered very probable by the fact that a contemporary connection between the Minoan civilization of Greece and the XII. Dynasty culture of Egypt (*circa* B.C. 2400-2000) is now established, thanks chiefly to the excavations of Dr. Arthur Evans at Knossos.

To the N. of these ruins is a crude-brick pyramid, generally called the **Pyramid of Hawâra.** When entire it was 348 ft. square; but it is much ruined. The bricks are very large. Strabo gives 4 plethra (400 ft.) for the length of each face, and the same for the height, which Herodotus calculates at 40 fathoms (240 ft.). It was originally cased

with fine white limestone. A successful attempt was made to open this pyramid by tunnelling from the N. in 1888; subsequently the true passage was opened from the S. The pyramid was found to belong to Amen-em-ḥât III. and his daughter Ptah-neferu (*XII. Dyn.*). The altar and various small objects belonging to Ptah-neferu are in the Museum at Cairo. To the N. of the pyramid is the cemetery from which the Roman portraits, now in Cairo, the British Museum and National Gallery in London, were obtained.

About 6 m. to the E. of the labyrinth is another crude-brick pyramid of the same type and period as that of Hawâra. It takes its name from the neighbouring village of **Illahûn** or **el-Lahûn** to the S., the site of the ancient *Ptolemaïs Hormos*.

The name *el-Lahûn* is of ancient origin. *Lahûne* was the Fayyûmish dialect form of the Egyptian *Ra-ḥûne(t)*, "mouth of the canal." The village stands at the entrance to the Fayyûm-waterway. The name of the Labyrinth was formerly supposed to be of Egyptian origin, and to contain the same element, *la-ḥun*: the derivation suggested was *Ra-per-ra-ḥunt* or *La-per-ra-ḥunt*, which would mean "the temple at the mouth of the canal." But in the dialect of the Fayyûm such a word would have been pronounced something like *Elpelaḥun*, and the termination *-θος* remains unexplained. There is no doubt that the word λαβύρινθος is of purely Greek origin, as stated above.

The **Pyramid of Illahûn** was opened in 1889 by Mr. G. Willoughby Fraser, and the site of its temple belonging to it, lying ½ m. E., was cleared in the same year by Mr. Petrie, who afterwards brought back some inscribed fragments from it to England. These mention the King Usertsen II. (*XII. Dyn.*); so that the pyramid of Illahun is the burial-place of this king. One of the most interesting discoveries was that of the town of the builders of this pyramid which joins the temple on the N.; here may be seen rows of houses for workmen and for stores. Many papyri and tools were found, and some important fragments of early "Mycenæan" pottery (*Kamáres* ware) imported from Crete: this fact helps to prove the early connection of Crete with Egypt. The ancient name of the town was *Ha-heten-Usertsen*; the modern name assigned to it by Prof. Petrie, "Medinet Kahun," does not seem to be recognised by the people of the neighbourhood; "Kahun" may, however, be used as a convenient term for the place in scientific work. W. and N. of the pyramid is a cemetery which was originally used by the XII. Dynasty, and later used again from the XXI. to the XXVI. Near the temple are Coptic graves of the 7th cent. A.D.

A short distance from Illahûn are the great stone dikes and sluices mentioned by Abû'lfêda, that regulate the quantity of water admitted into the Fayyûm. Some remains of older bridges and dikes are seen there; and to the W. is a dike, serving as a communication with the high land at the edge of the desert during the inundation.

[From Illahûn runs N.E. the *Baḥr el-Magnûn* ("Mad Canal"), which pursues a devious course round the N. end of the low *Gebel Abusîr*, past the villages of *en-Nawâmis* (for the name see p. 222) and **Abusîr el-Melek**, where the Germans have recently carried on excavations (see p. 303), to the Nile between *Ashmant* and *Zêtân* (p. 303).]

At the S. end of the Illahûn dyke is **Medinet el-Ghuraib** ("Gurob"), "the Crows' Town." Here Thothmes III. (*XVIII. Dyn.*) built a temple and founded a separate walled settlement which contained many foreign settlers. The temple was destroyed and the foreign town

extended over its site. Pottery of Mycenæan type, imported from Greece, was found here, besides many other objects of interest, by Prof. Petrie. The inhabitants of foreign blood were apparently settlers from Southern Asia Minor (*Tursha*): they may have been war captives. Behind the town is a cemetery, the S. end of which contains graves of the XVIII., XIX., and XX. Dynasties, and the N. side graves of the Ptolemaic period. Many Greek and demotic papyri were found worked up in the cartonnage or *papier-maché* coverings of the mummies.

Further excavations carried on here in 1904 by Messrs. Loat and Ayrton revealed a small shrine built for the worship of fish.

From the branch of the Baḥr Yûsuf which runs from the bridge of Illahûn to Medîna, numerous canals conduct the water to various parts of the province, the quantity being regulated by sluices, according to the wants of each. As of old, they offer still a more interesting specimen of irrigation than any other part of Egypt.

From Illahûn to **Beni Suêf** on the Nile (see p. 308) is about 14 m. in a direct line. On the road about 2 m. to the S.W. of the bridge of Illahun are the mounds of an ancient town, called *Tûma*. Farther on to the rt. you see the lofty mounds of **Aḥnas** or Aḥnâsîya, the ancient *Hininsu or Hnes* (Herakleopolis) [Rte. 22, p. 304], which stood in an island formed by the canal.

To the *l.* is the town and battlefield of *Sedment*, with the *Gebel es-Sedment* rising behind it, and separating the Nile valley from the basin of the Baḥr el-Gharaḳ in the Fayyûm. At Sedment the French defeated the Mamelukes in 1798. On the Gebel es-Sedment is the Necropolis of the ancient Herakleopolis. A few miles S.W. of Sedment is the site of the ancient city of *Tebtunis* (Umm el-Baragât; see below, p. 267). *Deshasha* (p. 305) lies directly S. of Aḥnas.

From Sedment and Aḥnas the Nile and the Upper Egypt Rly. are easily attainable, at Beni Suêf.

4. Medîna to Begig, el-Gharaḳ, and the Wâdi Raiyân.

[This excursion may be combined with No. 3 by, instead of proceeding from Aḥnas to Beni Suêf, passing W. across the Gebel es-Sedment and by Umm el-Baragât (Tebtunis) to el-Gharaḳ. If this course be taken, Begig can be visited on the return to Medîna. The line of the Fayyûm Light Rlys., which run from Medîna by Begig and Etsa to el-Gharaḳ, may be used when there is a train.]

At **Ebgig** or **Begig**, about 2 m. to the S.S.W. of Medîna, is an obelisk of the time of Usertsen I., who erected that of Heliopolis. It has been thrown down, and broken in two parts; one about 26½ ft., the other 16 ft. 8 in. long. One face and two sides only are visible; and few hieroglyphs remain on the lower part. The mean breadth of the face is 5 ft. 2 in., or 6 ft. 9½ in. at the lower end, and the sides are about 4 ft. in width. At the upper part of the face are five compartments, one over the other; in each of which are two figures of King Usertsen offering to two deities. Below are columns of hieroglyphs, many of which are quite illegible. The other face is under the ground. On each of the two sides is a single column of hieroglyphs, containing the name of the king, who on one is said to be beloved by Ptaḥ, on the other by Mentu—evidently the principal deities of the place. On the summit of the obelisk a groove has been cut, doubtless

to hold some ornament. This of Begig differs from that of Heliopolis, and from other obelisks, in its apex being round and not pointed; and in the breadth of its sides, and its faces being so very dissimilar. The people of the country look on these fragments with the same superstitious feeling as on some stones at the temple of Panopolis and other places; and the women recite the Fâtha over them in the hope of a numerous offspring.

8½ m. S. of Begig is the village of **Etsa**, and 9 m. S.W. of this is **el-Gharak es-Sultani**, a town about 700 paces long by 500 broad, protected against the Arabs by a wall furnished with loopholes and projecting towers. Over the gateway are some old sculpture and parts of small columns and pilasters. Though the stones on the W. side, from which the village has received the pompous name of *Medînet el-Hagar* ("the City of the Stone"), once belonged to ancient ruins, there is no vestige of building that has any claim to antiquity. The town stands at the edge of an isolated spot of arable land, surrounded by the desert, and watered by the Bahr Gharak, the only branch of the Bahr Yusuf that does not empty itself into the Birket el-Kurûn; it ends in a series of pools at the W. end of the Gharak basin. The name *el-Gharak*, "the submerged," has been given to the village owing to its having been exposed to floods, by the lowness of its level, when accidents have occurred to the dikes.

At *el-Benîân* ("the Buildings"), to the N.E. of el-Gharak, are an old doorway, broken shafts, and capitals of Corinthian columns of Roman time, built into a shêkh's tomb; and *Taltt*, to the l., is probably the site of the ancient *Talei*.

The basin of the Bahr el-Gharak is separated from the Nile Valley by a thin peninsula of limestone hills, the *Gebel es-Sedment*, so-called from its proximity to the village of Sedment on its further side, and the Gebel Abu Hâmed. On the Gebel es-Sedment is the necropolis of the ancient *Herakleopolis* (p. 304): on the northern fringe of the desert, west of the Gebel and on the south of the Bahr el-Gharak, is the ancient site *Umm el-Barakât*, the antique *Tebtunis*, successfully explored for papyri by Messrs. Cromfell and Hunt at the expense of the University of California. Tebtunis was inhabited as early as the time of the XII. Dynasty, as the tombs in the desert behind it show. Sebek the crocodile-god was worshipped here as elsewhere in the Fayyûm. His name, "Sebek lord of Tebtunis," is found in the Greek papyri discovered here as *Sekneblunis*.

From Gharak the *Wâdi Raiyân*, lying to the W., may be visited on camel-back. This great natural depression has been considered very suitable for conversion into a great water-storage reservoir, and the scheme, which owes its inception to Mr. R. Cope Whitehouse, may yet be realized as a complement to the Aswân dam (see p. 517).

A round journey back to Medîna may be completed by proceeding (with camels) from the Wâdi Raiyân to *Nasla* (p. 269), in the Fayyûm, and so back to Medîna, or N. to *Hârît*, the site of the ancient *Theadelphia*, for a visit to the ancient sites in the neighbourhood of the Kasr Kurûn, whence the return journey may be made by Rly. from Abûksa or by road through Senhûr and Fidemîn (p. 271).

5. Medîna to the Birket el-Ḳurûn and back, *vid* Biahmû.

[Tourists with little time at their disposal can visit the shores of the lake and return to Medîna in a day, but the prospect of crossing the lake to Dimê in the time is doubtful. Advantage must be taken of the Rly., which goes from Medîna to Abûksa (14½ m.), a village not far from the lake, *vid Senaru* (7 m.) and *Ebshwâi* (12 m.). The train takes 1½ hrs. to do the whole distance. At Abûksa donkeys must be obtained for the remainder of the distance to el-Wâdi (see below) or elsewhere on the lake, which lies from 4 to 5 m. N.E.

It is generally very difficult to hire camels or donkeys in the Fayyûm, and it is a good thing to get an order from the governor at Medîna, addressed to the village shêkhs, requiring them to furnish the traveller with what he may require.

None of the ruins, which will presently be described, on the shore of the Birka are particularly well worth a visit, except by archæologists who wish to see them for scientific purposes. The tourist will visit the Birka for sport, and not to see antiquities, with the exception of Dimê.

The best headquarters for shooting is perhaps the small village of el-Wâdi, situate about midway along the S.E. shore of the lake, at the mouth of what is called the Wâdi river (*Masraf el-Wâdi*), one of the main branches of the Baḥr Yûsuf canal before alluded to, which here empties itself into the lake. Plenty of wildfowl shooting is to be had here in the winter, and quail are abundant in February. Hares, too, abound in the tamarisk-bushes on the shore of the lake to the east of el-Wâdi. Bears and wolves may sometimes be seen, but the place to find them is on the opposite or N.W. side of the lake. There are some large clumsy fishermen's boats at el-Wâdi, but anyone who wants to shoot on the lake, and cross from one side to the other readily, had better take his own boat with him. El-Wâdi is about 5 m. from Abûksa.]

The **Birket el-Ḳurûn** is about 15 m. distant in a straight line from Medîna. It is 35 m. long, and a little more than 7 broad in the widest part, and has received its modern corrupted name of *Birket el-Ḳurûn* ("Lake of the Horns") from the point known as *el-Ḳurn*, which projects into it from the N. shore; the original form of the name seems to have been derived from the ancient city of *Karanis*, near the E. extremity of the lake (see p. 272). It has also been confused with the name of the Arab hero Ḳarûn, the Korah of the Hebrews (Numb. xvi.), and so the lake is sometimes called *Birket Ḳarûn*, "Korah's lake." Towards the middle of the lake is a barren island, called *Gezîret Ḳarûn*. The depth of the lake varies according to the time of year, but the average in the deepest part may be about 30 ft. The surface is considerably below the level of the Nile. The water is brackish, and even salt, particularly in summer, before the inundation has poured into it a supply of fresh water. It is partly fed by this, and partly by springs, which are probably derived from filtrations from the Nile over a bed of clay.

The first view of the lake from the higher eastern portion of the Fayyûm is very grand. Dense groves of palm-trees occupy the foreground in the neighbourhood of Sonhûr and Nazla: the plain sloping gradually down to the lake is richly cultivated; the immediate shore is dotted with picturesque groups of tamarisk-bushes; the lake itself, on a calm day, glitters like a sea of molten silver; while beyond it stretches the desert, to the E. a succession of undulating sand-hills; to the W. a chain of rocky mountains, extending to the edge of the horizon. Mention has already been made of the numbers of aquatic birds to be seen here, especially in winter. The lake also abounds in fish, mostly of the same kind as those found in the Nile, but often of larger size: the *bilt* and the *fa'akh* are sometimes from 3 to 6 ft. long.

From Ebshwâi or Abûksa the traveller with archæological interests

may visit the sites of the ancient cities of the western border of the Arsinoïte nome. 6 or 7 m. S.S.W. of Ebshwâi is the large village of *Nasla* on the banks of the river-like *Masraf el-Wâdi*. The ravine from bank to bank measures 678 ft. and 100 ft. in depth from the top of the bank to the level of the water in the channel at the centre, which is 120 ft. broad. In the ravine itself are the remains of a wall which is said to have been once used to retain the water, as at Tomia (p. 272), where there is a similar broad channel. 2½ m. N.W. of Nasla the desert border is reached, and 5 m. from Nasla or about 8 from Ebshwâi direct, *viâ Gebeli* (without the *détour* to Nasla), *Ḥârit*, the ancient *Theadelphia*. 1½ m. farther is *Ḳaṣr al-Banât* ("the Castle of the Girls"), a crude-brick building, of which the plans of 8 rooms only can be traced, the whole measuring 30 paces by 10. Near it is the site of the ancient *Euhemeria*, with much broken pottery, bricks, and other fragments. 8½ m. W.N.W. from *Ḳaṣr al-Banât*, and well on the desert, are the ruins of an ancient village, called *Wadfa* by the natives, which is the ancient *Philoteris*. These three sites were excavated by Messrs. Grenfell and Hunt in 1898–9 and have yielded many papyri; the cemetery at Ḥârit also produced interesting burials of the Ptolemaic and Roman periods. *Wadfa* lies about 2 m. S.E. of the ruined temple of *Ḳaṣr Ḳurûn*, to which the traveller should now proceed (magnetic bearing from Ḳaṣr Ḳurûn 127°).

Ḳaṣr Ḳurûn, the principal ruins on the shores of the Birket el-Ḳurûn, lie at the S.W. corner of the lake, about 15 m. from the village of el-Wâdi, the road from which lies over the desert and along the shore of the lake.

The principal building, to which the name of *Ḳaṣr Ḳurûn* properly belongs, is an Egyptian temple of Ptolemaic age, measuring 94 ft. by 63 ft., and 46 ft. in height, preceded by a court about 85 ft. in depth. It contains 14 chambers, and 2 staircases on the ground-floor, besides a long passage on either side of the adytum, whose end wall is divided into 8 narrow cells. The whole is of hewn stone, and of a very good style of masonry. About 380 paces (or 900 ft.) in front of the temple is a square stone ruin, that probably formed the entrance of its *dromos*: near it is another small building of similar materials; and 130 paces to the S.E. is a Roman temple of brick, stuccoed, about 18 ft. square, on a stone platform, the outer face of its walls ornamented with pilasters and half-columns. The roof is arched, and the door in front opens upon a small area, part of the platform upon which it stands. It has a side-door. Other vestiges of ruins are scattered over an extent of about 900 by 400 paces, or about 2200 by 1000 ft.; and at the western extremity of this space, 350 paces behind the temple, are the remains of an arch partly of stone, and partly of crude-brick, whose northern face looks towards the lake, and the other towards a small crude-brick ruin. Near the arch is a stone resembling a stool, or an altar, also of Roman time.

It is not alone by the situation of this town that the former extent of the cultivated land of the Arsinoïte nome is attested, but by the traces of gardens and vineyards which are met with on all sides of the Ḳaṣr Ḳurûn, whose roots now supply the Arabs with fuel when passing the night there.

Broken pieces of old glass lie thickly strewn about the desert in the neighbourhood, and there are many copper coins. It has been

conjectured that Ḳaṣr Ḳurûn marks the site of *Dionysias*. In Roman times it was a frontier-station with garrison and custom-house.

To the N.E., on the shore of Birket el-Ḳurûn, are vestiges of masonry, perhaps of the port (if it deserves the name) of this town. To the N., about 12 m. from the lake, is a lofty range of limestone mountains, and behind them is the ravine that joins, and forms part of, the Wâdi Fâragh, to the W. of the Natron Lakes.

The desert route round the N.W. corner of the lake from Ḳaṣr Ḳurûn to Dîmê (see below) is of no particular interest. It is best to return to Abûksa *viâ* el-Wâdî and Kafr Abûd. The lake may be crossed to Dîmê at a point between el-Wâdî and el-Hammâm (see below), N.W. of Kafr Abûd.

3 m. E. of Abûksa is **Senhûr**, a large picturesque village, buried in a forest of palm-trees, and partly surrounded by a deep watercourse. It is about 5 m. from the lake. There are extensive mounds and some ruins.

On the shore of the lake nearest to Senhûr are some unimportant ruins called *el-Hammâm*. Opposite these, on the N. side of the lake, and about 2 m. from the shore, are the ruins of **Dîmê**, the ancient *Soknopaei Nesus*, which should be visited by the active tourist as well as the archæologist, if only for the sake of the interesting little voyage on the lake. Ride from Abûksa or Senhûr *viâ Kafr Abûd* to the lake at a point between el-Wâdî and el-Hammâm. Opposite (N.W.) is the promontory of *el-Ḳurn* ("the Horn"), from which the lake takes its modern (corrupted) name; W.N.W. is the I. of Ḳarûn (*Gesiret Ḳarûn*); directly N. the shore by Dîmê and the small island of *el-Kenîsa* ("the Temple") close by.

[From this point, at which is a "succursale" of the *Hotel Karun* at Medîna, a boat must be taken across the lake. The boats are heavy and clumsy fishing-boats: they can only be hired through the shêkh of the fishermen. The usual charge is from £E.1 to P.T. 120 per day, with a bakhshîsh in addition. The voyage across the lake takes about an hour and a half. The landing-place lies immediately W. of *el-Ḳurn*: Dîmê lies about 45 minutes' distance N.E. If the traveller has plenty of time at his disposal, a tent may be pitched on the island of el-Kenîsa to be clear of hyenas and Arabs, and excursions made by day on the shore.]

In Pharaonic times Dîmê was an island, and though in Ptolemaïc days it must have been already joined to the mainland, it was still officially designated as an island, Σοκνοπαίου Νήσος, "the Isle of *Soknopaios*," a form of the crocodile-god Sobk or Sebek (Souchos), who was worshipped here in conjunction with Isis. A raised paved *dromos*, leading direct through its centre to an elevated platform and sacred enclosure, forms the main street, about 1290 ft. in length, once ornamented at the upper end with the figures of *lions*, from which the place has received the name of Dîmê *es-Sabu'a*. This remarkable street (which recalls the paved approach to the temple of Bubastis), the lions, and the remains of stone buildings, prove the town to have been one of great consequence. The principal edifice, which is partly of stone, stands at the upper end of the street, and was doubtless a temple; it measures about 109 ft. by 67 ft., and is divided into several apartments, the whole surrounded by an extensive circuit of crude-brick, 370 ft. by 270 ft. An avenue of lions was before the entrance of this sacred enclosure (or *temenos*), 87 ft. in length, connecting it with one of those square open platforms, ornamented with columns, so often found before the temples of the

Thebaid; and this avenue formed a continuation of the main street. The total dimensions of the area occupied by the town were about 1780 ft. by 1000, but the extent of its walls is not easily traced amidst the heaps of sand that have accumulated over them; and the whole is in a very dilapidated state.

From Dimê the small temple of *Kaṣr eṣ-Ṣâgha*, usually known as "Schweinfurth's Temple," from the name of its discoverer, may be visited. It lies about 4½ m. N.E. It is of interest to the architect and archæologist on account of its peculiar style of building, of great and fine blocks without a trace of inscriptions or reliefs, as in the Temple of the Sphinx (p. 184). Both buildings probably date to the epoch of the Middle Kingdom, and perhaps specifically to the reign of Amenemhât III. Close by are the remains of a quay, and there is no doubt that under the XII. Dynasty, when Dimê was an island ("the Isle of Sobek"), the Temple of Kaṣr eṣ-Ṣâgha stood on the shore of Lake Mœris; it is now 5 m. from the Birket el-Ḳurûn.

In the neighbourhood of Kaṣr eṣ-Ṣâgha important palæontological discoveries have been made by Dr. F. S. Andrews, of the British Museum.

It is not advisable to visit the sites of the ancient *Karanis* and *Bacchias* (*Kôm Ushîm* and *Umm el-'Atl*), at the W. end of the lake, from Dimê; the journey is more conveniently made from Tomîa (see below), on account of the difficulty of obtaining camels at Dimê.

Archæologists visiting Kôm Ushîm from Tomîa may, however, very well proceed with their camels to Kaṣr eṣ-Ṣâgha and Dimê.

From Senhûr the traveller may return direct to Medîna by the charming little village of **Fidemîn**, situated on the banks of the *Baḥr et-Tahûna* ("Mill River"), and through a most luxuriant and fertile country.

He may, however, continue his round to the Rly. Stat. of **Senûres**, a large village occupying the site of an old town (*Pesenuris*), but with no ruins, from which Medîna is about 10 m. distant to the S. by rail. On the way from Senûres to Medîna he passes **Biahmu**, about 4 m. to the N. of Medîna, where there are some curious stone ruins. They are known to the Arabs as the *Kûrsi Fara'ûn* ("Throne of Pharaoh"), or, more significantly, *es-Senam*, "the Idols." Mr. Petrie, who made careful observations upon the ruins in 1889, believes them to be the remains of courts surrounding two great pedestals on which colossal statues of shining white quartzite—probably of Amenemhât III. (*XII. Dyn.*)—had been seated. These were seen standing by Herodotus, who describes two pyramids rising out of the water, a stone statue being seated on each. His idea of their being half-submerged pyramids is explained by the fact that he visited the Fayyûm during the inundation, and saw them from Arsinoë, and not from Biahmu. They appear to have been placed on the parapet of a great reclamation-dam erected by Amenemhât III. Each statue was 35 ft. high, with base 4 ft. high; their pyramid-like pedestals were 21 ft. high, so that the whole of each colossus rose 60 ft. above the ground. Fragments of them are now preserved in the Ashmolean Museum at Oxford.

[The simple excursion from Medîna to Biahmu and back can be made on donkey-back in half a day (P.T.S.).]

N.W. from Senûres the Rly. runs past *Kafr Makfût*, in the centre of a most richly cultivated country, and 8 m. from Senûres reaches

Tomia, the last village at the N.E. side of the Fayyûm. It has no ruins, but is interesting from the remains that exist of the old system of dikes and reservoirs. The same system is still carried out on a smaller scale. There is a deep ravine, or valley, as at Nazla, the lower part of which was dammed by a buttressed wall of great thickness. Water-fowl are very numerous in the neighbourhood of Tomia; also hares and sand-grouse; and it is a good centre for sportsmen.

4 m. S.E. of Tomia is *er-Rubiyât*, and 5 m. E. of this a mound, which is the site of the ancient *Philadelphia*, from which a large number of Roman portraits were brought by Herr Grüf of Vienna.

From Tomia a camel-route runs across the desert to Bedrashên (p. 188) and Cairo, 30 m. About 5 m. out to the *l.* of the route are the two mounds of *Umm el-'Âtl*, the site of the ancient *Bacchias*. The remains of the brick-built town yielded papyri to Messrs. Grenfell and Hunt in 1895-6. 4 m. E. is the mound of *Kôm Ushîm*, lying near the E. end of the Birket Ḳurûn, 4½ m. W.N.W. of Tomia and 8 m. N. of Senûres. Here Messrs. Grenfell and Hunt discovered the remains of the ancient town of *Karanis*, from which possibly the Birket Ḳurûn originally took its name. Here there existed an important stone temple of *Pnepheros* (P-nefer-ho, "He of the Beautiful Face") and *Petesouchos* ("He whom Sobek has given"), forms of Osiris and Sobek. From Kôm Ushîm or Tomia it is possible to reach Dimê or Ḳaṣr eṣ-Ṣâgha on camel-back in a day's journey.

[From Tomia, Medîna is about 17 m. distant, and el-Kelwa 12 m.; and a road leads across the desert to Kafr Ammar, 18 m., on the Upper Egypt Railway.]

ROUTE 20.

Cairo to the Little Oasis, the Oasis of Dakhla, and the Great Oasis, by the Fayyûm.

A visit to these Oases will not come within the scope of the ordinary traveller. From whatever point the start is made, it will be necessary to make all the preparations for a desert journey (see p. 217), and secure trustworthy servants and guides.

[The most frequented roads to the Little Oasis are from the Fayyûm, from Behneså, and from Minia, to which mudiriya the Oasis belongs, the average distance from them being the same, about three days' journey.

The Great Oasis may be visited from Asyût, from Girga by Abydos, from Farshût, from Thebes, or from Esna; and that of Dakhla from Beni 'Adi near Monfalût, or by the Great Oasis. These two Oases are in the Asyût mudiriya.

The route by the Fayyûm and the Little Oasis includes el-Hêz and Farâfra, and gives the best idea of the character of the African desert; but most persons who go to the Oases will be satisfied with a visit to the Little Oasis from the Fayyûm or from Behneså, and to the other two from some point in Upper Egypt, returning again to the same, or to some other place on the Nile.

As it is not always easy to procure camels at any of the places from which a start will be made, it is well to procure at Cairo a letter of recommendation to the governor of the province.]

The Oases.—There is little to vary the monotony of the roads to the Oases, which lead over a lofty table-land, intersected here and there by small shallow valleys, or ravines, worn by the rain that occasionally falls there. The Oases lie in certain depressions in this mountain plain due to the cutting back of the limestone escarpment at these points, so that, except to the S., where they are open, they are surrounded by cliffs more or less precipitous, and very like those on the E. and W. of the valley of the Nile. The Oasis itself comprises a large area to which the cultivated part bears as a rule a very small proportion, and it is only in the immediate neighbourhood of the springs (*'Ain*, pl. *'Ayûn*) that we meet with a patch of fertile soil, composed of sand and clay, which owes its origin to the springs that rise here and fertilise it. Here are gardens, palm-groves, fields, and villages, not unlike a portion of the valley of the Nile, with a sandy plain beyond, in which stunted tamarisks, coarse grasses and other desert plants struggle to keep their heads above the drifted sand that collects around them. The distant hills, or the abrupt faces of the high mountain-plain surrounding the whole, complete the scene, and if you ascend a minaret, or any point higher than the rest, you may add to these general features some stagnant lakes, whose feverish exhalations account for the yellow complexion of the inhabitants, and make it unsafe to visit the Oases in summer or autumn. The height of these Oases varies; the Little Oasis being about 300 ft. higher than the Nile at Minia, while the Great Oasis and that of Dakhla are nearly on the same level as the Nile. But in all of them the water seems to rise from beneath a sandstone bed, the "Hagar el-Moiya," or water rock, of the native well diggers.

On descending into the low plain in which the Oasis, properly so called, stands, you perceive that the calcareous mountains repose on sandstone, with a substratum of clay, holding the water that rises from it in the form of springs. You pass numerous stunted tamarisk-bushes, some palms and springs, then some stagnant lakes: and after sinking in the salt-crust of once flooded fields, that cracklos under your feet, you reach the thick palm-groves, gardens, and villages of the Oasis.

These phenomena repeat themselves in every case. An oasis is simply a large or small natural excavation in the desert plateau, which usually has a number of centres of cultivation and population, on account of the ease of obtaining water from springs or wells in it. The cultivated tracts are necessarily restricted to the vicinity of such natural or artificial offluxes of water, and in general they occupy the lowest parts of the oasis-area, the rest being sandy desert.

The Arabic name for 'Oasis' *Wâh* (pl. *Wâhât*) is the same as the ancient Egyptian *Uah*, *Uaht*, which with the Greek termination formed *Anasis*, or *Oasis*, and is the Coptic *Ouahe*.

The Oases are not so healthy as the Nile valley, fevers being prevalent owing to the swampy nature of the cultivation round the springs. The inhabitants of all are less intelligent than those of the Nile valley, and in the Northern Oasis are inclined to be fanatical owing to the influence of the Senûssi sect (p. 260).

For the route from Cairo to Medinet el-Fayyûm, see p. 263. The first halt after leaving Medina will probably be at *El-Gharak* (see p. 267), where the supply of water for the journey should be taken in.

It is always better to have too much water than too little, and rather more than the Arabs say is necessary, as they try to load their camels as lightly as possible, and think little for the future. The next halting-place is *Wâdi Raiyân*, abounding with palm-trees and water, but the latter is brackish, and only fit for camels. This is the wâdi which was proposed by Mr. Cope Whitehouse as an alternative site for a great Nile reservoir.

About 15 m. to the S.E. of Wâdi Raiyân, and some way to the l. of the road, is the valley of *Moïla* with a ruined convent or monastery, and a spring of salt water. It may be visited on the way to Wâdi Raiyân, by making a small *détour*, and is curious as a Christian ruin. It contains two churches, one of stone, the other of brick, and is surrounded by a strong wall, with a tower of defence on the N. side. In the churches are several Coptic and some Arabic inscriptions, and figures of the Apostles and saints. The total dimensions of the convent are 89 paces by 65.

Four days beyond Raiyân is **The Little Oasis**, or **Wâh el-Bahariya**, the *Oasis Parva* of the Romans. It is also known as the *Wâh el-Mandîsha*, and the *Wâh el-Gharbi*, though this last is properly its "*western*" division. It has about 6,000 inhabitants, many of whom are Senussiya. Of the three mosques in Bâwitti, two belong to this sect, whose doctrines are said to have been brought by immigrants from Siwa. In the village of *Mandîsha el-Agûza* the Kabyle language of Siwa is said to be still spoken. Politically, both the Little Oasis and that of Farâfra (see below) are attached to the province of Minia. The Little Oasis is very unhealthy in summer.

There are five inhabited spots in the Little Oasis, namely—Zubbo, Mandîsha, el-Ḳaṣr, Bâwitti and Mandîsha el-Agûza. The first four lie in a line from E. to W., the fifth lies to the S. Near *Zubbo* there is a small ruin, and there were in Cailliaud's time here the ruins of a Coptic village, *Ḳaṣr Nusrâni*, 1700 ft. in circumference, which contained two churches. *Mandîsha* is a few minutes farther. Near here there are one or two rock-cut tombs containing burnt clay coffins with flat lids, at the top end of which the face and hands are rudely indicated. There are also sarcophagi "formed of two long pots of clay, rounded at the ends and the upper part, and flat underneath. The head of the deceased was placed in one of the pots, and the foot in another. The pots were then cemented at their junction towards the middle of the body" (*Hoskins*).

Bâwitti is the most important place. At *el-Ḳaṣr*, close by, was a Roman building (from which it derives its name of "the Palace"), which was once a handsome edifice, well-built, and ornamented with Doric mouldings, but is now a heap of stones. At el-Ḳaṣr is also a small chapel, without wall-decoration, built by the Oasis-princes Uahabrânefer and Tjetkhonsefânkh in the reign of Apries (XXVI. Dyn.); and at *Umm-el-Muftelî*, not far off, are the remains of a small temple with reliefs, built by the same Tjetkhonsefânkh in the succeeding reign of Amasis. These remains were discovered in 1900 by Prof. Steindorff, who also found W. of Bâwitti an important *Tomb* of the princes Amenhotep and Hui, dating from about the time of Ramses II. (XIX. Dyn.), with several chambers decorated with good reliefs depicting the wine-harvest, the burial of the deceased, *etc.* The *Ḳaṣr el-Aldm*, about 1¼ m. to the W. of El-Ḳaṣr, is an insignificant crude-brick ruin; there

is another about ¾ m. to the S.W. of the same town. Anciently this oasis was irrigated by means of *subterranean tunnels*, some of which are still in use.

The most remarkable springs of warm water, in which the oasis abounds, are at Bâwitti and el-Kaṣr, the former having a temperature of 153° F.; the latter, whose steam is converted into a rude bath, of 156° F.

The *Productions* of this Oasis are similar to those of the valley of the Nile; but the principal source of wealth, as in the other Oases, is the date-palm, which yields a very superior quality of fruit. A conserve of dates, called *agwa*, is made by pounding them in a mass, and then mixing whole dates with it. Liquorice roots (*sûs*) are sent to the Nile in baskets, and are used for making a sort of *sherbet*.

The first European visitor to the Little Oasis was Belzoni, in 1819. He was under the erroneous impression that this was the Oasis of Ammon.

[The caravan-route from this oasis to Siwa (ten days' journey) runs by one or two small oases, the most important of which are *'Ain Sûfra*, where the route joins that from the Fayyûm (p. 258) and *el-Araj* (*Titaeurt*), where there are some Egyptian rock tombs (p. 260). To the left of the route are the twin hills Mt. Ehrenberg and Mt. Minutoli. The way crosses the *Baḥr bila-Mâ* (p. 253).]

El-Hêz.—The small Wâh el-Hêz is a short day's march to the S. of the Little Oasis, of which, indeed, it is a continuation. It has springs and cultivated land belonging to the people of el-Kaṣr and Bâwitti, who go there at certain seasons to till it, and collect the crops. But it has no village, and the only appearance of buildings is at *el-Errts*, where a ruined church shows it was once the abode of Christian monks. This consists of a nave and aisles, with rooms on the upper storey. Some of the arches have the horseshoe form; and over a window is a Coptic inscription. About 600 paces to the S.W. is another crude-brick ruin, about 74 paces by 50 within the walls, which are about 30 ft. high, and near this are much pottery and some *nebk*-trees, which indicate the previous existence of a garden, either belonging to a monastery or a town. No doubt the oasis was regularly inhabited in the Byzantine period.

Farâfra.—About 3 days from el-Hêz are the Oasis and village of Farâfra, containing about 450 inhabitants. According to a tradition given by Caillaud, this oasis is the first which the Moslems took from the Christians who inhabited the deserts. The productions of Farâfra are very much the same as those of the other Oases, but it excels them in the quality of its olives, which are exported to the Little Oasis. Farâfra was formerly called *Trimythes Oasis*, but it boasts no remains of antiquity, with the single exception of an inscription of Thothmes II., seen here by the German traveller Aschenson in 1872. It has a castle or stronghold that commands and protects the village in case of attack from the Arabs, or other enemies. The ancient name was *Ta-ah*, the "land of kine."

Oasis of Dakhla.—Four days to the S. of Farâfra is the *Wâh el-Gharbi*, or *Wâh Dakhla*, or *El-Wâh ed-Dakhlia*, "the Western or Further Oasis." It is called in the hieroglyphic inscriptions *Tjesti*. The name of Dakhla is in opposition to Kharga (which is given to the Great Oasis that lies E. of it)—the one meaning the "receding," the

other the "projecting" Wâh; Kharga being called *projecting*, as being nearer to Egypt. The population of this Oasis of Dakhla is about 8000.

A great portion of the road from Farâfra lies between two of the numerous high ridges of drifted sand that extend for many miles, nearly due N. and S., parallel to each other. There is no water after passing *'Ain ed-Dukker*, the halting-place of the first day's march.

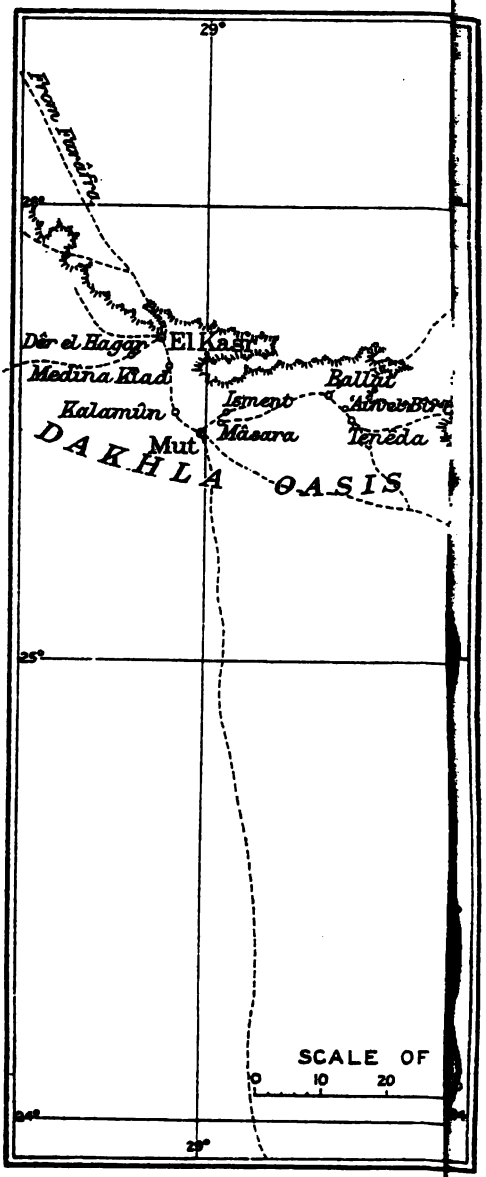
The first point we reach in the Oasis is **el-Ḳaṣr**, formerly the chief town, containing about 3500 inhabitants, with some fairly good houses. In the middle of the town is a mineral spring, the water from which fertilises the surrounding land, and supplies some baths attached to the mosque. It issues at a temperature of 102° Fahr. A little more than 5 m. to the W.S.W. of the modern town of el-Ḳaṣr is a sandstone temple, called *Dêr el-Hagar*, "the Stone Convent," the most interesting ruin in this Oasis. It has the names of Nero and Titus in the hieroglyphs; and on the ceiling of the adytum is part of an astronomical subject. Amen, Mut and Khensu, the Theban triad, were the principal deities: and the ram-headed Khnemu and the infant Horus were among the contemplar gods; but the Theban Amen and Mut held the post of honour. The temple consists of a vestibule, with screens halfway up the columns; a portico, or a hall of assembly; a transept or pronaos; and the central and two side adyta; 121 ft. before the door of the vestibule is a stone gateway or pylon, the entrance to an area measuring 235 ft. by 190 ft., surrounded by a crude-brick wall. At the upper or W. end of it are the remains of stuccoed rooms; and on the N.E. side are some columns covered also with stucco, and coloured. The old Egyptian name of the temple was *Eset-ioh*, "Place of the Moon."

There are many crude-brick remains in the neighbourhood; and about 1½ m. from el-Ḳaṣr are the extensive mounds of an ancient town with a sandstone gateway. The fragments of stone which lie scattered about appear to indicate the site of a temple, now destroyed. These mounds are about half a mile square, and below them to the E. is a spring called *'Ain el-Kiad*, whence they have received the name of *Medîna Kiad*. They are now known as *Demhuda*. The only ruins now remaining are of crude brick, apparently of Roman time.

The next place of importance is **Kalamûn**, 8 m. S. of El-Ḳaṣr (Pop. 1000), a well-built village, whose shêkhs, the Shôrbagis, claim the honour of having governed the Oases from the time of Sultan Selîm.

Mut, at the southern edge of the Oasis, and to the E. of Kalamûn, is a village of some size perched on the top of a mound of yellow cohreous sandy clay, and surrounded by a considerable area of cultivation and palm groves, though some have been ruined by salt water having been allowed to flood them. There are now no ancient remains to be seen, but from a mound W. of the town two *stelæ* have been obtained bearing the name of Shishak II., and telling of an inspection of the Oasis made by a royal official. Alum works were formerly carried on here, but the transport of it was too costly.

From Mut we turn eastwards in the direction of the Great Oasis, and reach in about 10 m. the village of **Isment**, where is the capital of a column with a Hathor (or Isis) head, and near it some crude-brick ruins called, as usual, *ed-Dêr*, "the Convent." About 1½ m. to the


29°
Farâfra
28°
Dêr el Hagar
El Kasr
Medina Klad
Balliat
Kalamûn
Lement
Amerbiro
Mut
Mâsara
Teneda
DAKHLA OASIS
25°
SCALE OF
0 10 20
24°
29°

S.W. is *Mûsara*. Continuing E. 2½ m. brings us to the ruins of a large town, called **Isment el-Kharâb**, "the ruined Isment." The most remarkable remains there are a sandstone building measuring 19 paces by 9, consisting of 2 chambers, in a very dilapidated state; and, another near it, measuring 5 paces by 5, with an addition before and behind of crude brick, stuccoed and painted in squares and flowers. Nineteen paces in front of it is a stone gateway, the entrance to the area in which it stood. There are also some large crude-brick buildings ornamented with pilasters, apparently of Roman-Egyptian time; within which are vaulted chambers of sandstone. Many of the houses of the town remain, mostly vaulted and stuccoed; and the streets may easily be traced. A little more than 1 m. from this are other ruins, called *Ḳasr el-Artsa*.

About 7½ m. E. of this is **Ballat**, a large village surrounded by walls, and containing about 2000 inhabitants. The water here is very good, and a stock of it had better be laid in. The small village of *Beshendî* is 3 m. farther E.; and at about the same distance beyond is **'Ain el-Birba**, where are some ruins. In another hour we reach *Teneida*, a large village with water and rich vegetation. It is the last inhabited spot in the Oasis.

Though noticed by Arab writers, the position and even the existence of this Oasis were unknown in modern times, until it was visited by Sir A. Edmonstone in 1819. It extends about 15 m. from N. to S., and 28 m. from E. to W. The population is reckoned at over 7000 males, and it contains 11 villages. Its condition is superior to that of the other Oases, and the numerous remains of ancient towns and villages prove that it was the same in former times. The people are more hospitable, and less ignorant and bigoted than those of the Little Oasis or that of Farâfra, where Senûssi influence is strong. Much rice is grown; and fruits, particularly apricots and olives, abound; but dates, as in all the Oases, are the principal source of revenue. During the Ptolemaic period it would appear that the vine was cultivated and grape wine made in the Oases of Dakhla and el-Kharga. The wines of *Tjesti* and *Kenem* are specially mentioned in inscriptions of that period.

[From this Oasis there is a caravan road leading direct to Asyût in about 6 days' march.]

Road from the Oasis of Dakhla to the Great Oasis.—Continuing from the last point reached in the WÂh Dakhla, we advance always E., and in 4 hrs. leave the depression formed by that Oasis and enter a defile, which after an ascent of 4 hrs. brings us to the top of the plateau. In 3 hrs., an isolated conical hill called *Abû Tarbûr* is reached; and 2 hrs. farther we descend from the torrent-riven plain by a ravine, which in ½ hr. leads to **'Ain Amûr**, a spring sheltered with palm-trees, and close to which are the ruins of an old temple, with a large enclosure of crude brick, intended to protect the temple, and secure access to the spring. Khnemu, Amen-Ra, and Mut are the principal deities. Though the name seems to be that of a Cæsar, the temple has an appearance of greater antiquity than the generality of those in the Oases; no remains of a town have been found, and it is possible that this temple and enclosure were only intended to add a sanctity to the site of the spring, and to ensure its protection. Water

cannot always be depended on here. 'Ain Amûr is situated on the slope of *Gebel 'Ain Amûr*, more than 1000 ft. above the valley of the same name. From this point there is a long wearisome march of 13 hrs., for the most part over a sandy plain strown with black conglomerate, till we reach a sandstone hill, from which there is a pleasing and welcome view of the Great Oasis, at the borders of which we arrive in another ¾ hr.

[Another road to Kharga from the E. end of the Dakhla Oasis follows the foot of the limestone cliffs, and takes about 3 days' march. There is no water on this road.]

The Great Oasis, or **Wâh el-Kharga**, is mentioned in the hieroglyphic inscriptions under the name *Kenem*. Herodotus speaks of a city called Oasis, seven days' journey from Thebes, and called in Greek the "Island of the Blessed," which is probably this Oasis. Cambyses' army reached it on its way to the Oasis of Ammon, and perished in the desert, half-way to the latter place. By the other Emperors it was used as a place of exile; and Nestorius, after his condemnation by the Council of Ephesus, was banished here in A.D. 435. This was a revival of a very ancient custom, for we know from a *stela* of the 25th year of King Monkheperra (of the XXI. Dynasty), found at Luxor, that in his time 100,000 people had been banished from Thebes to the Oasis. The number may be an exaggeration.

The Oasis, which lies between 26° and 24° N. lat., is about 90 m. long from N. to S., by about 12 m. broad from E. to W.; but a great part of it is desert, with cultivable spots here and there. It is about 3000 sq. km. in extent. The population may be estimated at 2000. The productions are much the same as those of the other Oases, with the addition of the dôm-palm, wild senna, and some other plants, but it is inferior in point of general fertility. Politically, the Oasis forms part of the mudiriya of Asyût.

Approaching as we have done on the W. side, the first object of interest reached beyond the *Jebel Taaref*, an isolated hill within the Oasis depression, is the **Necropolis of el-Kharga**, called *el-Geban* by the natives, a most interesting burial-place of early Christian times. It lies on a commanding hill to the l. of the path. There are some two hundred tomb buildings, many of remarkable architecture, with fronts ornamented with pilastered and round-arched recesses. All the buildings are rectangular, and built of unburnt brick. The cupola roofs of some are still in place. On the stucco-coated interior walls are Greek and Coptic scrawls. There is usually a pit in the centre of each tomb, with a chamber in the bottom, in which the mummy of the deceased was placed. The fact that the early Egyptian Christians continued the pagan practice of mummification here obtains an interesting illustration. In connection with this it may be noted that on the walls of several of the tombs and in the chapel the Egyptian *ânkh* ☥, the sign of life, is painted. It was evidently confounded with the Christian cross. The *Chapel* is basilican; the aisles on each side are separated from the nave by three arches, two pointed and one rounded. On the wall of a cross-passage is a niche with a crude fresco of Abraham and Isaac. In another building an interesting fresco was discovered by Messrs. Mace and Myers in 1901; it depicts Abraham, Isaac, Sarah, Adam, Eve, Thekla, Paul, Mary, Noah, Jacob, Euche,

Dikaiosyne, Daniel, and Irene. Eucho, Dikaiosyne, and Irene are simply Prayer, Justice, and Peace personified; Peace holds the *ânkh*, and Justice the scales. Abraham holds two knives, and a ram comes out of a bush behind him. Noah stands in the ark with seven other people, and the dove is represented. Daniel has the lions with him. In the corners of the tomb are four figures of fowls.

Passing in 1½ m. the Great Temple (see below), we reach 1½ m. farther

El-Khârga (P., T.), the capital of the Oasis, a large village of about 4500 inhabitants. There is a telegraph office here, and the post arrives from Asyût about once a fortnight.

The Great Temple of el-Khârga, as has been already said, is 1½ m. to the W. of the village. It is much larger than any other ruin in the Oases, and is an interesting monument. It was dedicated to Amen, or Amen-Ra.

The sculptures of the temple are not of the spirited style of the early Pharaonic ages; though some are by no means bad, particularly on the transverse wall separating the front from the back part of the portico. In the *adytum* the figures are small, and the subjects very extraordinary, probably of Ptolemaic or Roman time, when extravagant emblems took the place of the more simple forms of an earlier period.

The oldest name met with is that of Darius, which occurs in many places. The inscription of that king recounting the building and dedication of the Temple, together with a hymn on the S.W. wall of the 2nd chamber, addressed to the god Amen-Ra, has been translated by Dr. Birch in 'Records of the Past,' vol. viii. On a screen before the temple is the name of Amyrtæus. There are also several Greek inscriptions on the front gateway or *pylon*, one of which, bearing the date of the first year of the Emperor Galba, consists of 66 lines.

The fullest account of the temple with its inscriptions and remains is to be found in Dr. Brugsch's 'Reise nach dem grossen Oase el-Khargeh in der Libyschen Wüste,' which contains an account of his visit to the Oasis in 1875.

The whole length of the temple, which is built of sandstone, measures about 142 ft. by 63 ft., and about 30 ft. in height. Attached to the front of it is a screen, with a central and two side doorways; and in the dromos is a succession of pylons, one before the other, at intervals of 80, 70, and 50 ft. 50 ft. in front of the outer pylon is an hypæthral building on a raised platform, terminating the dromos, from which there is an ascent to it by a flight of steps. The temple was enclosed within a stone wall, abutting against the innermost pylon. This formed the *temenos*. Near the S.W. corner is another smaller hypæthral building, and some distance to the N. of the temple is a small stone gateway. On the summit of the second or middle pylon of the dromos some brickwork has been raised in later times by the Arabs, forcibly recalling the additions made during the Middle Ages to many Roman buildings in Italy. The stone part itself is much higher than the other two gateways, being about 45 ft. to the top of the cornice; while the other two, the first and innermost, are only respectively 15 ft. 7 in. and 20 ft. 3 in. The stones are well fitted, and have been fastened together with wooden dovetailed clamps. Entering by the third pylon (coloured reliefs), we find ourselves in a hall of twelve undecorated

columns; beyond is a room of four columns on the same plan. Here are portraits of Darius and elaborate inscriptions, including the 'Hymn to Amen' described above, and another hymn of pantheistic character, called 'The Secret Words of Amen' (transl. by Brugsch, *loc. cit.*), on the wall to the l., as one enters, and on the wall rt. of the entrance to the Third Hall, respectively. The Third Hall, or Fore-hall of the Sanctuaries, is supported on four columns, and has niches on each side. Beyond this are three Sanctuaries, and a staircase on to the roof (?).

In the vicinity of the temple stood the ancient town. It bore the name of *Hibis*, or, in Egyptian, *Hebi*, "the Plough," under which character it is frequently designated in the hieroglyphs with the sign of land, and it was the capital of the Great Oasis.

On a height, S.E. from the temple, is a stone temple called **en-Nadara**, surrounded by a spacious crude-brick enclosure. It is a square building (three sides standing) with an entrance in each side. Two of these have round arches; the third is pyloniform, with the winged sun beneath the cornice. It bears the name of Antoninus Pius.

There are other sandstone buildings of much the same style near by; one is a "fragment of a sandstone tower, octagonal outside and round within, with a tunnel and small chambers underneath; the stones are beautifully squared and fitted." At *Kaṣr 'Ain Muṣṭafa Kashef*, near the Necropolis, are the remains of a late Roman brick building, probably a monastery. About 1 m. N. of *Gebel Umm el-Ghenaiem*, near the E. escarpment of the oasis on the road to Girga, are the ruins of a large Roman square *Fort* of unburnt brick, with twelve round towers or bastions projecting from the walls. It is, as usual, known to the natives as *ed-Dêr*. Close by is a good well, and there are tombs N.W. of the fort. At *'Ain Tabashir*, on the Asyût road, is a fine Roman *Columbarium* or dovecote, called by the natives *Borg*, "Tower." This is a very interesting building, being built with great skill and care. It measures about 18 ft. by 15, and is about 20 ft. high at present. It has an outer wall, carefully rounded at each of the two corners which are left, and a central column or tower, rectangular. Both are furnished with cotes for the doves. Through this central erection passes a small staircase with a landing on an arch between the column and the outer wall. Higher up there is a passage through the tower which was evidently intended to be reached by a small ladder from the landing; the object being to facilitate the cleaning of the cotes. The roof was supported on arches springing from the central tower. N. of 'Ain Tabashir are the village of *Mehêrik* and various wells, the northernmost being *'Ain Karam Muhammad*, at the foot of the *Gebel Adusa*, near which is another Roman fort of interesting construction, on a hillock to the *l.* of the track. From *'Ain Hager*, where there are brick ruins, south of this, a path runs W. to *'Ain Lebekha*, at the foot of *Gebel Ramliya*; here are the ruins of a Christian chapel and a fort. Farther W., under the shadow of the desert scarp, are the springs and ruins of *'Ain Umm Dabadib*, where there was in Roman times an important village, whose ruined houses, castle, and chapel still exist. The castle has two square towers. To the N. are ancient well-shafts and an aqueduct-tunnel running towards and under the desert scarp.

S. of El-Khârga there is more to see. We first reach *Genna* (2 hrs.), with pretty wells, *'Ain Magarin* and *'Ain el-Estakhwrah*, surrounded by palm groves, and then **Kaṣr el-Guehda** (1 hr.), where is a temple with the names of Ptolemy Euergetes I., of Philopator, and of Lathyros. It was dedicated to Amen, Mut, and Khonsu—the great Theban triad. It has an outer court, a hall with four pillars and sanctuaries.

At **Kasr 'Ain ez-Zayân** is another small temple, which was restored in the third year of Antoninus Pius, and was dedicated to Amon-Khnomu. A Greek dedicatory inscription over the door of the temple contains this name and that of the town, which was called *Tkhônemyris*. The ruins of Tkhônemyris lie about ½ m. S. Among them good small antiquities, especially bronzes, have been found.

The village of *Bâlâṭ* (1½ hrs.), containing about 400 inhabs., is next reached, about ½ hr. beyond which is the supposed tomb of the famous Amîr Khâled ibn el-Welîd at *Geltuma*.

Dakakîn ("Shops") (7 hrs.) follows, with low hills and springs, and a ruined village on the rt., and then *Bêris* (2½ hrs.), a fair-sized village of 500 inhabs. At **Dûsh** (3 hrs. E. on the Esna road) is a temple, which has the names of Domitian and Hadrian, and was dedicated to Serapis and Isis; but the Greek inscription on the pylon has the date of the 19th year of Trajan. The ancient name of the town was *Kysis;* and the inhabitants added this stone gateway for the good fortune of the emperor, and in token of their own piety. The temple is of good plan, with two isolated pylon gates in front; between which formerly existed a colonnade, of which the pillar fragments remain, and a forecourt and hall with four columns, like Kasr Zayân. Beyond are the sanctuaries. The main portion of the temple lies in a temenos court of great extent, bounded by walls of unburnt brick.

The last places are the small hamlets of *Maks Baḥari* and *Maks Kibli* (1½ hrs.) S. of Bêris on the Darb el-'Arba'în, the caravan road to Dongola and Dârfûr (see below).

It will have been seen that the antiquities of the Great Oasis are interesting. Probably nowhere else in Egypt is so much of the brick architecture of the late Roman period preserved. This is largely owing to the progressive decrease of the population and consequent absence of all need to pull the old buildings down for the sake of their bricks.

Roads from the Great Oasis to the Nile.—There are three principal roads, viz. to Asyût, Girga, and Esna.

1. THE ROAD TO ASYÛṬ (p. 340) is the longest. It is the one (known as the *Darb el-'Arba'în*, "Path of the Forty") along which the great slave caravans used to pass on their way from Dârfûr to Egypt through the Great Oasis. Slaves used also to be brought this way by Takrûris, who are blacks from the interior of Africa and Moslems, but are looked upon as an inferior kind of merchant. A caravan sometimes included from 2000 to 4000 slaves. The rate of travelling by the slave caravan was very slow; they only went from sunrise to half-past 2 or 3 P.M., or about 8 hrs.' march; and the journey from Dârfûr to Bêris, at the S. of the Oasis, occupied 31 days—10 from Dârfûr to the Natron plain called Zeghâwa, 7 to 'Ain el-Agia, 4 to Sellima, 5 to Shob, and 5 to Bêris.

The time taken on the journey from el-Khârga to Asyût will be about 55 to 60 hrs. The path winds down the side of a high cliff about 5 m. W. of Asyût, and then proceeds past the cemetery to the canal-bridge and causeway into the town.

2. THE ROAD TO GIRGA OR FARSHÛT (pp. 354, 365) is shorter, and the journey is only about 40 hrs.' march with lightly laden camels. 50 hrs. had better be allowed.

Nothing is met with on the way but remains of enclosures made with rough stones, at intervals; and much broken pottery, during the second day's journey. Instead of going direct to Girga the traveller may turn off and take the opportunity to visit *Abydos* (p. 356). The Nile valley is usually struck near the village of *Bêt Khallâf* (from which to Girga, see Rte. 22, p. 355) or at Farshût, p. 365. A lt. rly. is now being built from el-Kharga Junction (near Farshût) to Dakhla *vid* el-Kharga, which will follow this route (p. 298).

3. THE ROAD TO ESNA (p. 480) goes from near Qenna, and from Maks and Dûsh, and thence across the desert to the Nile. The cultivation is reached at *Aḥmad Said Mûsa*, from which the path goes *vid Shêkh Fadl*. The journey is performed in about 60 hrs.' march.

The natural features of all these routes are the same. We leave the Oasis by an easy ascent up the eastern scarp, then proceed across a nearly flat desert plateau for about 100 m. till the Nile-valley is reached. The usual wâdi descent is made. At Asyût the path winds down the side of a high cliff. The Girga route descends gradually from the plateau over rolling lower desert to the cultivation; that to Esna goes down the side of a wâdi by a steep zigzag path, follows the base of the cliffs for some distance, and then crosses rolling desert like that on the Girga route to the cultivation.

Interesting geological observations may be made on the ascent and descent of the desert-scarps, but the plateau is uninteresting, the same beds of Eocene limestone being traversed all the way.

SECTION V.

THE VALLEY OF THE NILE FROM CAIRO TO THEBES.

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PRELIMINARY INFORMATION.

1. Modes of Travelling.

The various modes of travelling in Egypt have been already referred to (see p. [10]), but as the journey up the Nile, of which this Section forms the first part, has special features of its own, it will be convenient to give here some detailed information as to the various ways in which the journey can be performed.

The **River** is the highway of Egypt beyond Cairo, and along this highway the traveller can proceed either in a boat of his own, or in a steamer, or by the railway. The advantages of a steamer are economy of time and money; the disadvantages are the noise, the necessity of doing everything at a fixed time, sightseeing in a crowd, and that for those interested in the archæological remains an utterly inadequate time is allowed for their inspection. The great advantage of hiring a dahabîya is that the traveller is absolutely his own master; but as he is dependent on the wind the voyage necessarily takes longer, and is therefore more expensive. Those who are pressed for time, or who wish to save expense, can take the train the whole way from Cairo to Aswân, or can break the journey at Asyût, Nag' Hamadi or Luxor, and take the steamer thence to Aswân.

2. Voyage in a Dahabîya.

There is no question that the best and most comfortable method of seeing the Nile is from a dahabîya, but it is at the same time the longest, and therefore the most expensive. Under the most favourable circumstances the journey will take from 7–8 weeks to Aswân and back, and 3 weeks longer if it is continued to the Second Cataract. Dahabîyas, with dragoman, crew, and provisions, &c., complete, can be hired from the tourist agents, or the traveller can hire his own boat, which is but little more trouble and costs less. It is, however, usual now to hire one of Messrs. Cook's dahabîyas (see below). The following description of the usual procedure in case the traveller wishes to hire one independently is nevertheless retained as it may be useful. If the traveller has not engaged a dragoman before arriving in Cairo, his first

business will be to secure one; and as the success of the trip greatly depends upon the character and capability of the dragoman, care must be taken in choosing from the number who will present themselves. The first-class dragomans are always to be heard of at the Consulates and the first-class hotels, as they frequent them in order to hear of visitors wishing to make the Nile trip. The managers of these hotels can always give the names of trustworthy men, and their information may generally be relied on, as it would be against their own interests to recommend unsatisfactory or inferior dragomans to families who are staying in their hotels. Travellers should also make careful inquiries for themselves, both from their respective consuls and from the examination of the testimonials from previous employers.

Having seen a dragoman that the traveller thinks will suit him, the next step is to select the dahabîya, and the dragoman will at once accompany him to the Nile, where the boats are all stationed. Dahabîyas vary much in size and method of arrangement, but the smallest have at least two or three cabins and a bath-room, and the largest have from six to eight single and double cabins, with a saloon cabin in the centre, and another at the stern, which can also be used as a double or single bedroom; bath, pantry, &c. The usual-sized dahabîya contains three single-bed cabins, a centre saloon cabin, a stern cabin to be used either as double or single bedroom, or sitting-room, a bath, &c. The hire of these boats is always varying, and it is almost impossible to set down any fixed sum; but the following may be taken as a fair average rate per month:—

A large, well fitted-up boat for 6 or 10 persons ...	£90-110
A medium-sized boat for 4 or 6 persons	£60-80
A small boat for 2 or 3 persons...	£40-50
The same in Upper Egypt	£15-20

These prices include hire of dahabîya with full equipment, and the wages of *reîyis* and crew. The difference between those that will accommodate the same number of persons consists in the age of the boat, her speed, her construction—whether of iron and wood, or wood only—and her fittings. The traveller should carefully examine the boat himself, and make inquiry as to the captain (*reîyis*), as his safety and comfort will very much depend on having a good and experienced captain who can select a good crew, and keep them in strict discipline and good humour. When a suitable boat has been seen, the dragoman is then in a position to give an estimate as to the cost of the trip—for which he will supply canteen, servants, food (except wines, spirits, and mineral waters), donkeys, saddles, and all requisites for the voyage and excursions—thus taking all trouble off the traveller's hands. Although taking a dahabîya through the dragoman may cost at first sight more than taking it direct from the owner, in the long run it is really cheaper, for it is to the dragoman's interest to make his party comfortable, and he will often provide fittings, and even furniture, which the owner would certainly never do, and the expense of which would devolve on the hirer. A party of from 4 to 6 persons will be found the most economical, as the expense in proportion is less as the numbers increase.

Prices vary much in Egypt, and it is impossible to give exact figures, but the following will give a fair idea of the sums asked by

first-class dragomans (1) by the day, (2) by the trip, including the hire of the dahabîyn.

(1) *By the day*, the traveller stopping when and where he likes. For 2 persons, from £5 to £6; or for 4 persons, from £6 to £7.

(2) *By the trip*. According to this arrangement the dragoman engages to take the traveller from a given point to a given point and back for a stipulated sum, so much time being allowed for stoppages and sight-seeing at the choice of the traveller. For 4 persons for 90 days, about £600; for 6 to 8 persons, about £900; for 8 to 10 persons, £1000.

Of course, if a large and luxuriously fitted-up boat and a generally lavish style of living are required, all these estimates will be very much increased.

The traveller should also have it distinctly specified in the contract whether the boat is able to go to the Second Cataract, if required, and whether the expenses of going through the locks at Shellâl are to be paid by the owner or hirer; also that he will not be liable for damage done to the dahabîyn when not arising from his own fault or accident.

In choosing between a contract by the day and a contract by the trip, the following considerations should be borne in mind. The advantage of the contract by trip is that there is no chance of time being unnecessarily wasted on the road, for it is to the dragoman's advantage, as it is to the captain's and crew's, who are also hired by the trip, to do the voyage in as short a time as possible; and instead of 3 months being occupied in getting to the Second Cataract and back, it may be done in 9 or 10 weeks. The disadvantage is that you are not master of your own boat, but are often obliged to go on whether you like it or not, under penalty of being in perpetual collision with the dragoman as to whether a stoppage, which you may consider necessary, is to be deducted from the stipulated allowance of stoppages. In the day or time contract, on the other hand, the dragoman is tempted to delay on every opportunity, so as to prolong the journey. But this may, to a certain extent, be met by stipulating that the number of days shall not exceed a certain limit—say, 2 months to the First and 3 to the Second Cataract and back, or that so many days' stoppages must be allowed for, the traveller choosing when and where, and arranging for a lower rate of payment per day for every day beyond the time agreed on.

It must be remembered that dahabîyas being for the most part the property of natives are not always fitted up according to European ideas of comfort or taste; the advantage of being contracted for by a first-class dragoman is that he will see to the setting in order of the boat before starting. It is as well to live on the dahabîyn for a couple of days before leaving the neighbourhood of Cairo, as it is then possible to procure any articles that may have been forgotten.

It is of course possible to go up the Nile by dahabîyn at lesser rates than those above mentioned, but in doing so the traveller would have to be content with a less efficient dragoman and run the risk of bad cooking and indifferent service.

Travellers who are pressed for time can arrange with their dragoman in Cairo to take a dahabîyn from Minia, Asyût or Girga, where there are a few for hire, they themselves following by train as soon as the arrangements are complete.

In contemplating a winter on the Nile it is by no means necessary to place one's self at once in the hands of tourist agents, it being a far easier trip to arrange than people so often imagine. In securing the services of a reliable dragoman the traveller has no more trouble—beyond that of choosing his own dahabîya—than he would incur in arranging through an agency, and has the advantage of being quite independent, spending less money, and having everything under his direct control.

The traveller can have a regular form of contract drawn up for him at the Consulate, in which he can embody any particular point wished for, the charge for preparing and witnessing of which is £1. He can also draw up his own contract and merely pay 5s. for having the signatures witnessed.

The following draft contract embodies the most important points :—

CONTRACT BETWEEN MR. A. B., BRITISH SUBJECT, OF THE ONE PART, AND THE DRAGOMAN Y. Z., SUBJECT, OF THE OTHER PART.

1. The dragoman Y. Z. binds himself to conduct Mr. A. B. and his party from Cairo (?) to Aswân (?) for the sum of pounds sterling.

2. The dragoman Y. Z. engages to supply a first-class dahabîya for the trip, sufficiently manned and equipped to the satisfaction of Mr. A. B., and to entirely defray the cost of up-keep and provisions and the expenses of such excursions as Mr. A. B. and his party may wish to make. Travellers must provide their own wines and liquors, cigars and cigarettes, &c., and also defray the cost of the requisite permits to visit the monuments, to be obtained from the Egyptian Government authorities on payment of £E. 1 per head.

3. The dragoman Y. Z. is alone to be responsible for damage done to the dahabîya or the small boats, of which two shall be provided.

4. The voyage shall begin on , and the days of departure and arrival are to be included in the duration of the trip.

5. The dragoman Y. Z. engages to provide Mr. A. B. and his party with the following meals, daily :—

(1) Breakfast, consisting of
(2) Luncheon, consisting of
(3) Dinner, of

Also tea twice daily when required. The provisions must be of the best quality, and to Mr. A. B. and his party's satisfaction.

6. The dahabîya will sail from sunrise to sunset of each day. When the wind is unfavourable, it shall be towed upstream, or rowed downstream.

7. No passenger or goods shall be received on the dahabîya without permission from Mr. A. B.

8. Mr. A. B. shall reserve to himself the right of stopping for days during the voyage, at such places and times as he may select. Halts of less than 2 hrs. shall not be reckoned. The reïyis shall have the right to stop on two occasions of 24 hours each, for the purpose of baking bread ; these periods are not to be reckoned against Mr. A. B.

9. The dragoman Y. Z. shall arrange for the washing of the linen once a week. He shall also provide a clean table napkin to each person every second day, two clean towels every fourth day, and clean sheets once a week.

10. The dragoman Y. Z. shall also provide the requisite staff of competent servants of good character.

11. One-third of the price agreed upon shall be paid before starting on the voyage, one-third during the voyage, and the remainder on its completion.

12. In the event of disputes arising from differences in carrying out this contract, or from any other cause whatsoever, Mr. A. B. and the dragoman Y. Z. bind themselves to submit such disputes to the arbitration of the Consul before whom this contract is signed.

Then follow the signatures of the traveller and dragoman, which should be affixed in the presence of the Consul.

3. Voyage without a Dragoman.

Only those who know the ways and customs of the country and who can speak Arabic can really dispense with the services of a dragoman. This mode of making the Nile trip is not to be generally recommended, as travellers will find the task of catering, &c., a tiresome and disagreeable one, unless housekeeping under difficulties should happen to be a favourite occupation. It may be adopted by those with some knowledge of Arabic who merely wish to spend a certain time upon the river either for the sake of the climate or for sporting purposes, &c., but it is not suited to those who wish to go to a given point and back within a certain time to see and do all they can within that period. A contract for the dahabîya will have to be made with the reïs and signed at the Consulate (for prices, see p. 284).

The following **List of Provisions, etc.**, will, it is thought, be found to comprise all that is most essentially necessary in stocking a boat for a voyage on the Nile; but there are many other items which people will add according to their individual tastes, by which, as well as by the time intended to be spent, the quantity taken of each item must also be regulated. Everything may be bought in Alexandria or Cairo, fairly good in quality and reasonable in price. The traveller should remember to make an arrangement allowing him to return unused stores at a reduction of 10 per cent. on the price charged for them. A note of this should be entered on the invoice. *Nicolas Zigada*, next to Cook's office, *Walker & Co.*, in the Shari'a Wagh-el-Birket, and *Fleurent*, in the Halim Pacha Square, are all reliable firms.

Tea.	Macaroni.	Bacon.
Coffee.	Sardines.	Ham.
Cocoa.	Sugar.	Tinned Tongues.
Chocolate.	Potatoes.	Pickles.
Milk (condensed).	Oranges.	Salt.
Beer.	Lemons.	Pepper.
Wine.	Limes.	Mustard.
Spirits.	Peas, split.	Vinegar.
Mineral Waters.	Preserved Vegetables.	Salad Oil.
Butter (in ½ lb. or ¼ lb. tins).	Currants.	Lamp Oil.
Cheese.	Raisins.	Matches.
Biscuits.	Olives.	Candles.
Marmalade.	Dried Apricots.	Night lights.
Jam.	French Plums.	Soap.
Flour.	Dates.	Boot Polish.
Rice.	Figs.	Knives for opening tins.
Tapioca.	Gelatine.	String.
Arrowroot.	Starch.	

Preserved meats and soups may be taken, but are not necessities, as mutton, beef, chickens, pigeons, and turkeys can always be bought. Fresh vegetables are plentiful. Eggs are generally plentiful, and milk may always be bought in the early morning at any village. Fresh butter can be procured sometimes, and would be good if it were properly made and not so dirty. *Kishteh*, a sort of Devonshire cream, is an excellent thing, and can be made by any cook. A certain quantity of fresh meat, and some pigeons, chickens, and turkeys should be laid in at Cairo. Meat is sold by the oke (about 2¾ lbs.), or the rotl (rather more than 1 lb.). Nearly all these things are cheaper in Upper Egypt, and it is a good thing to fill the coops with turkeys, chickens, and pigeons at some place where they are cheap. This should certainly be done before entering Nubia, as everything there is scarce and dear. Many of the objects enumerated above, such as soap, string, pickles, jam, &c., can be bought in the local general shops (bakkâls) in the towns. The *native bread is usually good*, but for some reason it is tabooed by the hotel-managers, who, being generally Continentals, themselves prefer a bad imitation of French or Viennese bread. But British visitors, used to their own brown bread, will appreciate the native Egyptian loaf (*êsh beledi*).

4. Additional Hints.

All information with regard to medicines, clothes, shooting, and other matters which equally concern those who go with, and those who go without, a dragoman, will be found in the Introduction, 1. (§§ 12 and 13) and V., *e*, *f*, and § 12. A few useful hints, however, may still be added.

The Boat and things needed on it.—Do not be too much taken with a boat because it has some modern appliances, such as, for instance, water turned on, taps, basins and plugs, &c. First of all this means that there is a cistern on deck into which the water has to be pumped, an operation which it will be found extremely difficult to get done regularly; and then the cistern when full adds considerably to the top hamper of the boat. Moreover, the pipes which lead from the cistern to the baths and basins are generally so small that the flow of water is provokingly slow. The fixed basins too are never properly cleaned out, and the chain and plug always hold soapsuds, &c. The river is conveniently close and buckets handy and cheap.

Poultry should never be kept on the deck, but always in a small boat set apart for the purpose. Great care should be taken that they are kept properly clean, as diphtheria is sometimes caught from fowls.

Those who wish to be certain of always having fresh milk will do well to take a goat with them, which can be kept in the second boat.

However free the dahabîya may be from rats at starting, it is very probable that some may come on board from the country boats near which it is moored during the voyage; therefore it is a good thing to take one or two iron rat-traps.

Mosquito-curtains are usually provided; but unless there is any inducing reason, such as bilge-water, to cause the presence of mosquitoes, no annoyance ought to be experienced from them after leaving Cairo.

Neither bugs nor fleas should be found on any properly clean

dahabîya, but it is as well to have some Persian flea-powder, which is the best remedy for those unwelcome visitants.

Flies are a great plague on the Nile, and the most effectual snare for them is what is known as "fly-paper," which can be procured at Cairo and Luxor; fly-flaps are also very useful. Insect powder on all the window sills is also effective.

If the traveller be a smoker, he will know how to supply his own wants in that line; but even though he himself should not smoke, he ought to take with him a few boxes of cigarettes, and Gobelli tobacco for pipes, together with one or two chibûks, so as to be able to offer a smoke to any native visitors. Some common tobacco also may be taken for occasional distribution among the crew.

Coffee should always be handed round on the occasion of any visit, and it is well to have a few bottles of *sirop* for making the so-called sherbet.

It is customary to fly the national ensign of the passengers at the stern of the dahabîya, and a special distinguishing pennant at the yard-end: the former can be bought at Cairo, and the latter made, but it is better to bring them from England, though the dragoman probably can supply them.

The Crew.—Strict discipline should be maintained with the crew, and invariable obedience to orders, whatever they may be, with the full understanding of course that they are reasonable and just. But the stick need never be resorted to: firmness and the determination of being obeyed seldom fail to command respect and obedience; for, when they know you *will* be obeyed, they will seldom disregard an order. When once that obedience is established, then you may be as indulgent as you like; and every good office, every reward, will be received as a favour. Without it, kindness will be construed into fear or ignorance; every attempt will be made to deceive the too easy traveller; and in order to have a moment's peace, he will be obliged to have recourse to the very means he had been hoping to avoid, by applying to some governor, or by substituting too late severity, either of which will only draw upon him hatred and contempt. However much they may try to impose on one whom they think to get the upper hand of, they never harbour any feelings of revenge. They are like the frogs in the fable with the log of wood. In short, be strict and just, without unnecessary violence, in order to have the satisfaction of being indulgent. When properly managed, no people are so willing or good-natured as the Nile boatmen: when not understood, none so troublesome. When going ashore to shoot or visit any ruins, it is customary to be accompanied by one of the crew, for the purpose of carrying anything that may be required. A few piastres to buy tobacco may occasionally be given in return for this service. Some travellers, especially if there are ladies, will find it more agreeable not to allow the crew to come across the quarter-deck during the daytime. They can easily go along the side from end to end of the boat.

The traveller will probably be asked before leaving Cairo for money to buy the crew a tambourine and a *darabûka*, a sort of drum, these being the musical instruments with which the sailors accompany their songs. There is no necessity for acceding to this request, and some may not care to encourage the men in singing; but few would probably

be disposed to put a stop to what is one of the chief delights of a Nile boatman, and is itself in moderation not unpleasing to the ear.

Sailing. One very necessary precaution in sailing is to order the captain to forbid the boatmen to tie the sails, and to insist upon their holding the rope called *shoghûl* in their hands, which is termed keeping it *khâlus*, "free"; for to the neglect of this precaution almost all the accidents that happen on the Nile are to be attributed. In those parts where the mountains approach the river it should be particularly attended to, as at Gebel Shêkh Embârak, Gebel et-Têr, and thence to Shêkh Timai, Gebel Abû Fêda, Gebel Shêkh Haridi, and Gebel Tûkh below Girga. In a high wind, and when strong gusts may be expected, it is better to run no risk, and not to attempt to pass such mountains till the wind has abated. Care should also be taken to have the proper quantity of ballast on board, which is often curtailed in order to make the boat lighter for towing.

Bakhshîsh.—Bakhshîsh to the crew is now specially mentioned in the contract as devolving on the dragoman; and the men have no *right* to expect a piastre from the traveller. He may, however, at such places as Thebes and Aswân give them a small sum, say 10 francs between them, especially if they have behaved well, and have had a good deal of towing. At the end of the voyage it is customary to give a present to the captain, the steersman, and the crew. This should be done in the following proportion: four times as much to the captain, twice as much to the steersman, and half as much to the sailors' cook-boy as to each man. A good present at the end of a three months' voyage would be £2 to the captain, £1 to the steersman, 10s. to each man, and 5s. to the cook-boy. The money for the captain, steersman, and cook-boy should be given to them separately, and that for the men to the member chosen by them to receive it. Of course if the traveller has reason to be dissatisfied with his crew, he will give nothing at all.

In conclusion, travellers who go up the Nile in a dahabîya, under their own management, are recommended to take a large stock of patience with them, and not to allow themselves to be overmuch troubled by the small difficulties which they will certainly meet with.

Messrs. Cook and Son's Dahabîyas.—Messrs. Thos. Cook and Son (Egypt, Ltd.), have a number of private dahabîyas, both steam and sailing, and launches for towing dahabîyas, for hire (particulars to be had at Messrs. Cook's Offices).

5. Voyage by Tourist Steamer.

There is a complete service of **Tourist Steamers** up and down the Nile during the season. Many of them are first-class vessels, and fitted up with every modern improvement. Each carries a medical man, and there is a small collection of books on board relating to both ancient and modern Egypt.

There are two lines of Tourist Steamers, belonging to Messrs. Thos. Cook and Son and the Anglo-American Nile Steamer and Hotel Company.

The following are the present arrangements of **Messrs. Thos. Cook and Son's (Egypt, Limited) Tourist Steamers:** *

1. FROM CAIRO TO THE FIRST CATARACT.—STEAMER.—A steamer leaves Cairo every Tuesday from the middle of November until the beginning of March. The time occupied is 20 days from Cairo to Aswân and back; but it may be lengthened by stopping at Luxor and Aswân, where there are good hotels, and continuing the voyage by a subsequent steamer. Notice of this intention should be given at the Cairo office before leaving, in order that arrangements may be made for accommodation on the steamer at the required time.

The fare by tourist steamer, including food, donkeys, guides and all expenses except wine: from Cairo to the First Cataract and back, £50; for the few berths specially fitted up for invalids, £60. Three return voyages from Cairo to Aswân can be made on any of the Tourist Steamers for £100.

The Tourist Steamer stops on its way up the river as follows:—

Bedrashên, for Memphis, Saḳḳâra and the Pyramid of Unas, 5 hrs.
Beni Ḥaṣan, for tombs of Ameni Amen-em-ḥât and Khnem-hetep, 3 hrs.
Asyût, for tombs of Meri-ka-Ra and Stabl Antar, 5 hrs.
Ḳena, for temple of Dendera, 2 hrs.
Luxor, for Thebes and Karnak, 3 days.
Esna, for temple, 1 hr.
Edfû, for temple, 2 hrs.
Kôm-Ombo, for temple, 1 hr.
Aswân, for Philæ and the Cataract, 2 days.

On the return voyage the steamer remains at *Luxor* for a morning in order to give travellers an opportunity of revisiting the temple.

At *Balidna* there is a halt of several hours for the passengers to see the temple of Abydos and the Coptic monastery. An afternoon is spent at Asyût. The steamer will call at *Tell el-Amarna*, to enable passengers to visit the painted pavement belonging to the Palace of Khu-en-Aten.

2. RAIL AND STEAMER TO ASWÂN.—Another Tourist Steamer Service leaves Asyût every Tuesday, from the middle of January to the beginning of March, for Aswân, in connection with the morning train from Cairo at 8 A.M. This service enables travellers restricted to time, but desirous of travelling with the greater comfort afforded by these steamers, to perform the journey from Cairo to Aswân and back in 14 days. Fare, including railway ticket from Cairo to Asyût and back, food, donkeys, guides, and all expenses except wine, £35.

The steamer stops for sight-seeing at

Dendera.	Kôm-Ombo.
Luxor.	Esna.
Edfû.	Abydos.
Aswân.	

The figures mentioned below are subject to change. Travellers are recommended to verify them by application to Messrs. T. Cook and Son's agents. Messrs. Cook and Son's pamphlet, 'Egypt and the Nile,' is obtainable at all their offices. This gives full details.

	Cairo																		
Bedrashên	14½	Bedrashên																	
Wasta	50	35½	Wasta																
Beni Suêf	72	57½	22	Beni Suêf															
Feshn	96	81½	46	24	Feshn														
Maghâgha	109	94½	59	37	13	Maghâgha													
Abû Girga	119	104½	69	47	23	10	Abû Girga												
Ḳulûsna	136	121½	86	64	40	27	17	Ḳulûsna											
Minia	153	139½	103	81	57	44	34	17	Minia										
Beni Ḥasan	169	154½	119	97	73	60	50	33	16	Beni Ḥasan									
Roda	178	163½	128	106	82	69	59	42	25	9	Roda								
Mallâwî	184	169½	134	112	88	75	65	48	31	15	6	Mellâwî							
Hagg Ḳandîl	192	177½	142	120	96	83	73	56	39	23	14	8	Hagg Ḳandîl						
Gebel Abû Fôda	212	197½	162	140	116	103	93	76	59	43	34	28	20	Gebel Abû Fôda					
Monfalût	222	207½	172	150	126	113	103	86	69	53	44	38	30	10	Monfalût				
Asyûṭ	248	233½	198	176	152	139	129	112	95	79	70	64	56	36	26	Asyûṭ			
Abutig	262½	248	212½	190½	166½	153½	143½	126½	109½	93½	84½	78½	70½	50½	40½	14½	Abutig		
Ḳâu	277	262½	227	205	181	168	158	141	124	108	99	93	85	65	55	29	14½		
Tahta	286	271½	236	214	190	177	167	150	133	117	108	102	94	74	64	38	23½		
Sûhâg	310½	296	260½	238½	214½	201½	191½	174½	157½	141½	132½	126½	118½	98½	88½	62½	48		
Ekhmîm	315½	301	265½	243½	219½	206½	196½	179½	162½	146½	137½	131½	123½	103½	93½	67½	53		
Menshîya	325	310½	275	253	229	216	206	189	172	156	147	141	133	113	103	77	62½		
Girga	336	321½	286	264	240	227	217	200	183	167	158	152	144	124	114	88	73½		
Ballâna	347	332½	297	275	251	238	228	211	194	178	169	163	155	135	125	99	84½		
Farshût	374½	359½	324½	302½	278½	265½	254½	238½	211½	205½	196½	190½	182½	162½	152½	126½	111½		
Ḳaṣr es-Sayyâd	381	366	331	309	285	272	261	245	218	212	203	197	189	169	159	133	118		
Deshna	394	379	344	322	298	285	274	258	231	225	216	210	202	182	172	146	131		
Ḳena	414	399	364	342	318	305	294	278	251	245	236	230	222	202	192	166	157		
Naḳâda	433	418	383	361	337	324	313	297	270	264	255	249	241	221	211	185	170		
Luxor	454	439	404	382	358	345	334	318	291	285	276	270	262	242	232	206	191		
Erment	462	447	412	390	366	353	342	326	299	293	284	278	270	250	240	214	199		
Esna	490	475	440	413	394	381	370	354	327	321	312	306	298	278	268	242	227		
El-Kab	510½	495½	460½	438½	414½	401½	390½	374½	347½	341½	332½	326½	318½	298½	288½	260½	247½		
Edfû	522	507	472	440	426	413	402	386	358	353	344	338	329	310	300	272	259		
Hagar Silsila	547	532	495	474	451	438	427	411	383	378	369	363	354	335	325	297	284		
Kôm Ombo	564	539	512	491	468	455	444	428	400	395	386	380	371	352	347	314	301		
Aswân	590	565	538	517	496	481	470	454	426	421	412	406	397	378	373	340	327		

Aswân to Korosko, 105 miles.

SCHEDULE OF DEEP CHANNEL MILES.

CAIRO TO ASWÂN.

Ḳâu																						
9	Tahta																					
33½	24½	Sûhâg																				
37½	29½	5	Ekhmim																			
47	30	14½	9½	Monshîya																		
58½	50	25½	20½	11	Girga																	
69½	61½	36½	31½	22	11	Balliâna																
97	88½	64	59	49½	38½	27½	Farshût															
103½	96	70½	65½	56	45	34	6½	Ḳaṣr-es-Sayyâd														
116½	108	83½	78½	69	58	47	19½	13	Deshna													
136½	128	103½	98½	89	78	67	39½	33	20	Ḳena												
155½	147	122	117½	108	97	86	58½	52	39	19	Nakâda											
176½	168	143	138½	129	118	107	79½	73	60	40	21	Luxor										
184½	176	151	146½	137	126	115	87½	81	68	48	29	8	Ermont									
212½	204	179	174	165	154	143	115½	109	97	76	57	36	28	Esna								
233	224½	199½	194½	185½	174½	163½	136	129½	117½	96½	77½	56½	48½	20½	El-Kab							
244½	235	211	206	197	186	175	147½	141	129	108	99	68	60	32	11½	Edfû						
269½	260	236	231	222	211	200	172½	166	154	133	124	93	85	57	36½	25	Hagar Silsila					
280	277	253	248	239	228	217	189½	183	171	150	141	110	102	74	53½	42	17	Kôm Ombo				
312	303	279	274	265	254	243	215½	209	197	176	167	136	128	100	79½	68	43	26	Aswân			

Korosko to Wâdi Halfa, 105 miles.

3. Combined Railway and Steamer tours from Cairo to Luxor and Cairo to Aswân and back, can be made at fares which vary from £12 to £23.

4. From the First to the Second Cataract.—Steamer.—A Tourist Steamer leaves Shellâl for Wâdi Halfa every Sunday from the beginning of December, and every Wednesday from the beginning of January, until the beginning of March. It is in connection with the steamers between Cairo and Aswân. The time occupied in the journey is 7 days. Fare, £20 and £23; from Cairo and back £73, by steamer all the way (train to Asyût and back £56). Travellers to Aswân under any of Cook's arrangements are charged £23.

On the way up from the First to the Second Cataract the steamer stops at

Dendûr.	Amâda.
Dakka.	Derr.
Korosko.	Wâdi Halfa.

On the downward journey the steamer stops at

Abû Simbel.	Kalabsha.

5. Express Service.—There is another service of steamers, also belonging to Thos. Cook and Sons, called the Express Service, which leaves Cairo every Friday from Nov. 3 and Monday from Dec. 4, and affords a more economical form of making the Nile Voyage. Native passengers are conveyed on the lower deck of these steamers, consequently stoppages are made at many riverside towns and villages, where glimpses of native life are obtained, not always compassed by the tourist programme.

It should be understood that the accommodation is good, although the cabins (2 persons) are not quite so large as those on the Tourist Steamers.

The fare from Cairo to the First Cataract and back, with 7 days' hotel accommodation, divided between Luxor and Aswân, included, is £22. The time occupied is about 20 days. Incidental expenses, such as donkeys, guides, &c., are not included, and must be paid for by the passenger.

The Express Steamer stops at the following places for sight-seeing on the way up:—

Asyût. | Dendera. | Edfû.

Three days' hotel accommodation are allowed at Aswân. On the way down time is given to see

Kôm-Ombo. | Esna. | Luxor, with three days' hotel accommodation.
Beni Hasan.

In connection with this service Messrs. Cook issue combined rail and steamer tickets, which permit of parts of the Nile tour being performed by rail and parts by steamer.

The fare from Cairo to Aswân, up by rail and back by steamer, is £16 10s., including 7 days' hotel accommodation at Aswân.

6. Khartûm.—Thos. Cook and Son issue through tickets to

Khartûm, by way of the aforesaid services to Wâdi Halfa and thence by train (p. 554; see below).

The Anglo-American Nile Steamer Company's Tourist Steamers begin running between Cairo and Aswân in November. Time occupied 20 days. Fares, £35 and £40.*

Also the same Company's Express Service Steamers will run weekly in each direction between Luxor and Aswân. Passengers will leave Cairo by the Luxor Express on Tuesday night, arriving at Luxor at 10.10 A.M. the following day. Fare, £13 5s., which includes one day at Aswân and three days at Luxor on board steamer. Should travellers desire to do so, they can be conveyed to Aswân and back merely. Single fare in either direction, £8 10s. Return journey, £6.

A steamer will run every week to the Second Cataract. Fare, £16.15.

Post Boat to Wâdi Halfa.—There is a weekly service of Post Boats (controlled by the War Office) running between Shellâl and Wâdi Halfa. Fare, £12, and 10s. a day for food. For passage, apply to the station-master at Aswân. Except during times of great pressure the steamer will stop at Abû Simbel. Time enough to see it well is allowed. Tickets may be obtained from Thos. Cook and Son. Fare, including food, £15. Time occupied about 5 days.

6. Wâdi Halfa to Khartûm.

For particulars of the Railway service between Wâdi Halfa and Khartûm, see Rte. 28. Rly. fare from Halfa to Khartûm and back £E.20 (£20 10s. 4*d.*).

* These steamers stop at the same places as Messrs. Cook and Son's Tourist Steamers.

ROUTE 21.

Cairo to Luxor (Thebes), by Rail.

[From the Central Station (Upper Egypt Line), platform to l. of terminal departure platform (trains for Alexandria and Port Said). First class fare to Luxor, P.T.206; return, P.T.360. Restaurant and sleeping-cars P.T.77½ supplementary (Cie. des Wagons-lits et Grands Express Européens, may be obtained at the office of the Company at the station). The dining and sleeping-car train ("Train de Luxe") runs three times a week during the season (Dec.–March), leaving Cairo at 8.30 P.M., reaching Luxor at 9.55 the next morning. The ordinary night express leaves at 6.30 P.M. It is of course preferable to go by the "Train de Luxe" when possible. Even if the traveller has carefully secured a whole compartment for himself, in the ordinary express he is not free from the possibility of his being awakened in the middle of the night at Asyût for the purpose of checking his ticket, and the addition of possibly undesirable companions. Nor are the carriages on the Upper Egypt line as comfortable as those used in the Delta. If, however, the traveller has to go by the ordinary express, he must remember to take food and wine for the journey, as, except at Minia and Asyût, only native bread, oranges, melons, and hard-boiled eggs can be obtained *en route*. The water offered in *gullas* by children should never be drunk. The day journey in the ordinary slow train cannot be recommended for comfort, chiefly on account of the flying dust, which renders it almost impossible to keep the windows open; this in the climate of Egypt is a considerable infliction.

The railway-journey, stopping at various places *en route*, has this advantage, that the railway traveller who knows a certain amount of Arabic is as much his own master as the owner of a dahabiya, and many visitors to Egypt will be prepared to put up with the minor inconveniences of the railway in return for the privilege of freedom and the very great reduction in expense: indeed, the railway has rendered it possible for the ordinary tourist of moderate means to visit Upper Egypt, which previously he was unable to do on account of the expense of river travelling.]

Leaving Cairo the train passes (*l.*) the railway workshops of **Bûlâḳ** and crosses the Embâba Bridge, a rather weak and insufficient structure erected by a French company, which carries a single line of railway and a road.

2 m., **Embâba** Stat. The line proceeds W.N.W. for a short distance, and then turns sharply S., joining the Rly. from Teh el-Bârud (p. 32).

6 m., **Bûlâḳ ed-Dakrûr** Stat. The line skirts the suburb of Gîza (p. 143), and passes beneath a bridge carrying the electric tramway to the Pyramids.

8 m., **Gîza** Stat. On the *rt.* the Pyramid-field is visible from Abû Roâsh in the N., to Sakḳâra in the S.; on the *l.* are seen the picturesque citadel of Cairo and the Mohammed Ali Mosque, with the heights of Mokattam (Gebel Giyûshi) behind. We pass the Stats. of *Tirsâ*, *Abu 'n-Nemrûs*, and

17 m., **Hawamdîya** Stat. *L.* is a large sugar-factory. On the opposite bank of the Nile we see the quarries of Turra and Ma'sâra, and the town of Helwân, a grey mass lying out on the desert.

19½ m., **Bedrashên** Stat., for Sakḳâra (p. 191). Small buffet. *Rt.* the pyramids of Dâhshûr (p. 201). Stat. *Mazghuna*.

36 m., **Kafr el-Ayyât** Stat. *Rt.* are seen the pyramids of Lisht. The Libyan hills are a long unbroken line but slightly raised above the surface of the desert. The Stats. of *el-Matantîya* (40 m.) and *Kafr Ammar* (45 m., p. 272) are passed.

51 m., **er-Riḳḳa** Stat. To the *l.* rises the imposing pyramid of King Sneferu at *Medûm* (p. 301).

57 m., **el-Wasta** Junction Stat., for the Fayyûm (p. 261; change carriages). This is the best place from which to visit Medûm and Abusîr el-Melek (p. 303). We pass the Stats. of *Beni Hodeir*, *Ashmant*, and *Bûsh*, to

77 m., **Beni Suêf** Stat. (see p. 303), the Stat. for the ruins of Herakleopolis (*Aḥnas* or *Aḥnasiyet el-Medîna*; see p. 304), and the Monasteries of the Eastern Desert (p. 205). It may be made the base of a round journey through the Fayyûm, taking Aḥnas on the way (Rte. 19). Stat. *Etsa*.

90 m., *Bibba* Stat., for the *Deshâsha* tombs (p. 305). We now enter a very broad and fertile district, given over to the cultivation of the sugar-cane. Light narrow-gauge railways to carry the canes branch off the main line at Feshn and at nearly every important station for some distance S. The canal running parallel to the Rly. is the *Ibrahimîya*; the Bahr Yûsuf lies several miles W.

Stats. *Feshn*, *el-Kanâ*, and **Maghagha** (112 m.), the latter with an important sugar-factory. Opposite is the *Gebel esh-Shêkh Embarak* and *Wâdi esh-Shêkh* (p. 306).

Stats. *Aba el-Wakf* and *Beni Maṣar* (123 m.), for *Behnesâ*, the site

of the ancient Oxyrrhynchus, which lies 9½ m. W. (see p. 308). Beni Mazar, seen from the Rly., is a picturesque place.

Stats. *Matâbia*, *Kulûsna* (Fr. "Kolossaneh"), *Samallût* (188 m., p. 310).

Immediately opposite, on the E. bank, rises the picturesque *Gebel et-Têr*, the "Mountain of the Birds" (p. 310). Cotton cultivation now alternates with sugar.

154 m., **Minia** Stat. (*Buffet*), an important town, and capital of Middle Egypt (20,000 inhab.; see p. 313).

Railway travellers may conveniently visit the tombs of *Beni Hasan* from Minia, and rejoin the Rly. at Abu Ḳerḳâs, Etlidem, or Rôda (see p. 314).

Stats. *Mansafis*, *Abu Ḳerḳâs* and *Etlidem*. On the E. bank, opposite, are the tombs of Beni Ḥasan (p. 316). Abu Ḳerḳâs is the best point from which a hurried traveller can visit Beni Ḥasan (see p. 315). From Etlidem the way is rather long and roundabout.

177 m., **Rôda** Stat., with an important sugar factory (p. 325).

183 m., **Mallâwi el-Arish** Stat., for the tombs of *el-Bersha* (p. 326), and *Shêkh Sâid* (p. 329).

190 m., **Dêr Mawâs** Stat. (Fr. "Deir Moŏs"), for *Tell el-Amarna* (p. 331).

Riding from Dêr Mawâs we can cross by the ferry at *et-Tell* and return by that at *Hagg Ḳandîl*. The ride is interesting and picturesque. Too much must not be expected from the local donkeys. In order that donkeys may be obtained without delay on arrival it is best to write or telegraph to the station-master at Dêr Mawâs to have them ready.

196 m., **Dêrût** Stat. Here the Baḥr Yûsuf joins the Ibrahimiya Canal.

205 m., *Nazali Ganûb*, Stat. for *Ḳûsîya*, the ancient *Cusae*; for the tombs of *Mêir* and for *Bâwît* (pp. 335, 337). Stat. *Beni Korra*.

217 m., **Monfalût** Stat. (p. 337), opposite the crocodile-cemetery of *Ma'abda*. Stat. *Beni Husên*.

235 m., **Asyût** Stat. (*Buffet*), the first important town of Upper Egypt (p. 340). This was the terminus of the railway for many years. The Ibrahimiya Canal, which has accompanied us from Ashmant, here joins the river at the barrage.

Stats. *el-Moti'a*, *Abûtig*, *Sedfa*, *Tema*, *Meshta*, **Tahta** (opposite the *Gebel Shekh Haridi*, p. 346). Tahta is a large town of picturesque appearance, seen *l.* of the Rly. Stats. *el-Mardgha*, *Shendawîl* (Fr. "Chaudaouil").

291 m., **Sûhâg** Stat. (correctly *Sûhâḳ*, ordinarily "Sohag," p. 347), an important town. For *Akhmîm*, the ancient Apu (Panopolis or Khemmis), p. 350, and the *Red* and *White Monasteries* (p. 348).

The railway leaves the river, which curves E. to Akhmîm, and passes the village of *Balaṷfûra* to Stats. *Menshîya* (Fr. "Menchah"), the ancient Ptolemais Hermiou (p. 353), and *el-Aṷsirât*. The imposing unbroken line of the Arabian hills (Gebel Tûkh) on the E. bank is remarkable. This mountain wall extends from *el-Ahâiwa* in the N. to to *Nag' ed-Dêr* in the S. (p. 353), a distance of 12 m.

313½ m., **Girga** Stat. (Fr. "Guerguch") (p. 354), formerly the capital of Upper Egypt. Its fine minarets look well from the railway, against

the imposing background of the Gebel Tûkh. On the E. desert at the foot of the Gebel Tûkh is the necropolis of This (*Nag' ed-Dêr*, p. 353). This itself (*el-Birba*) lies on the way to *Bêt Khallâf* and *Raḳaḳna* (W., see p. 355), which caravans to the *Oases* follow.

Stats. *Bardîs* and **Baliânâ** (323½ m.), for **Abydos** (*Arabat el-Madfûna*), 9½ m. W. (p. 356). Donkeys at the station. Interest in the hill-boundaries of Egypt is now transferred from the Gebel Tûkh on the *l.* to the mountain wall of Abydos on the *rt.*

328 m., *Abu Shûsh* Stat. (Fr. "Abou Chouchа"). The imposing mountain headland of *al-'Amra* (p. 364) is visible to the *rt.* The line now leaves the river, which trends off E., for some distance, making straight across the cultivated land to the inland town of Farshût.

Stats. *Abu Tisht* (334 m.; p. 365); *el-Kharga* (junction for new line to the oasis of that name); **Farshût** (340 m.; p. 365), the starting-place of caravans to the *Oases of el-Khârga and Dakhla*, and for a short cut for camels across the desert to Thebes (Ḳurna and Luxor), avoiding the great river-bend of the Thebaïd. The railway now makes for the river, which it meets at right angles and crosses by a fine bridge 437 yds. long, immediately beyond

345 m., **Nag' Hamâdi** (p. 365), with factories. Travellers by the night train usually awake in the morning when the train is near Farshût, and they are recommended to see the crossing of the river by the Nag' Hamâdi bridge; the effect of the morning light on the magnificent mountain mass of *Ḳaṣr es-Sayyâd* (Khonoboskion) beyond the bridge on the E. bank, on which the railway now runs, is also well worth rising betimes to see. The Rly. preserves the E. and W. direction of the bridge for some distance, as the river, now S. of the Rly., here turns sharply E. The configuration of the valley here shows that Nag' Hamâdi was the best place for the Rly. to cross the river to the E. bank (on which stand the succeeding important towns of Ḳena, Ḳuft, Ḳûs and Luxor), and at the same time pass through Farshût without deviation.

Stats. *ed-Debba*, *Fâu*, *Deshna*, *es-Samâta*, *Aulad 'Amr*, *Ḳenawiya*.

379 m., **Ḳena** Stat. (p. 367), opposite **Dendera** (p. 367). This is the chief seat of the manufacture of the pottery *ḳullas*. The Christian church towers of this town (*rt.*), like minarets, but with the cross on the top instead of the crescent, are noticeable. The E. mountains break off into distant disconnected masses; the W. hills become important and imposing. The river turns S. again, followed by the Rly.

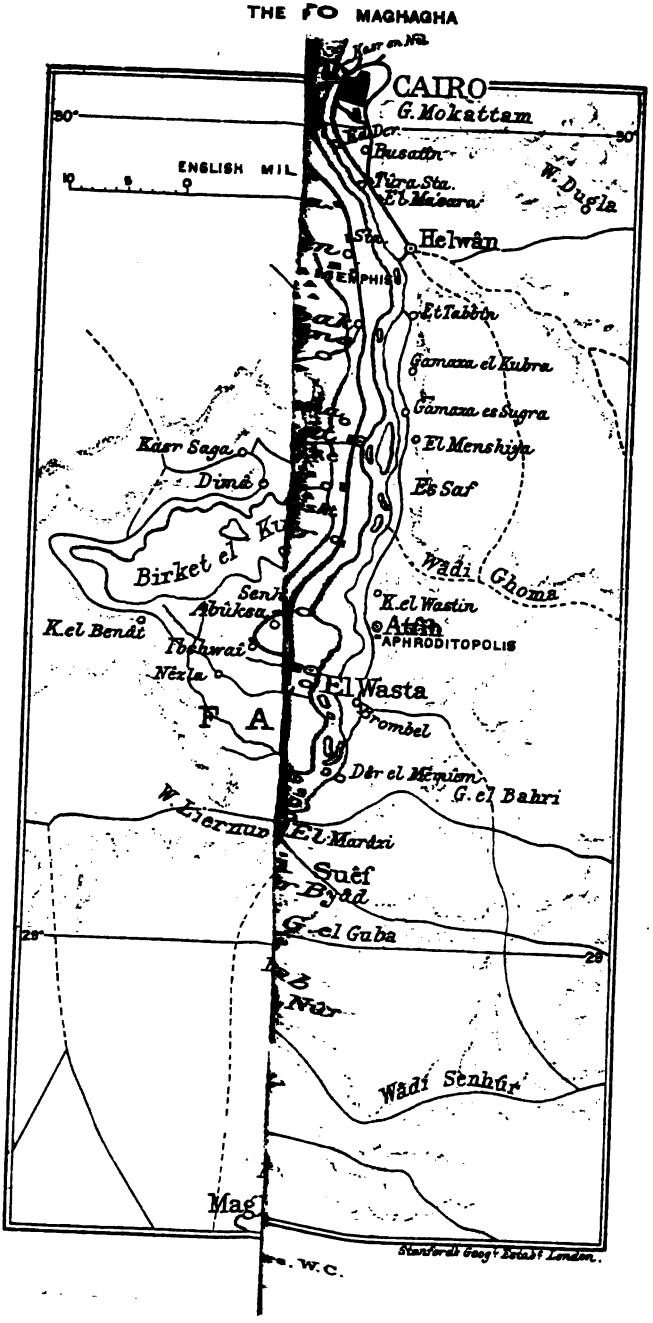
392 m., **Ḳuft** Stat. (p. 375), the ancient *Koptos*. The desert route through the Wâdi Hammamât to Ḳuṣêr (p. 212) leaves the valley E.

398 m., **Ḳûs** Stat. (p. 376). Imposing mountains on W. bank above *Naḳâda* (p. 377).

Stat. *Khizâm*. The outlines of the hills of Western Thebes, probably familiar to the traveller from numberless photographs and pictures, can now be recognised in the distance. The triple peak of the *Gebel el-Ḳeir* appears *l.*, the E. outskirts of Karnak are quickly passed *rt.*, and the train steams into

417 m., **Luxor** Stat. ✱ (p. 379), the modern representative of ancient Thebes. Hotel commissionaires and omnibuses meet the trains. The hotels are about 10 min. W. near the river and temple.

[Break of gauge and change here for Aswân; Rly. route p. 475.]


THE FO MAGHAGHA
CAIRO
G. Mokattam
Kalidar
Busatin
Tura Sta.
El Maasara
W. Dugla
ENGLISH MIL
Sta.
Helwân
MEMPHIS
El Tabbin
Gamaza el Kubra
Gamaza es Sugra
El Menshiya
Kasr Saga
Dinê
Es Saf
Birket el Ku
Wâdi Ghoma
Senî
Abûksa
K.el Wastin
Atfih
APHRODITOPOLIS
K.el Benât
Ibshwai
Nezla
El Wasta
F A
Brombel
Dêr el Mimûn
G.el Bahri
W. Tiemaan
El Mardzi
Suêf
Byâd
G.el Gaba
Nâz Nâr
Wâdi Senhûr
Mag
Stanford's Geog.l Estab.t London.
W.C.

ROUTE 22.

Cairo to Luxor, by River.

The following list of the principal places on the way from Cairo to Luxor (Thebes), with their approximate distances from one another, may be useful for reference. The distances by water marked in miles. The banks of the Nile are always referred to as the East bank (*E.*) and the West bank (*W.*).

	Miles.
Cairo (Bûlâḳ), to Bedrashên (for Sakḳâra)	14½
Wasta	35½
Beni Suêf	22
Feshn	24
Maghâgha	13
Abû Girga	10.
Ḳulusna	17
Minia	17
Beni Ḥasan	16
Roda	9
Mallawi	6
Hagg Kandil (for Tell el-Amarna)	8
Gebel Abû Fêda	20
Monfalût	10
Asyût	26
Abutig	14½
Ḳau el-Kebir	14½
Tahta	0
Sûhâg	24½
Menshiya	14½
Girga	11
Balliâna (for Abydos)	11
Farshût	27½
Hâû and Ḳasr es-Sayyâd	6½
Ḳena (for Dendera)	33
Nakâda	19
Luxor (Thebes)	21
	454

Starting from the quay of Ḳasr en-Nil, and leaving on the W. *Gezira*, and on the E. *Ḳasr en-Nil*, *Ḳasr el-'Aini* and the *Island of Rôda*, the boat passes between *Giza* on the W. and *Old Cairo* on the E., into a broad reach of the Nile, from which we can see across the whole width of the valley from Gebel Mokattam on the E. to the Libyan hills on the W. About 1½ m. beyond Old Cairo and the mounds which mark the site of the still older Babylon is (*E.*) the picturesque *Mosque of Atar en-Nebi*, situated on a projecting point of the bank, at the end of an avenue of fine trees. Its name is derived from an impression of "the *Prophet's footstep*," said to be preserved there. On the low range of hills above *Atar en-Nebi* is a fort, formerly used as a powder magazine.

A long reach of the Nile extends from Atar en-Nebi to the village of *ed-Dêr*, "the convent," inhabited by Copts; and inland is the village of *Busâtîn* (see p. 159).

On the W. may be seen in succession the pyramids of Giza, Abusîr, Sakḳâra and Dâhshûr.

(*E.*) Before reaching **Tûrra** (Rly. to Cairo) were some low mounds of earth, probably ancient walls of decayed crude bricks, belonging to an enclosure, once square; and to the E. of it was another long mound, through which a passage led to the plain behind.

(*E.*) **El-Ma'sara.** In the mountains behind are the famous quarries of Tûrra and Ma'sara; opposite is the sugar factory of Hawamdîya.

(*E.*) **Old Helwân**, a village known as having been the first place where the Arabs made a Nilometer, under the Khalifate of Abd el-Melek, about the year A.D. 700. It was built by Abd el-'Aziz, the brother of the Khalif; but being found not to answer there, a new one was made by El-Walîd, his successor, about 10 years afterwards, at the Isle of

Rôda, where it has continued ever since. Part of the pillar of this Helwân Nilometer was found near the village. Abû'lfêda speaks of Helwân as a very delightful village, and it was perhaps from this that it obtained its name, *helwa* signifying "sweet"; though it possesses nothing particular to recommend it on this score. The *Baths of Helwân* (New Helwân) are 2 miles inland (p. 160).

[Rly. from the Baths of Helwân to Cairo, trains about hourly.]

(*W.*) **Bedrashên**, 14½ m. (Rly. Stat.), is nearly opposite Helwân. The village is a little way from the bank; and a short distance farther inland may be seen the mounds of *Mitrahîna*, marking the site of *Memphis*, with the pyramids of Abusîr, Sakkâra and Dâhshûr in the distance. This is the best point on the river from which to make the excursion to Sakkâra (p. 191). About 5 m. farther up the stream is (W.) *Shobak* (34 k.), with the pyramids of Dâhshûr, 4 m. inland; and *Masghûna*, 2 m. to the westward of which is *el-Kafr*, a small village from which one of the principal roads leads across the desert to the Fayyûm. The scenery here on the W. bank is very lovely in the winter; glades of young bright-green corn run up into groves of beautiful palms, with here and there a splendid sycomore-fig filling up the open spaces in the landscape. The sandbanks in this part of the river, beginning indeed from a little way S. of Cairo, will be found covered with wild-fowl and large flocks of pelicans in the early winter.

(*W.*) In this neighbourhood, probably near Dâhshûr, were "the city of Acanthus, the temple of Osiris, and the grove of Thebaïc gum-producing Acanthus," mentioned by Strabo; which last may be traced in the many groves of that tree (the Sont, or *Acacia nilotica*) which still grow there at the edge of the cultivated land. The town of *Acanthus*, Egyptian Ta-taui, was, according to Diodoros, 120 stadia, or 15,000 paces, from Memphis, equal to nearly 14 Eng. m., which, if correct, would place it much farther S., to the westward of Kafr el-Ayyât, and it is therefore probably to be identified with *Behbêt*, Egyptian Pa-Hebt, where there are the scanty remains of an Egyptian temple.

(W.) Near **Kafr el-Ayyât**, at the extremity of a large bend of the river, is, at *Kushûsh*, the supposed site of *Menes' Dike* (p. 188).

(*W.*) At *Tâhana*, about 1½ m. from Kafr el-Ayyât, and near the edge of the desert, are mounds, but no remains except small fragments of stone; and in the cliff beyond are ancient quarries.

Before reaching Kafr el-Ayyât may be descried the two ruined **Pyramids of Lisht**, built of small blocks of limestone, which were probably once covered with an exterior coating of larger stones. Maspero's attempt to explore them failed, owing to the infiltrated water with which they are filled. In 1895 M. Jéquier found there colossal limestone statues of Usertsen I. of the finest workmanship (now in the Cairo Museum), and in 1896 a huge granite altar, exquisitely sculptured, and dedicated to Usertsen I. It stood in a rectangular funerary chapel, built on the E. side of the larger pyramid (that to the S.), which proves to have been that of Usertsen I. Near Lisht is supposed to have existed the royal city of the XII. Dynasty kings *Athet-taui* (p. 382).

(*E.*) *Wâdi Hôma* opens upon the Nile at **es-Saf**, where there are ancient town-mounds. By this valley runs the southernmost of the roads across the desert to Suez.

(*W.*) About 4 m. inland from **Rikka** is the **Pyramid of Mêdûm** (1¼ hrs.' ride; good donkeys). It is called by the Arabs *Haram el-Kaddâb*, or "the False Pyramid," from the idea that the nucleus is of rock built round so as to give the shape of a pyramid. It belongs to King Sneferu of the IV. Dynasty.

Adjoining the east face of the pyramid, and connected with it by an open court, in which still remains the altar of offerings, is a perfect specimen of a pyramid chapel. It is absolutely plain and uninscribed, but visitors who came here to the festivals of Sneferu during the XII. and XIII. Dynasties have left their records behind in pious *graffiti* on the walls. On either side of it are two uninscribed obelisks or stelæ with rounded tops (like those at Sarabit el-Khadim, in Sinai), each 18 ft. high. It was found necessary to re-bury the temple in order to preserve it.

The stone of the pyramid is of a peculiarly rich orange colour. It has now the appearance of a square tower in three stages, rising from an artificial mound. Mariette Pasha observes that this pyramid should be compared with that known as the Mastabat el-Far'ûn, adding that the tombs of the ancient empire consisted of a square base with or without a pyramid superimposed. This is an example of a mastaba cased over as a pyramid.

The mound rises about 120 ft. above the surrounding plain. The first stage above the mound is 69 ft., the second 20 ft., and the third, which was originally about 30 ft., is now reduced to about 25 ft. The total height from the foot of the mound is therefore about 230 ft., but the foundation of the masonry is deeply buried in the rubbish. The entrance is on the north side about 53 ft. above the level of the sand. The passage descends at an angle for about 234 ft., then is level for 40 ft. From the end of it a shaft leads vertically upwards into the tomb, which is empty. Maspero considers that it was broken into and the sarcophagus removed in very ancient times.

A smaller mound S. of the pyramid, opened by Prof. Petrie, contained rifled tombs. A hundred paces to the N. is another similar mound, which has been found to be wholly artificial, consisting mainly of crude brick, of which the E. face was plastered and whitewashed. A stone façade, now much dilapidated, stood in front of the entrance to the tomb. On it is some very fine sculpture commemorating Nefermaât, who lived in the reign of Teta. Some of the pictures are in the low relief characteristic of the sculpture of the ancient empire, but others are made by incising the whole figure and filling it with a coloured composition of great hardness. The style, one of the earliest practised, was revived under Khu-en-Aton, and occurs in a modified form at Tell el-Yahûdîya. At the sides are representatives from the estates bearing offerings, and each marked with the name of a village or town. Nefermaât himself is represented in several places, and his wife, Atet, is seen on the wall to the right. On the left door-post are his three sons, the eldest a full-grown man, the youngest a child.

About 50 ft. N. in the same mound is the tomb of Atet, the widow of Nefermaât. She is represented to the right above the door in a most interesting scene. A man is snaring wild-fowl in a net, which 3 others present to the lady. The net is arranged over the door so as to form an ornament. Other scenes, hunting and agriculture, occur within and at the sides, and the lady Atet is shown clasping the knees

of her husband on the left. Here was found the beautiful fresco of the geese, now in the Cairo Museum.

Another mound of a similar character adjoins on the N. In it are also two tombs. The first is that of Khent, and Mara, his wife. The mastaba is of limestone, covered with sculptures, among which occur the hieroglyphs of the name of Sneferu. A few paces farther is the ruined tomb of Ra-hetep and Nefert, his wife, both "royal relatives." The tomb is one of the finest works of the ancient empire; but, unhappily, it is almost ruined by being left exposed to the natives. In it were found, in 1872, the marvellous statues, now in the Cairo Museum. At no subsequent period did Egyptian art produce works more lifelike or "speaking."

At *Mêdûm* have also been found graves of the lower classes in Sneferu's time, who were mostly buried in a contracted position as in prehistoric days (p. [74]). From this fact it has with reason been concluded that the fusion of the indigenous and Asiatic races of Egyptians (p. [74]) had not yet been entirely effected in the time of the IV. Dynasty.

The *Village of Mêdûm* is on a high mound, 1½ m. S. of the pyramid, and occupies the site of the ancient city of *Meri-Tum*, "beloved of Tum," the name of which occurs on monuments of the IV. Dynasty.

In the canal, the Baḥr Yûsuf, which passes close by, great numbers of wild-fowl will often be found in the late winter and early spring.

(*E.*) At **Atfîḥ** are the mounds of **Aphroditopolis**, or the city of Hathor, the Egyptian Venus. It presents no monuments; but a stone with the name of Ramses II. (XIX. Dynasty) has been found in a ruined mosque. Atfîḥ was the capital of the Aphroditopolite nome, and noted, as Strabo tells us, for the worship of a white cow, the emblem of the goddess, whence its old Egyptian name Tep-ahe, or "Cow's Head," corrupted in Coptic into *Tpeh* or *Petphieh*, which became in Arabic *Atfîḥ*. St. Antony fixed his first abode in the mountains east of the city beside a spring and palm-grove.

(*W.*) **el-Wasta** Stat., ✠ 50 m. (P. O., T. O., and Rly. Stat. near the river), close to *Zâwîya*. Mêdûm (N.W.; see above) may be conveniently visited from this station.

[Rly. to the Fayyûm (p. 202), 3 trains daily, in 1¼ hrs. to Medinet el-Fayyûm (23 m.).]

(*E.*) Opposite *Zâwîya*, at the N. corner of the low hills overlooking the Nile, is **Brombel**, where mounds mark the site of an old town, probably *Ankyrônpolis*. That city is supposed to have owed its name to the stone anchors said to have been cut in the neighbouring quarries.

(*W.*) **Zâwiya** appears to be *Iseum*, in the Coptic *Naêsi*, the city of Isis, which stood near the canal leading to Pa-Usiri, or Nilopolis, and thence to the Crocodilopolite nome. This canal on the N., with part of the predecessor of the Baḥr Yûsuf on the W., and the Nile on the E., formed the island of the Herakleopolite nome; and the city of Herakles was, according to Strabo, towards the southern extremity of the province, of which it was the capital. And this agrees with the position of *Aḥnas*, or *Umm el-Kimân*, "the Mother of the Mounds,"

as it is often called by the Arabs, from the lofty mounds of the old city, which are seen inland about 12 m. to the westward of Beni Suêf.

(*E.*) Opposite *Beni Hodêr* (Rly. Stat.) is a small monastery dedicated to St. Antony, from which a road runs to the Red Sea.

[(*W.*) Inland, about 9 m. to the S.W. of ZAwiya, is **Abûsir el-Melek**, where in 744 A.D. the last Ommayade Khalif, Marwan II., was killed. It is the site of *Busiris* or *Nilopolis*, in Coptic *Pousiri*, upon the canal already mentioned, bounding the Herakleopolite nome to the W. The position of the City of the Nile, at a distance from the river, was evidently chosen in order to oblige the people to keep the canal in proper repair, that the water of the sacred stream might pass freely into the interior, and reach the town where the god Nilus was the object of particular veneration; a motive which has been assigned to the worship of the crocodile in towns situated far from the river. At Abûsir el-Melek extensive excavations have recently been carried on by the German Oriental Society, a prehistoric cemetery having been found.]

(*W.*) **Ashmant**, an important village. *Zêtûn* has succeeded to an ancient town called in the Coptic *Phanniqôit*. It was in the district of Poushin, the modern Bûsh, which is distant about 3 m. to the S., and is marked by lofty mounds. It is remarkable that Zêtûn, signifying "olives," is an Arabic translation of the old name *Pha-n-ni-qôit*, "the Place of Olives," probably given it to show a quality of the land which differed from the rest of the Herakleopolite nome.

(*W.*) *Dallâs*, about a mile to the W. of Zêtûn, possessed an early synagogue of the Jews, and appears to be the *Tgol* (or *Tlog*) of the Copts; and at *Shenowtya*, close to Bûsh, are ancient mounds.

(*E.*) *El-Mardsi*, a picturesque village shortly before reaching Bûsh. 2 m. away is a Coptic monastery, *Dêr el-Mêmûn*. The river is bad and shoaling here.

(*W.*) **Bûsh** (Rly. Stat.) is a large village with about 6000 inhabs., half of whom are Copts; and it has a large *dépôt* of monks, which keeps up a constant communication with the convents of St. Antony and St. Paul, in the eastern desert, supplying them with all they require, furnishing them occasionally with fresh monastic recruits, and superintending the regulations of the whole corps of ascetics.

(*W.*) **Beni Suêf**, 72 m. (Rly. Stat.), (3 hrs. by train from Cairo, and 3½ from Minia), a large and important town. It is the capital of the province of the same name, and the residence of the Mudîr or governor. Population, 15,000. There are *Telegraph* and *Post Offices*, to which letters may be addressed, but they are about 1½ m. from the river. The bazaar is tolerably well supplied, and there is a weekly market. The chief industry is the manufacture of woollen carpets and coarse linen stuffs for the fellâhin. In the time of Leo Africanus it was famous for its linen fabrics, and supplied the whole of Egypt with flax, and exported great quantities to Tunis and other parts of Barbary. This industry was revived by Mohammed Ali, who built a manufactory here in 1826. The view of Beni Suêf from the river is pretty, the banks being well covered with trees and presenting an animated appearance. Dahabiyas have to moor E. of an island which has formed in front of the town.

From Beni Suêf is one of the principal routes to the Fayyûm (p. 266); and the brick pyramid of *Illahûn*, at its N.E. entrance, may be seen from the town.

(*E.*) The village of **Dêr Byâd**, opposite Beni Suêf, so called from a neighbouring convent, is inhabited by people originally of the tribe of Beni-Wasl Arabs. From it starts the road leading to the monasteries of St. Antony and St. Paul, situated in the desert near the Red Sea. (See Rte. 10.)

(*W.*) S. of Beni Suêf is a large island. Some small mounds, called *Tell en-Nasâra* and *Tell et-Tîn*, inland on the S. of it, mark the site of ancient villages; and on the opposite bank are many mounds of larger towns, whose ancient names are unknown.

Sedment el-Bahr, between 2 and 3 m. S. of Beni Suêf, on the river side, has an ancient name, and mounds, but no vestiges of ruins, nor, indeed, any relic of antiquity, except the margin of a well. It is called Sedment el-Bahr ("of the River"), to distinguish it from Sedment el-Gebel ("of the Mountain"), which stands at the foot of the hills separating the Fayyûm from the valley of the Nile (p. 266).

[(*W.*) **Ahnas, Ahnasiya** or **Ahnasiyet el-Medîna**, also called *Umm el-Kimân*, "the Mother of Rubbish-heaps," lies 9 m. inland from Isment, and 11 m. W. of Beni Suêf. Its Coptic name of *Ehnes* or *Hnes* is derived from its ancient name of *Henen-suten* or *Hininsu*, and may be the Hanes of the Old Testament and the Anysis of Herodotus. This is the site of Herakleopolis, which was at one time one of the most important cities of Egypt, and the capital of the kings of the IX. and X. Dynasties. The history of these kings is in great part lost, but there are remains of a temple of Rameses II., probably built on the site and with the stones of the temple of Usertsen II., for part of his name was found on the architraves. Of the limestone temple very little remains, and the granite columns and statues found by Messrs. Naville and Petrie, who excavated the site for the Egypt Exploration Fund, were in bad condition. M. Naville also found here a series of most interesting Byzantine carved pillar-capitals, &c. The necropolis of the ancient city of Hininsu lies on the other side of the Bahr Yûsuf towards the S.W. The rock-tombs, which have been re-used more than once, have no decoration, either sculpture or painting, any attempt at which would have been futile, owing to the friable calcareous rock in which the tombs are excavated. It was here that the ichneumon, the enemy of the crocodile, was particularly worshipped; and the respect paid to that animal by the Heracleopolitans, the immediate neighbours of the Arsinoïte or Crocodilopolite nome, led, in late times, during the rule of the Romans, to serious disputes, which terminated in bloodshed, and made the contending parties forget the respect due to the sacred monuments of their adversaries. And judging from what Pliny says respecting the injuries done to the famous Labyrinth, there is more reason to attribute the destruction of that building to the superstitious prejudices of the Heracleopolitans than to the ordinary ravages of time.]

(*W.*) At *Tansa*, *Branka*, *Bibba*, *Sits*, and other places, are the mounds of old towns, with whose names we are unacquainted.

(*W.*) **Bibba** (Rly. Stat.), Government dispensary. P. O. 10 min. from river. Telegraph Office and Rly. Stat. ½ hr. European provision store. A rising village, which has succeeded to an ancient town, and is noted for a Coptic convent, and for an imaginary Moslem *saint*, thence called El-Bibbâwi. This holy individual is the offspring of a clever artifice of the Christians; who, to secure their church from outrage during the disturbances that formerly took place in Egypt, gave out that a Moslem shêkh presided over and dwelt in its precincts;

and the priests to this day, as they show the picture of St. George, tell a heterodox story of his exploits and his wars against the *infidels*. The name of infidel is indefinite; it may satisfy the Moslem or the Christian, according to his peculiar application of the word; and the "pious fraud" is at all events as true as the scene represented by the picture. So well indeed has it succeeded, that visits are frequently paid by the passing Moslem to the sanctuary of this revered personage; he reads the *Fâtha* before the likeness of a man (though so strictly forbidden by his religion), and that too within the walls of a Christian church; and he gladly contributes a few paras for "Sitta Mariam" (the Virgin) and the lamps burnt before the picture of "El-Bibbâwi," with the full persuasion that his voyage will be prosperous, through the good offices of the saint. But while the priest who receives the boon tells the plausible tale of the power of the "shêkh," the indifferent spectator, who recognises the usual representation of St. George and the Dragon, may smile at the credulity and the ignorance of the donor.

M. Clermont-Ganneau connects the veneration of St. George in Egypt with the ancient worship of Horus. A small relief in the Louvre, sculptured in Egypt in the late Roman period, represents the god in armour on horseback killing a crocodile, in such a way that had the head been wanting there would have been nothing to distinguish the figure from that of the saint ('Horus et S. Georges,' *Revue Archéologique*, 1877).

In 1897 Prof. Petrie excavated near **Deshâsha**, a V. Dynasty cemetery, which extends over half a mile of low hills in the desert, about two miles from cultivation, inland from Bibba. The most important discovery was that of the *serdab* of a very fine tomb belonging to Ankhoftka, the Governor of the District, and "Prince of the southern town of the Oryx." Here had been placed the *Ka* statues of Ankhoftka, his wife Neferseoma, and their son, Ankhoftek. In the British Museum may now be seen the large figure (three-quarter life size) of the man, which is remarkable for its vigour and excellent modelling, as also for the perfect preservation of the face, and may justly claim to be one of the finest pieces of Egyptian sculpture in Europe. The keys of the Deshâsha tombs are kept at Medînet el-Fayyûm.

(*E.*) Nearly opposite Bibba is *Shêkh Abû Nûr*, the site of an ancient village, where the memory of Horus, the god of light, is perpetuated in the name of the shêkh ("the father of light"); and beyond Bibba the positions of some old towns are marked by the mounds of *Sits*, *Miniet el-Gîr*, and *Feshn*.

The cultivation in this district is practically confined to the W bank, the desert hills on the E. coming almost down to the water's edge. As a set-off, the cultivation on the W. bank is very wide, reaching beyond the Bahr Yusuf. It is almost entirely given over to the sugar-cane; and sugar factories and light railways to carry the cane to the rly. and river are seen everywhere.

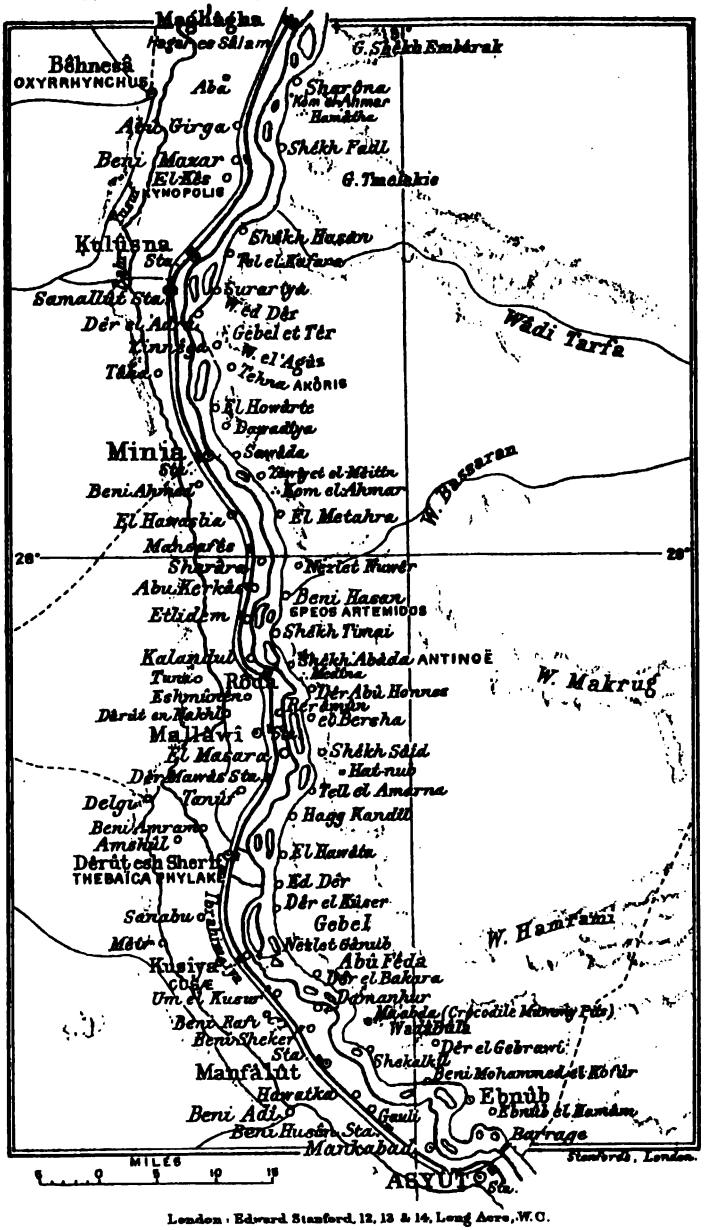
(*W.*) **Feshn**, 96 m. (Rly. Stat.). P. O. and T. O. about 15 min. walk from river. The country near the river bank is very well cultivated, and there are several nicely-kept gardens with pomegranate trees, palms, and a variety of shrubs and vegetables.

(*E.*) 2½ m. higher up the river, behind the island that lies half-way between Feshn and el-Fent, is **El-Hiba** or **El-Hêbi**, also called **Medînet el-Gahîl**, where some remains mark the site of a small town of considerable antiquity, fortified by Men-kheper-Ra (of the XXI. Dynasty, not Thothmes III.) and his wife, Isi-m-kheb, against assailants from the N., as Gebelên was against assailants from the S. (The Delta was then in the possession of a rival royal house, with its seat at Tanis.) They consist of crude-brick walls and remains of houses, as well as relics of a fort constructed of large burnt bricks stamped with the names of the High-priest of Thebes and his wife, as also of Pinetjem (towards the end of the XXI. Dynasty). Traces of kilns have been found on the shore below. On the N. side is a large mass of building of some height, founded on the rock. It is the strongest part of the defences of this fortified place, and one end runs out upon the rocks to the N.W., following the irregular direction of the river. It is built of smaller brick, and between every 4th course are layers of reeds, serving as binders. Inland, a very short distance out of the town, is an isolated square enclosure surrounded by a crude-brick wall; and in the centre of the open space it encloses is a grotto or cavern cut in the rock, probably sepulchral, a tomb being also found between this and the wall of the town. The tombs are probably of a later time than the buildings themselves. Near the water's edge are the remains of a stone quay; and some fragments of unsculptured blocks are met with in different places. An immense number of tombs has been discovered inside and outside the square enclosure as well as cut in the rock. A cave close to the river was found filled to the roof with stone sarcophagi of the Roman period, when Daninos Pasha excavated the place in 1881. In 1890 a small temple of Shishak I. was discovered on the S.W. side of the town, dedicated to the goddess Sekhemet, the name of Auput, the eldest son of Shishak, being associated with that of his father. In 1891 a cemetery of the Roman period was found in a mountain recess called ed-Dab', 1½ m. S.E. of the mounds. El-Hiba is supposed to be the site of the Egyptian He(t)-Bennu, the Greek Hipponon, the capital of the XVIII. nome of Upper Egypt. Here Drs. Grenfell and Hunt have made interesting discoveries of Roman papyri and antiquities.

(*W.*) At **Malatîya** are other mounds, and at the N.W. corner of *Gebel Shêkh Embârak* (*E.*) is the site of a town of the Roman age. Near here there was in prehistoric days a great manufactory of flint weapons, the ground here and in the Wâdi esh-Shêkh close by being strown with flint implements, flakes and cores. A large number of these have been collected, brought to England, and presented to various Museums by W. H. Seton-Karr, Esq., during recent years. They appear to date to all periods from the Quaternary (palæolithic) to the time of the XII. Dynasty. Galleries from which the flint was extracted have been found in the mountain to the E. *Gebel Shêkh Embârak* is a lofty table mountain, approaching very close to the river, and detached from the main chain of the *Gebel el-Bâsam*, which stretches far inland to the S.E.

(*W.*) **Maghâgha**, 109 m. (Rly. Stat., P. O. and T. O. near river). 2 hrs. by train from Beni Suêf, and 2½ from Minia. This is one of the most important sugar-factories in Egypt, and an immense extent of ground in the neighbourhood is devoted to the cultivation of the sugar-cane. But the amount manufactured has considerably diminished of late years. The factory is interesting and should be visited. A branch line for the purpose of bringing the cane to the mills extends inland to *Aba el-Wakf* and *Beni Mazâr*, but it is only used during the cane-harvest season. The sandbanks above Maghâgha are a favourite resort of various kinds of water-birds. At *Kôm el-Akhdar*, ¾ m. from Maghagha, is an inscribed slab of Ramses II.

THE NILE VALLEY, SECTION 2. MAGHAGHA TO ASYUT



London: Edward Stanford, 12, 13 & 14, Long Acre, W.C.

A little above Maghâgha is the **Hagar es-Salâm**, or "Stone of Welfare," a rock in the stream near the shore, so called from the idea of the boatmen, "that a journey down the Nile cannot be accounted prosperous until after they have passed it." The mountains here recede from the Nile to the eastward; and at **Sharôna** (*E.*) are the mounds of an ancient town, perhaps *Psenerôs* or *Shenero*, explored by Messrs. Grenfell and Hunt some years ago. Here are also some VI. Dyn. tombs. The sites of other towns may also be seen on the opposite (*W.*) side of the river, as at **Aba**, 3 or 4 m. inland, and at **Abû Girga** some distance to the S.

(*E.*) A mile above Sharôna is **Kôm el-Aḥmar** ("the Red Mound"), with the remains of burnt bricks and the site of a temple which was destroyed only a few years ago. A stone from its cornice bears the name of Ptolemy I.

(*E.*) **Suâres.** ¾ hr. ride eastward from the *Kôm* is a mutilated but very fine *VI. Dynasty Tomb*. Nestor l'Hôte saw part of it during his visit to Egypt. Since then it has been partially opened up, and in 1896 it was visited and the inscriptions were copied by Miss Brodrick and Miss Morton. The entrance to the tomb, now almost destroyed, is in the side of a hill: immediately on the rt. is an oblong shaft, round the top of which a lodge has been cut to insert a slab and so hide the opening. The shaft is filled to within a few feet with sand and rubbish. On the l. of the entrance is a passage descending at first by a few rough steps leading into a chamber in which it is not possible to stand upright; in the right-hand corner is a tiny passage through which it is possible to crawl on hands and knees into a small chamber. From this a narrow entrance leads into another chamber having a square pillar in the centre. Here lies the lid of a fine white limestone sarcophagus made in human form and apparently without inscription; a second staircase descends from the N.W. corner, but has not been excavated. The walls of the outer court of the tomb are covered with reliefs of fowling and fishing scenes, in which Pepi-Ankh Khua, the owner of the tomb, takes part. On the right-hand wall is a curious relief of a man prostrate on a boat, with a small figure seated on his chest.

Pepi-Ankh Khua held among numerous titles those of *Ha* prince, chancellor, superintendent of the south, and overseer of the plantations of the Pyramid Men-Nefer of King Pepi I. His wife Merut was a royal relation and priestess of Hathor.

On the top of the hill, a little way above Pepi-Ankh's tomb, is the square shaft of a Ptolemaic tomb, on one face of which are some figures and an inscription mentioning the town of Kynopolis. At the bottom of the shaft are several chambers without inscriptions.

According to a local legend a heifer comes out of the tomb of Pepi-Ankh on the night of January 18th (the Coptic festival of the baptism of Christ), and goes to the Nile to drink; after which it returns to the tomb and remains invisible for the rest of the year. To the E. of this are several dog-mummy pits, and the vestiges of an ancient village, in the vicinity of *Hamâtha*.

(*W.*) **Beni Mazâr**, 121 m. (Rly. Stat., P. O. and T. O. near river). To the N. is **Abû Girga**, a large village with extensive mounds, situated in a rich plain about 2 m. from the Nile.

[About ½ m. N.W. of Beni Mazar is **Bêḥnesâ**, the ancient *Oxyrrhynchus*, in Coptic *Pemtje*. The peculiar worship of the Oxyrrhynchus fish gave rise to the Greek name of this city; and the form of its "pointed nose" shows that it was the *binni* of the present day. The position of Bêḥnesâ is far from being advantageous; the Libyan desert having made greater encroachments there than in any part of the valley. Downs of sand overgrown with bushes extend along the edge of its cultivated land; to the W. of which is a sandy plain of great extent, with a gentle ascent, towards the hills of the Libyan chain; and behind these is a dreary desert. On the S. side are some mounds covered with sand, on which stand several shêkhs' tombs; and others, consisting of broken pottery and bricks, sufficiently mark the site of a large town, whose importance is proved by the many granite columns, fragments of cornices, mouldings, and altars that lie scattered about. Little, however, remains of its early monuments; and if the size of its mounds proclaims its former extent, the appearance of its modern houses and the limited number of three mosques show its fallen condition. These mounds have of late years yielded to the excavators of the Egypt Exploration Fund, Messrs. Grenfell and Hunt, an enormous store of Greek papyri of the Ptolemaïc and Roman periods, including numerous fragments of the classics and a series of Λογία Ἰησοῦ, traditional sayings of Our Lord, which have been edited by the discoverers.

Like other towns, Bêḥnesâ boasts a patron saint. He is called Et-Takrûri, and is known in Arab songs and legendary tales. He is even believed to appear occasionally to the elect, outside his tomb, accompanied by a numerous retinue of horsemen, but without any ostensible object.

There are some caverns (35 min.) on the N.W. side of the town filled with water, and round one of them a row of columns. Oxyrrhynchus was once a stronghold of Christianity, and in the 5th cent. was celebrated for the number of monks and nuns, while the town itself contained 12 churches. Its Egyptian name was *Pematja* (Coptic *Pemtje*) in the nome of Sep. At the period of the Arab conquest Bêḥnesâ was a place of great importance, and of such strength that, of the 16,000 men who besieged it, 5000 are said to have perished in the assault.

Bêḥnesâ in the time of the Mamelukes enjoyed considerable importance, being one of the principal towns of modern Egypt. The Baḥr Yûsuf once passed through the centre; but the eastern portion of the city of Oxyrrhynchus is no longer part of Bêḥnesâ, and, being now called *Sândafa*, may be considered a distinct village.]

(*W.*) Above Abû Girga are el-Ḳês, Abû-'Aḳîs (Maṭâi), and other places, whose mounds mark the position of old towns. El-Ḳês, 1¼ m. from the river, the *Kais* of the Copts, which is laid down in Coptic MSS. between Nikafar and Oxyrrhynchus, is the ancient *Kynopolis*, the "City of the Dogs"; and it is worthy of remark that one of the principal repositories of dog-mummies is found on the opposite bank, in the vicinity of Shêkh Fadl. It was not unusual for a city to bury its dead, as well as its sacred animals, on the opposite side of the Nile, provided the mountains were near the river, or a more convenient spot offered itself for the construction of catacombs than in its own vicinity; and such appears to have been the case in this instance. There is reason to believe that one branch of the Nile has been stopped in this spot, which once flowed to the W. of el-Ḳês; and this would accord with the position of Kynopolis, in an island, according to Ptolemy, and account for the statement of the Arab historian of Bêḥnesâ, el-Mukkari, that el-Ḳês was on the E. bank. *Ko*, which Ptolemy places opposite Kynopolis, should be some miles inland to the W. *Beni Mohammed el-Koſûr* has succeeded to the old *Nikafar* mentioned in the Coptic

MSS. It was above Kais; but another town, called *Tamma*, is placed by them between Kynopolis and Oxyrrhynchus.

(*E.*) At **Shêkh Fadl** (121 m.), nearly opposite Boni Mazâr and el-Ḳûs, were the sites of two small temples. There is now a large sugar manufactory on the spot, with a locanda and gardens. In the low hills to the S.E., and about 2 m. from the river, are tombs in which dog-mummies have been found; from which it is evident that more than one breed was common in Egypt, as the sculptures also show. Most of the large tombs belonged to private individuals; one of them with eight square pillars is called el-Kenîsa, "the Church." Some of the many mummy caves are only small square holes, or coffins in the rock. On the way to them from the village you pass over an open space, purposely levelled for a considerable distance; and here and there are oblong coffins cut in the surface of this rocky plain. There are also some large tombs, to one of which you descend by eight steps; and as the Nile water percolates and rises in it during the inundation to the height of at least 1½ ft., it has obtained the name of Bîr Sitta Mariam ("Mary's Well"). It consists of a large central chamber, 7 paces by 4½, with recesses on each side and two at the end, each containing a coffin cut like the rest of it in the rock. It is much respected by the Christians, who still bury their dead in a mound in the vicinity.

(*E.*) In the hills behind *Shêkh Hasan*, on the E. bank, are extensive limestone quarries, in which is a record of Theologos, bishop of *Kesha-Pirpi*, "Ḳûs of the temple (Eg. *Pi-repir*, Arab. *Birbi*)," probably to distinguish it from some other Ḳûs. Near them are some crude-brick remains, with broken pottery; and in a chapel or niche in the rock is a Christian inscription. A singular isolated rock stands in the plain behind *Neslet esh-Shêkh Hasan*; and similar solitary masses of rock, left by the stonecutters, are met with to the S., with other quarries, and a few small tombs.

After (*W.*) **Maṭâi** or *Abu 'Aḳîs* (180 m.), the river makes a considerable bend to the W. just before reaching

(*W.*) **Ḳulûsna** or *Qolosana*, 196 m. (Rly. Stat.), a large village. Just above there is a very large island. P. O. and T. O., about 10 min. from river. The main branch of the river formerly ran down on the western side of the island, and the town was somewhat endangered by the encroachments. Roman columns and capitals are to be seen in a ruined mosque here.

(*E.*) At the edge of the low rocky hills, just beyond the village of **Surariya**, are the remains of two ancient towns or villages; and a little farther to the S. these hills recede to the S.E., and form the northern side of the Wâdi ed-Dêr. On the N.W. of its mouth (¼ m. from the river) are some large limestone quarries, in which is a painted grotto temple dedicated to Hathor, and bearing the names of Mer-en-Ptah, the son of Ramses II., and Seti II. (*XIX. Dyn.*).

Round the corner of the rock, outside the grotto, Ramses III. (*XX. Dyn.*) is represented with the crocodile-headed god Sebek, Hathor, and Horus, receiving the honourable distinction of "president of the assemblies"; and at the side are two large cartouches of the same Pharaoh. In the low rocks just below to the westward is a tomb consisting of 8 small chambers, without sculptures.

The custom of placing quarries and other localities under the peculiar protection of some god was observed by the Egyptians from the earliest to the latest periods; the quarries of Tûra and Ma'sâra, and the hills of the pyramids, were under their tutelary deity; and the Latin inscription of Caracalla at Aswân speaks of "Jupiter-Ammon, Chnubis, and Juno, under whose guardianship the hill was placed," where new quarries had been opened.

At the extreme end of the hills, on the S. side of the Wâdi ed-Dêr, are vestiges of a small town, and near it some tombs of dogs and quarried rocks.

A ruined wall of crude brick ascends the low northern extremity of the *Gebel et-Têr*; and some distance farther up to the E., near the spot where the mountain road descends into the Wâdi ed-Dêr, about E.S.E. from the convent, is a bed of trap rock, rarely met with in the valley of the Nile. The wall appears again at the ravine, called Wâdi el-'Agûz, 4 or 5 m. farther S. near the village of Zinnêga.

(*W.*) **Samallût** (Rly. Stat., P. O. and T. O., 10 min. from the river) lies a short distance inland, about 5 m. S. of Kulûsna. It is a rather large village, remarkable at a distance for a tall and graceful minaret rising from amidst a thick grove of palm-trees. There are important sugar-factories here.

(*E.*) We now approach the lofty and precipitous cliffs of **Gebel et-Têr**, "Bird Mountain," which rise abruptly from the river to a height of several hundred feet. Great care should be taken in sailing past them, on account of the sudden gusts of wind, which are very dangerous. On its flat summit stands the

Convent of Sitta Mariam el-'Adra ("Our Lady Mary the Virgin"), hence called *Dêr el-'Adra*, and by some *Dêr el-Bâkara* ("of the Pulley"), from the pulley or windlass by which visitors are drawn up through a vertical cleft or "chimney" in the rock some 120 feet deep.

[The easiest way of reaching the convent is to land at the bank close to the N. end of the cliffs, and walk up; it is only a short distance, and is worth doing, if time is not valuable, for the sake of the view from the platform outside the convent, which is one of the most striking to be obtained on the Nile.]

It is inhabited by Copts, who frequently descend the face of the rocks to the river, and, swimming off to a passing boat, beg for charity from the traveller, not without being sometimes roughly handled by the Arab boatmen. This practice has been forbidden by the Coptic Patriarch, but is still carried on, though to a much smaller extent than formerly. Like all the Coptic "Dêrs" in Egypt, it is a walled village with a church, a few monks, and a few lay inhabitants, men, women, and children. The church, which is partly underground, is curious, the choir and sanctuary being cut out of the solid rock. It is said to have been founded by the Empress Helena.

Gebel et-Têr, "the Mountain of the Bird," has a strange legendary tale attached to it. All the birds of the country are reported to assemble annually at this mountain; and, after having selected one of their number to remain there till the following year, they fly away into Africa, and only return to release their comrade, and substitute another in his place. The story is probably another version of that mentioned by Ælian, who speaks of two hawks being deputed by the rest of the winged community to go to certain desert islands near Libya, for no very definite purpose. Another form of the legend, related

by Makrizi, says that on the feast-day of the founder all the *bukîr*-birds assembled here and thrust their heads into the cleft in the rock one after another until one died. The convent is named after them Dêr el-Bukîr.

(*E.*) Between 3 and 4 m. S. of the convent is a well-preserved stretch of the *Gisr el-'Agûz* ("Old Man's Dike"). It is built across the ravine, which is called the Wâdi el-'Agûz, and is evidently intended to prevent any approach from the desert into the valley of the Nile. It was possibly erected for the double purpose of keeping out marauders and also the desert sandstorms. Report says that it was built by an ancient Egyptian queen, whose name was Dalûka, and that it extended from the sea to Aswân, at the edge of the cultivated land on either bank, and many vestiges of it may be seen in various places. They are generally, however, at the mouth of wâdis, and were probably not continuous. That in the Wâdi el-'Agûz protected an old town. Close to it is the village of *Zinnéga*, and at the S. end of the Wâdi are rock-tombs, which are being rapidly blasted away by the quarrymen. In the next wâdi are some Old Kingdom tombs; those of persons named Snoferu and Mer are the best. Between this and Ṭehna are other tombs, none of which have sculptures or inscriptions.

(*E.*) 2 m. beyond this is the site of an ancient town, now called Ṭehna, *Ṭehnet el-Gebel*, or *Ṭehna el Mehna*, the ancient *Ṭatchni*, Gk. *Akoris*, Copt. *Dehne* (?). Its lofty and extensive mounds lie at the mouth of Wâdi et-Ṭehna, ¾ m. from the river, under an isolated rocky eminence of the eastern chain of hills, whose precipitous limestone cliffs overhang the arable land that separates them from the Nile. Above a rough grotto in the lower part of the rock, about ½ m. to the S. of the ancient town, is a Greek inscription of the time of Ptolemy Epiphanes.

The inscription is:

ΥΠΕΡΒΑΣΙΛΕΩΣΠΤΟΛΕΜΑΙΟΥ
ΘΕΟΥΕΠΙΦΑΝΟΥΣΜΕΓΑΛΟΥΕΥΧΑΡΙΣΤΟΥ
ΑΚΩΡΙΣΕΡΓΕΩΣΙΣΙΔΙΜΩΧΙΑΔΙΣΩΤΕΙΡΑΙ

"For the welfare of King Ptolemy, the God Epiphanes, the Great and Gracious, Akôris the son of Ergeus, to Isis Mokhias, Soteira (the Saviour Goddess)."

On one side below the inscription is the figure of a goddess; on the other that of a god, probably Osiris; and it was perhaps intended that the king should be introduced in the centre, offering to the two seated deities. This Akôris was evidently named after the city.

On the S. side of the rock, you perceive at the upper part of it two figures in high relief, each holding a horse. Between them appears to have been another figure, perhaps that of a god.

The W. and S. sides of this hill are perforated with tombs, some of which have Greek inscriptions, with the names of their owners. At the door of one is a Roman figure who, standing before an altar, holds in one hand some twigs, and apparently presents incense with the other. Within is the same person and his son before four gods, but without hieroglyphs; and the architecture of the grotto is more Roman than Egyptian. It was closed as usual with folding-doors, secured by a bolt. There is also a figure of the god Nilus bringing offerings and a bull for sacrifice.

Near the above-mentioned grotto, and below the isolated rock over-

hanging the town, is a niche of Roman time, with the remains of a mutilated figure in relief within it; and on either side of it is this Greek inscription,—

ΓΡΑΜΜΜΑΤΑ ΑΧΡΗΜΑΤΙΣΤΟΣ ΕΣΣΙΙ,

—which shows that people made mistakes in orthography in those times as at the present day. About 760 ft. to the S. of this isolated rock are other grottoes; then a small quarry at the point of the hill; turning round which to the rt., you enter a ravine, and on reaching the mountain summit to the S.W. you come to some curious trenches and workings in stone.

The trenches at the top of the hill are curious, from their showing a peculiar mode of opening a quarry, and of hewing square blocks of stone; another instance of which is met with near the N.W. angle of the Second Pyramid of Giza. They began by levelling the surface of the rock to the extent admitted by the nature of the ground, or the intended size of the quarry, and this space they surrounded by a deep trench, forming a parallelogram, with one of its sides open, to facilitate the removal of the stones, which could be rolled down to the valley without the trouble of carriage. They then cut other parallel trenches along its entire length, about 7 or 8 ft. apart, and others at right angles to them, until the whole was divided into squares. The blocks were then cut off according to their required thickness. The division into squares enabled them to take off a succession of blocks of the same dimensions; and layer after layer was removed, according to the depth of the quarry, which continued to be worked downwards as long as the rock remained good. Where circular blocks were required, for the drums, bases, or capitals of columns, they had only to round off the corners; and this was evidently done in some instances at the quarry of Ṭehna.

On the summit of the hills, about 500 ft. to the S. of these trenches, the stone has been quarried to a great extent; and about 100 ft. from the edge of the cliffs overhanging the cultivated land are some chambers sunk in the rock, two of which are coated with red stucco. One of these is round, and measures 17 ft. in diameter. It has a doorway leading into it, from a staircase communicating with some small rooms; and on one side is a ledge or hollow, as if intended for a water-wheel. The other is square: it has a flight of 7 steps leading down into it from the top, and appears to have been a reservoir to hold water for the use of the workmen. It was doubtless filled by buckets lowered from the brow of the cliff to the water below, which accounts for it being made in this spot, close to the precipitous face of the hills, which rise abruptly to the height of 400 or 500 ft. above the plain. Indeed it is evident that the Nile formerly ran immediately below them, and even now, during the inundation, it rises to the height of 5 ft. 4 in. at their base, covering the narrow strip of alluvial soil it has deposited between them and its retiring channel.

Southward is an altar recording the XXII. legion, with an obliterated Latin inscription, and at the back of the hill (E. face) are other tombs.

The story of the 300 ravens that assemble over this spot every year, in the month of Rabi' el-Awwal, and, after soaring above it with repeated cries, fly away to the desert, is evidently another version of the tale of Gebel et-Têr, already mentioned (p. 310).

In two of the tombs on the S. side of the Wâdi, above the mounds of the ancient city of Ṭehna, are hieroglyphic inscriptions of the Ptolemaïc period, which are still legible. One of them has a serpent in relief twined round a staff, which the hieroglyphs entitle "Ḥefi, the great god." The word *ḥefi* means "snake."

Descending the hill to the Kôm el-Ahmar or "Red Mound," a vast rubbish heap of Roman potsherds and broken glass, the remains of the ancient city will be distinctly seen to the W., and there is a curious and very narrow staircase cut in the thickness of the rock leading down to the plain below. It is called by the Arabs *es-sillem al-Musayyin*, "The Barber's Staircase." On the W. side of the *Kôm* MM. Lefebvre and Barry excavated in 1908-4 for the French Schools of Archæology at Athens and Cairo the interesting little Roman Temple of Ṭehna. It is a *hemispeos*, like Gerf Ḥusên in Nubia. The external portion consists of a hall of eight round columns, approached by a sloping ramp of stone, on either side of which are statue-bases. At the beginning of the ramp were Ionic pillars. The hall measures 60 ft. by 30 ft. On its walls are reliefs and incised hieroglyphs, containing the cartouche of Nero, in whose reign the temple was evidently built. Fragments of the name of Ramses II. shew that in all probability the Roman building replaced a regular Egyptian temple of his time. The columns are covered with Greek graffiti. The speos itself contains nothing. Amen and Sebek seem to have been the gods of the place. At the N. end of the mound is an old Coptic church, evidently partly constructed of fragments from some Greek building. Crossing to the opposite (N.) side of the wâdi is a speos or rock-chapel, and on the summit of the cliff above it (at the edge of the cliff, but a little to the E.) is an altar with a Greek inscription in honour of Domitian (whose name has been erased), recording the quarrying of stone for "the paving" of Alexandria.

¼ m. farther S., in the *Gebel en-Nehas* ("Copper Hill"), behind *el-Howâtrle*, are some interesting tombs of the Ancient Empire. One of them, that of Nekht-ankh, contains 5 groups of figures now much defaced, the cartouches of Men-kau-Ra, and User-ka-f (?). The hieroglyphs are in relief, and the decorations round one of the *ka* doors are very elaborate. There is also a fragmentary list of the nomes, valuable on account of its antiquity. In another of these corridor-like tombs are some well-executed figures. Returning to the Greek inscription (*donkeys should be sent round to wait at the Coptic church*), ascend the hill to a flight of steps cut in the rock, leading to a grotto, which has a niche, but no sculptures. Following the path to the S., along the western face of the cliffs, you come to a tablet of Ramses III. receiving a falchion from the hand of the crocodile-headed god Sebek, in the presence of Amen; and beyond this is a large cartouche of the same Pharaoh.

(*W.*) Inland, on the opposite bank, is **Tâha** or *Ṭâha el-Amûdên*, "of the two columns," in Coptic *Touhô*, said to have been once a large place, equal in size to Minia. Its mounds still mark it as the successor of an ancient town. It is supposed to occupy the site of *Theodosiou*, and appears from some Coptic and Arabic MSS. to have been distinguished from a village of the same name beyond Eshmûnên, by the additional title of *Medîna*, signifying "city."

In the desert behind *Dawadîya* on the E. bank is an alabaster quarry.

(*W.*) **Minia** (*Miniet ibn-Khâsib*), from the Coptic *Tmônê* or *Moonê*, signifying "the Abode"; 153 m. from Cairo (Rly. Stat., P. O. and T. O. about 20 min. from river, 6½ hrs. from Cairo); a large and important town, population 20,000, capital of the province of the same

name, and residence of a Mûdîr, prettily situated on the W. bank of the river. There are *two locandas*, where, if necessary, accommodation for the night can be procured. There is a hospital with native physician, who has qualified in Europe. Minia is a thriving town, and in the chief street travellers may obtain most of the requisites of life. There are also a watchmaker and a tailor in Minia, and gardens where fresh fruit and vegetables can be obtained. A market is held every Monday. The first sugar-factory established in Egypt was built at Minia, and it still exists, greatly enlarged and improved. During the cane-harvest, and when the mills are in full activity, the town presents a busy and animated appearance. On the river-bank to the N. of the factory is a palace of the Khedive.

Leo Africanus says, "Minia, on the W. bank of the Nile, is a very neat town, built in the time of the Moslems by Khâsib, who was appointed governor under the Khalifate of Baghdad. It abounds in every kind of fruit, which, though sent to Cairo, cannot, on account of the distance, arrive fresh in that city, being 170 m. off. It boasts many handsome buildings, and the remains of ancient Egyptian monuments. The inhabitants are wealthy, and commercial speculation induces them to travel even as far as the kingdom of Sûdân."

Over the doorway of a mosque, near the river, are a few fragments of Græco-Roman architecture. Within are several granite and marble columns, some with Corinthian capitals; and the devout believe that water flows spontaneously every Friday from one of their shafts, for the benefit of the faithful. A shêkh's tomb, overshadowed by a sycomore-tree, on the N. side of the town, near the spot where boats generally moor, has a picturesque effect, and the numerous figures on the bank and boats on the river make up a pretty and very typical picture of Nile river-bank scenery. Numerous wild-fowl and other aquatic birds frequent the sandbanks near Minia.

At *Kôm el-Kufara* ("Heathens' Mound,") immediately opposite to Minia, are some old tombs of uncertain date.

[The Tombs of Beni Ḥasan (see below, p. 316) may be conveniently visited from Minia by those who are travelling by ordinary steamer or railway (see p. 207). The journey is made by donkey from *Sawâda*, opposite Minia (hire in Minia). This excursion is of course unnecessary for those who have a dahabîya. We pass *Zawiyet el-Mâyitîn* and *Kôm el-Aḥmar* (see below) to *el-Newâṣrît* or *Nezlet Nuwêr*, and so to Beni Ḥasan. Railway travellers may rejoin the line at *Abu Ḳerḳâs* or *Kîlûdem*, opposite Beni Ḥasan; but those who wish to meet a steamer must go on to *Shêkh Abâda* (Anthinopolis), and cross to *Rôda* (see below). The journey from Minia to Rôda, with the Beni Ḥasan tombs thrown in, cannot be conveniently made in less than a day and a half: the railway traveller can get to Abu Ḳerḳâs in the day from Minia.]

(*E.*) At *Nezlet es-Zâwîya*, a small village to the S. of Sawâda, are the beautiful little property of Abû Sultan Pasha and the vestiges of an ancient village, with a small fortress of rectangular shape on the N. side of the ancient village. To the N. and N.E. of Nezlet ez-Zâwîya are extensive quarries of the Roman period, extending also between two hills, on each side of the ravine that separates them. In one are remains of mouldings painted over a niche of Christian time, the pilasters having rude capitals; in another some painted arabesques. Other tombs which existed here have been destroyed by modern quarrying.

(*E.*) The modern cemetery of Minia is at (157 m.) **Zâwiyet el-Mâyitîn** ("Dead Men's Chapel"; usually known as "ez-Zâwiya" simply) between Sawâda and Kôm el-Ahmar. Thrice every year the inhabitants pay a visit of ceremony to the tombs, in the months of Shawwal ('Id es-Sughêr), of Dhul-Higga ('Id el-Kebîr), and Rogeb. The visit lasts 7 days, the 15th of the month, or the full moon, being the principal

day. During this time dates are offered and palm-branches presented to the dead. The mode of ferrying over the bodies of the dead, accompanied by the ululations of women, and the choice of a cemetery on the opposite side of the river, cannot fail to call to mind the customs of the ancient Egyptians; and it is remarkable that they have not selected a spot immediately in front of the town, but have preferred one near the tombs of their pagan predecessors. It was the old Egyptian custom of ferrying over the dead that gave rise to the fable of Charon and the Styx, which Diodoros very consistently traces from the funeral ceremonies of Egypt. Christians as well as Mohammedans are buried in the cemetery.

The early tombs discovered by Champollion and Nestor l'Hôte, scenes from which are reproduced in the 'Denkmäler' of Lepsius, have been destroyed by recent quarrying, with the exception of that of Nefer-sekheru, "the royal scribe" (*XIII. Dyn.*), which was shamefully defaced in 1888. It is on the N.W. side of the hill. Above the entrance is a representation of the 4 cynocephalous apes adoring the sun as it rises over the *dad*. Inside and on the tomb wall Neferssekheru and his wife are being introduced by Horus into the presence of Osiris, who is seated; Isis and Nephthys are behind him, and the four genii of the dead on the opening lotus flower in front of him. Representations of two elaborate and beautifully executed lotus pillars are particularly to be noticed. On the rt.-hand side of the tomb are various scenes of domestic and agricultural life; figures with offerings are depicted as hurrying along in the most lifelike way; and the plan of a pylon and four lotus columns are also to be seen. Three niches, which once contained figures, are immediately opposite the door, and the remains of two Osiride figures are still distinctly to be traced. A seated cynocephalous ape once occupied the niche on the rt. hand, just outside the tomb. Of the *VI. Dynasty tombs* that of Khunes was the finest.

(*E.*) At *Kôm el-Akmar*, a few minutes' walk S. of *Z.Awiyet el-Mâyitîn*, are the mounds of an ancient town. Its name signifies the "Red Mound," which it has received from the quantity of pottery that lies scattered over it, and the burnt walls of its crude-brick houses.

A great manufacture of alabaster vases was carried on in the ancient city, and its site is strown with the cores left by the manufacturers. Its Egyptian name seems to have been *Hebnu*, and it belonged to the *Mahetj* nome of Upper Egypt. The fragment of a column with the cartouche of Amen-hotep III. has been found here.

(*E.*) The rock tombs S. of *Nezlet Nuwêr* (*el-Newêirât*; p. 314) are old, and from the form of their round lintels appear to be early. They have been occupied by the early Christians, who have painted the Egyptian *Ankh*, or sign of life, in lieu of the cross, accompanied by the words ΕΙC ΘΕΟC. Others have vestiges of Coptic inscriptions.

(*W.*) **Abu Kerkâs** (rly. sta.).

(*W.*) At *Sharâra* on the W. bank, used to be the mounds of an ancient town. These mounds, which were called *el-Anbagiya* in the time of Jomard, were probably the remains of the ancient city of *Menat-Khufu*, "Nurse of Khufu," the capital of the Oryx nome, over which ruled the princes who are buried at Beni Hasan. It has been supposed that this town was on the E. bank of the river, but this does not seem to be a necessary supposition.

Beni Ḥasan.

(*E.*) **Beni Ḥasan**, 169 m. The nearest point to Beni Ḥasan on the railway is the station of *Abú Ḳerḳás*.

[By taking beds and provisions for one or two nights, the tombs might be visited from Cairo by rail, as it would be possible to sleep in the station; if not, a tent would be required.

The tombs of Beni Ḥasan are excavated in the rock, in the side of the hills that overhang the valley of the Nile. The bank below, a detritus of sand and gravel, has been cut through by the river, which formerly encroached on this side, but which has again retired to the westward, so that a wide piece of cultivated land now lies between the river and the tombs. Besides the tombs at Beni Ḥasan, there is a small rock-cut temple called the Speos Artemidos, which, with one or two unimportant tombs, lies 3 m. S. of the other group, a small wádi separating the two hills.

The best way in coming down the river is to stop at the village, visit the Speos first, and then ride to the tombs, the boat being sent on to the nearest point to the last-named. This will be a comfortable excursion of 6 or 7 hours, but the steamer-tourists usually take only 3 or 4 hours.]

The present *Village* of Beni Ḥasan stands 2 m. to the S. of the tombs, and nearly 1 m. to the S.E. of it is the *Speos Artemidos*, to which the common name of *Stabl 'Antar* ("Stable of 'Antar," a famous Moslem hero) has been applied by the modern Egyptians. It is situated about ¼ m. from the mouth of a small rocky valley or ravine.

To the rt., on entering the ravine, are several pits and tombs cut in the rock. Some of these last have had well shaped doorways, with the usual Egyptian cornice, and round one are still some traces of coloured hieroglyphs. Three are larger than the rest. In the first of these (going from the valley of the Nile) the paintings on wall and ceiling have been blackened with smoke, and few of them can be distinctly traced. Near its S.E. corner are some water-plants, and here and there some Greek inscriptions scratched on the stucco. Beyond this, to the E., is another excavation with a cornice over the door, bearing the names of Alexander, the son of Alexander the Great, Ptolemy Lagos being at that time governor of Egypt in his name. In the centre are the globe and asps; and on the architrave below, the king is kneeling to present the figure of Truth to Pakhet (a form of Bast or Sekhemet), the cat-headed goddess of the place. Behind him stands Hathor. On one side of the two central compartments the king is standing in the presence of Amen and Horus, on the other of Thoth and Khnemu.

The next large grotto to the E. is the **Speos Artemidos** ("*the Cave of Artemis*"). Like the others, it is wholly excavated in the rock. It was begun by Hatshepsu and Thothmes III. (*XVIII. Dyn.*), and other sculptures were added by Seti I., the father of Ramses II. (*XIX. Dyn.*); but it was never completed. It consisted of a portico, with two rows of square pillars, four in each, of which only three pillars now remain; and though on one side rough and unfinished, each bears the name of those two kings, and of the goddess Pakhet, identified by the Greeks with Artemis, whose name is followed by the figure of a lioness. A door, or passage, leads thence into the *naos*, which measures 8¼ by 9 paces, and at the end wall is a niche about 6 ft. deep and raised 8 ft. from the floor, intended, no doubt, for the statue of the goddess, or her symbol. It is unfinished; but on one of the jambs is a figure of Pakhet. In the doorway or passage leading to the *naos* are two recesses, cut in the wall; and there are others in the portico.

The only finished sculptures are on the inner wall of the portico. They are of the XVIII. and XIX. Dynasty, and, therefore, of a good period of Egyptian art; but they vary in style, some being in relief, others incised. On one side Thothmes III. is making offerings to Pakhet and Thoth; on the other, Seti is kneeling before Amen, attended by Pakhet; and, in a line of hieroglyphs behind him, mention is made of the sculptures added by him in honour of "his mother Pakhet, the beautiful lady of the Speos." In the portico, some of the original hieroglyphs have been obliterated, and others incised in their place. That this was done in the time of King Seti himself is evident from the fact of their being incised, like his name, which has been substituted for that of Thothmes. Changes have also been made in the legends over some of the twelve deities seated on the l. of the picture, which have been altered by Seti. Pakhet occurs again twice over the door, and once in the doorway of the *naos*. She has always the head of a lioness, and the title, "Lady of the Excavation" or "Speos."

On the face of the rock, over the façade of the portico, are 42 lines of hieroglyphs, which were first copied in full by M. Golenischev, the Russian Egyptologist. The first line, which has been erased, contained the name of Hatshepsu, who further on refers to the Hyksos under the name of the Aamu or "Asiatics." The words of the text are: "I restored that which was in ruins, and I completed what was left unfinished, for there had been Aamu in the midst of Northern Egypt and in Avaris, and foreign hordes from among them had destroyed the monuments (of old)." There are several pits and smaller grottoes on this and on the opposite side of the valley. In some of them the bones of cats, and even dogs, are said to have been discovered, and in the plain S. of the entrance of the wâdi a vast cemetery of cats was found in 1889.

The Tombs of Beni Ḥasan.—On the way from the Speos to the tombs the ancient cat cemetery is passed over, and the remains of the old Beni Ḥasan villages are soon. They were destroyed by Ibrâhîm Pasha owing to the incorrigible rascality of the inhabitants.

[The tourist's path leads up the hill to No. 30, the most southerly tomb of any importance. Those farther S., Nos. 33 to 39, should be visited first if the tourist likes to see them; but as they have no features that are not as well exemplified in the other tombs, a visit is not necessary. The numbers of the most important tombs, which should all be seen, are indicated in heavy type below. These are protected by iron doors against the vandalism of the natives (the people of Beni Ḥasan have always had a bad name, like those of Abydos): tickets must be produced to obtain admission.]

The Gebel Beni Ḥasan (half-hour direct ride from the river), in which the tombs are excavated, is of eocene nummulitic limestone. The tombs are excavated in two ranges about half-way up the hill, in thick strata of fine white limestone. In the lower range the tombs are merely mummy-pits. The tombs of the upper range may be divided into three groups: I. Those with one or more halls of a square plan, but without columns or portico. II. Those without portico, but consisting of a main chamber, with roofs supported by one or more rows of lotus-bud columns. III. Those with an open outer court, a portico, a main chamber, and a shrine.

The tombs have always been known, but were not properly cleared and copied till 1892, when this work was carried out for the Archæological

Survey of Egypt (Egypt Exploration Fund) by Mr. P. E. Newberry. More recently a new series of tombs of the XI. and XII. Dyn. have been discovered and cleared by Mr. John Garstang, of the University of Liverpool. These were mostly intact, and have yielded a rich store of typical tomb-furniture of the Middle Empire period.

The tombs belong to the period of the Middle Kingdom (circa 2800–2500 B.C.), that is, to the time of the Usertsens and Amen-em-ḥāts. Under these kings the nobles of the *Maḥetj* or "Oryx" nome, who were buried here, were very wealthy, and hence the rich decoration of their tombs. There is very little sculpture, but the walls of many of the tombs are entirely covered with scenes painted on a thin coat of fine-grained plaster. The pigments were probably laid on with a white-of-egg medium.

In these, as in all the excavated temples and tombs of Egypt, we have decided proofs of their having been imitations of buildings. Thus, an architrave runs from column to column; the abacus (originally a separate member) is placed between the shaft and the architrave, neither of which would be necessary, or have been thought of, in mere excavations; and so obviously unnecessary were they that in later times the Egyptians frequently omitted both the abacus and the architrave in their excavated monuments, as in the tombs of the kings, and several other tombs at Thebes. But this was an after-thought, and the oldest excavated monuments have the imitated features of constructive architecture. The tombs are designed on the same threefold principle as the mastabas and other tombs, there being the main chamber for the chapel, the deep shaft, and the sepulchral chamber at the bottom. There are also nine instances of the "false door" with which the older tombs make us familiar; that is, the semblance of a doorway carved or painted on the walls—generally the W. or S.W. wall—which represents the way into the under world.

The paintings represent scenes in the life of the deceased; they are in fact a sort of pictorial biography, and the mystic signs and divinities common to a later epoch are absent here as at the Pyramids and Sakkâra. There seems to have been less thought of rewards an punishments in the future life. In grouping the various paint scenes upon the walls, the artists seem to have been guided by natural principle which led them to place the Nile in the lowest registor, the agricultural scenes in the middle, and desert scenes at the top. But little technical skill is shown in the drawing. The birds are always better drawn than the human figures, but the natural features of the country are represented in the most conventional way, a series of zigzag lines standing for water, and a wavy outlined pink space dotted with red and black being the desert.

Tomb 33, which has a door into No. 32, made by the Copts, is that of Bakt II. From the position of the door-socket the door must have opened to the right, while those of all the other tombs opened to the left. The southernmost of the three tomb-shafts is the largest example of the square type of shafts at Beni Hasan.

This Bakt was the oldest son of another Bakt (*Tomb* 29) and his wife Tehutiḳa, and probably father of Remushonta (*Tomb* 27). His titles were *Ḥa* prince, *Sahu* of the King of Lower Egypt, confidential friend of the King, Royal acquaintance, Great Chief of the Oryx nome

and three legal titles, "He who is in the Chamber," "He who belongs to the city of Nekhen," and "Chief of the city of Nekheb."

The frieze is of the kheker ornament with rectangles of colour above and below. On the W. wall N. of the doorway is painted a figure of Bakt, in front of whom is an altar to which men are bringing offerings. Round the false door are incised hieroglyphs, giving the usual prayer formulæ for *per kheru* offerings.

Of the four or five rows of scenes with which the walls were painted, only the two topmost have escaped destruction at the hands of the Arabs, who have scribbled *graffiti* over the lower part. On the N. wall, row 1, is a hunting scene in the desert; row 2, men fowling with a clap-net.

Tomb 32 consists of an outside portico with arched roof, and architrave supported by two octagonal columns; a chamber beyond, of which the floor-level is higher than the door-sill, though now no steps remain to connect the two over the sloping shaft that goes down from the door; and a shrine at the end, on the back wall of which there remain a few traces of sculpture. In the S.W. corner is a shaft about 30 ft. deep ending in a small unfinished chamber. The name of the owner of the tomb is unknown.

Tomb 29, which has Coptic openings into Nos. 28 and 30, is that of Bakt I. It was excavated too high in the stratum, and so the roof was left perforce in a rough state. Bakt was "Great Chief of the Oryx nome," and bears, besides, the usual titles. He was father to the Bakt of Tomb 33. As in Tomb 33, no representations of deities occur, but prayers are addressed to the two chief funereal gods, Osiris and Anubis. The frieze here is a kind of rope pattern. Though the W. wall is much damaged, it is possible to see, to the N. of the doorway, a figure of Bakt, in front of whom are scribes in three rows; and to the S. of the doorway a hunting scene. At the E. end of the N. wall can be seen a quarrel between two crews. Under the chair of Bakt on the E. wall is a dog. The lowest row in the middle of the S. wall shows six men trying to overturn a bull, which is tossing one of them. To the rt. of this are three dwarfs. Further to the rt. are groups of wrestlers, men leading and driving goats and oxen, bulls fighting, and ploughing scenes.

Tomb 27 is a plain chamber which seems to have been carefully finished, except the false door to the rt. of the entrance. It belonged to Remushenta, and it has six burial shafts. Remushenta was the father of Bakt III. (*Tomb* 15), and also of a Kheti. He bears the same titles as Bakt II. (*Tomb* 33). On the l.-hand side of the E. wall stands a figure of Remushenta in a leopard-skin, and on the rt. he is again seen seated on a chair, underneath which is a dog.

In *Tomb* 24, now connected with 23, were found an undisturbed burial of the XI. or XII. Dynasty, the mummy lying in a plain wooden coffin, inscribed roughly in blue paint, and thirteen stands for jars.

Tombs 22 and 23 are unfinished. No. 23 is that of Neter-nekht. The painted eastern wall shows that the decoration of the tomb went on side by side with its excavation. Traces of painted patterns are still left on the ceiling, but the *graffiti* show that the chamber was once used as a Coptic school-room. Neter-nekht was "administrator of the eastern desert," and bears the other secondary titles found usually in these tombs, but was not chief of the Oryx nome. His

wife, who was a priestess of Hathor, was called Her-ȧb. Two men of the name of Kheti and a Khnem-hetep are also mentioned in the inscriptions. The ceiling beyond the architrave is elaborately painted. It is divided into two by a simulated wooden beam. Low down, on the N. wall among many other Coptic inscriptions, is an alphabetical table. The E. wall has been much damaged by *graffiti*. At its N. end stands Neter-nekht, with his mother Arit-hetep to the rt., and his wife Her-ȧb to the l. The inscriptions above give the titles of these three persons.

Tomb 21, also finished, belonged to Nekhta. Perhaps because it is excavated in a finer piece of rock, the work of this tomb is better than that of most of the tombs of this group. To the larger of the interior shafts has been left a low parapet in the rock. Nekhta was a "Great Chief of the Oryx nome."

In *Tomb* 18 there are five burial pits still untouched. Though it is not finished in any part, it is interesting as showing, from the varying stages of completion in which we see its ten lotus-bud columns, the manner in which the mason set about his work. The peculiar shape of the tomb is owing to the presence of an earlier tomb (No. 19) to the S.

The **Tomb of Kheti (No. 17)** is the second largest in this group. On the N. side of the door is a curious buttress partly destroyed, with traces of carving on its southern face. Two of the six lotus-bud columns that supported the architrave are still intact, and show remains of bands of colour, yellow, green, red and white. Kheti was "Great Chief of the Oryx nome to its entirety," in the time of the XI. Dynasty, and, besides bearing all the other titles found in the foregoing tombs, he was "Captain of the soldiers in all different places." He was a son of Bakt III., and his wife Khnem-hetep, and he had a son Kheti. Among the local deities mentioned in the inscriptions is "Sekhemet, mistress of hunting." On the architraves are rows of hieroglyphs. The style of painting throughout the tomb is coarse, and the figures are not well drawn, nor the hieroglyphs clearly inscribed. On the N. side of the entrance-wall is a picture of Kheti harpooning fish. To the rt. of this are small scenes of pools of water with clumps of papyrus and lotus plants. There are also boating, fishing, and fowling scenes, and representations of hippopotami, wild boars, and calves.

The S. side of the entrance wall is much defaced; but to the l. of the false door may be traced pictures of women grinding corn and men preparing confectionery. The band of hieroglyphs running round the walls below the frieze gives the titles of Kheti, or the usual *suten ḳa ḥetep* formula (see Hieroglyphs, p. [115]). The scenes on the N. wall show men and women working at various trades, or engaged in domestic occupations; also a procession of statues of Kheti and his wife in a *naos* drawn by seven men. In front of a standing figure of Kheti are three dogs. On the E. wall are 122 groups of wrestlers in different attitudes; below is a battle scene. Scenes of games and diversions are represented on a pilaster on the S. wall, and between this and the next pilaster is a colossal figure of Kheti attended by a parasol-bearer. Before a large seated figure of Kheti on the W. half of the S. wall a scribe and a priest burn incense in a censer. To

the E. of a roughly-cut later recess, Champollion, the great Egyptologist, has inscribed his initials.

Tomb 16 is the counterpart of 14.

The main chamber of **Tomb 15**, that of Bakt III., 54 ft. 9 in. by 32 ft., and averaging 15 ft. 6 in. in height, is the largest at Beni Hasan. The two lotus-bud columns have disappeared. At the E. end of the S. wall there is a small chamber, containing a table of offerings, and a false door on the W. wall. There is a large tomb shaft just outside which was cleared of its forty tons of stones and boulders to a depth of 79½ ft., where a doorway on the northern face was found leading into a chamber about 12 ft. by 10 ft. 6 in., and in the centre of this chamber another shaft 20 ft. deep was discovered, at the bottom of which on the S. side a doorway led into a chamber 12 ft. by 8 ft., with benches on which were probably ranged the coffins. Leading off from this is a carefully finished chamber on a lower level. The total depth of this shaft is 105 ft. 8 in., the deepest yet found and cleared in Egypt. Bakt III. was the son of Remushonta (*Tomb* 27), and father of Khoti (*Tomb* 17). He was "Governor of the Oryx nome in its entirety," and bears the usual titles. The drawing of the human figure here is good, the wrestlers being the most naturalistically treated figures in Egypt; but that of the animals is weak. Some of the hieroglyphs—those above the large figures of Bakt—are coloured with much care and detail. The subjects of the paintings on the N. and E. walls resemble those on the N. and E. walls of *Tomb* 17. To the l. of the large figure of Bakt at the W. end of the S. wall are some scenes representing various games, thimble-rig (?), prisoner's base (?), draughts, "counting on the head and on the hands," &c. Among the Coptic *graffiti* is one which reads "pray for me," and another "The Father, the Son, the Holy Ghost, Mary and Martha."

Tomb 14 belonged to **Khnemu-hetep I.**, father of Nekhta (*Tomb* 21), who bears, besides the titles mentioned before, that of "Superintendent of the priests." His mother was called Bakt and his wife Set-ap. On the S.W. wall of the main chamber is a now almost undecipherable historical inscription, recording a naval expedition, and mentioning Amenemhāt I. by his prenomen Se-hotep-āb-Rā. It mentions that the king made Khnemu-hetep "*Ha* prince of the town of Menat-Khufu," for certain services rendered. The paintings are very much faded, but appear to have been of much the same style as those of Tomb 15. In the lowest row on the E. walls is an interesting group of foreigners (Libyans) being led by an Egyptian superintendent.

Tomb 13 is that of another Khnemu-hetep, a "Royal Scribe" and "Regulator of the *Sa* order in the temple of Pakhet." He bears other religious titles, such as "Enlightener of the temple," &c., and the civil titles "Superintendent of the leading offices" and "Superintendent of the house." On the doorposts and lintel of the entrance to the small rectangular chamber are eight lines of inscription in incised hieroglyphs, giving the names and titles of Khnemu-hetep. On the L.-H. post, besides the usual *seten te hetep* formula, we read "the lover of his city, whom his city loved, untainted by robbery (line 2), knowing what is said, free of contradiction, long-suffering in the midst of nobles, knowing the result of his speech, firm of foot."

Tomb 9 has been carefully finished, but no remains of paintings can be traced.

Tomb 5 shows, in its unfinished state, the method of cutting out a tomb. The sixteen-sided columns are merely roughed out, and blocks remain all over the floor, cut but not split off from their bases. The main chamber was designed to contain three aisles with curved roofs.

Tomb 4 of Khnemu-ḥotep IV., son of Khnemu-ḥotep II. (*Tomb* 3), is unfinished. The owner's name is on the lintel of the doorway into the main chamber.

Tomb 3.—Tombs 3 and 2 are the most important in the northern group. No 3 is smaller but of better workmanship than No. 2. From the plain, up the hill, to the court there was originally a road or *dromos*, which is still distinguishable by the boulders rolled to either side. Tombs 2 and 15 were also approached in this way. The two sixteen-sided columns of the portico remain intact. The fluted shafts taper slightly to the abaci, which support the arched roof of the portico. No trace of the door remains except the pivot hole in which it swung. The columns of the nearly square main chamber have all been cut clean away; a portion of one was found in one of the shafts. The roof is arranged in three flat arches. The shrine, containing a large seated figure of the owner, is much better finished than that in Tomb 2. A portion of the face of this figure was found on the hillside, as was also the hand of Amenemḥāt from Tomb 2. The door of the shrine was in two leaves. Of the four tomb shafts the central one on the S. side of the tomb led down 30 feet to chambers of almost the same plan as those described in Tomb 15, in which sarcophagi were found. Like most of the Beni Ḥasan tombs, this one also had been plundered. The dado of this tomb was painted in imitation of rose-granite, as were the doorposts and lintel of the entrance. The ceiling is decorated with red and yellow squares containing black and blue quatrefoils. The frieze is the usual kheker ornament, and coloured rectangles. Between the paintings and the dado run two bands of colour. The human figure is boldly drawn and well proportioned, and the animals, fish, and birds are very cleverly depicted. The owner of this tomb was **Khnemu-ḥetep II.**, son of Nehera. Khnemu-ḥotep I. had one son and one daughter; his son Nekhta (*Tomb* 21) died without a son, and therefore his daughter's son succeeded to the princely title conferred upon his grandfather by Amenemḥāt I., i.e. "*Ha* prince of Menat-Khufu, and administrator of the Eastern desert." He had also ten priestly titles. He was priest of Horus and priest of Anubis. The exterior inscriptions give a list of 23 festal days on which services of funereal offerings are to be performed, and a prayer to the visitor to make offerings. On the dado of the chamber is incised an inscription of 222 vertical lines carelessly inscribed. It is biographical, ending with the name of the architect of the tomb, which is Baḳt. The inscriptions round the shrine are similar to those round the entrance door.

Over the entrance doorway is a picture of Khnemu-ḥotep, attended by his household servants; and above that a procession to the tomb of the deceased carrying a statue of Khnemu-ḥotep in a *naos*. To the S. of this entrance the scenes represent carpenters, fullers, boat-builders, potters, weavers, bakers, and sculptors working at their trades. The middle row shows the children and harim of Khnemu-ḥotep journeying

to Abydos. To the N. of the entrance are scenes representing the storage of grain in granaries and scribes registering the amounts; harvesting and threshing, ploughing, voyage of the mummy to Abydos, orchard, vineyard, and garden scenes, oxen fording a stream, and a fishing scene.

On the N. wall, Khnemu-hetep (E. end), attended by a son, a servant, and three dogs, receives agricultural and other produce, presented by officers and members of his household, and a party of foreigners. These latter, called Aamu, are headed by a royal scribe, who holds in his hand a papyrus roll on which is written the prenomen of Usertsen II., and following it, "the number of Aamu brought by the son of the *Ha* prince Khnemu-hetep, on account of the eye-paint [kohl, stibium], Aamu of the desert, number amounting to 37."

These foreigners, according to the dragoman's story, are Joseph's brethren arriving in Egypt; but as these tombs were excavated long before the period of Joseph, the description must not be credited. The procession is, however, extremely interesting, as representing the most ancient known immigration of Asiatic tribes into Egypt. The type of face, the wearing of the full beard, and the clothes of the group, are entirely different from the pictures of Egyptians. The name of their chief, who stoops over the gazelle, is Absha, an Arab name (= Abishu' or Ebishum). The groups of birds behind the Aamu are most beautifully drawn. In the second row of pictures from the floor at the W. end are men fattening cattle and geese, drawn with some attempt at perspective.

On the E. wall, Khnemu-hetep is seen fowling from a canoe, accompanied by his wife, his son, and two attendants. Among the fish in the water below are a crocodile and a hippopotamus. Above the shrine, Khnemu-hetep is accompanied by his son and Bakt, the contractor for the tomb. To the rt. of the shrine, beneath the picture of Khnemu-hetep spearing fish with a trident, are men in canoes. The detail of the papyrus marsh is worthy of close inspection. On the S. wall, Khnemu-hetep is seen seated in front of an altar, above which is a list of 58 offerings. The scenes represent priests performing services, officers and servants of the household bringing offerings. No less than 88 officers and servants are mentioned in the tomb, and 6 priests. Among the servants are 2 "maid house-messengers."

The ceiling of the *shrine* is decorated like that of the main chamber. The dado has been elaborately decorated in colour, but is now much damaged. Flanking the almost entirely destroyed statue of Khnemu-hetep on the l. side, is an incised and painted portrait of his wife Kheti. One of the women on the rt. side is Khnemu-hetep's mother. On the N. wall are 3 daughters of Khnemu-hetep, and on the S. wall 5 sons and 3 officers.

Tomb 2 has an open outer court with remains of a front wall, which was probably never more than 2 or 3 feet high. The shafts of its two columns are octagonal, tapering slightly to the square abaci which support the architrave and the arched roof. The wall separating the court from the main chamber is 4 ft. 8 in. thick. The four 16-sided fluted columns divide the chamber into a nave and two aisles with curved ceilings. The shrine at the E. end contains a colossal seated statue of the owner of the tomb, flanked by two smaller standing ones,

all hewn out of the solid rock. The openings of the two mummy shafts have slightly raised and rounded rims.

This tomb belonged to **Amenemḥāt** or **Ameni**, as his name is variously written, who was governor of the Oryx nome, and a high official in the court of Usertsen I. He was *Erpa* prince, *Ha* prince, *Sahu* of the King of Lower Egypt, confidential friend of the King, true royal acquaintance, regulator of the two thrones, superintendent of the pools of sport, overseer of horns, hoofs, feathers, and minerals, chief captain of the host of the Oryx nome, &c. Besides the 8 usual legal titles, he bears 15 religious titles. Of the 63 officers and servants mentioned in the tomb, there are 9 food providers, 5 scribes, 7 maid house-messengers, a superintendent of canals, 4 herdsmen; and there are 9 priests.

The door-posts and lintel, which were painted to imitate granite, are incised with hieroglyphs in green, the inscription giving the titles of Amenemḥāt and also his character. We are told that he "pleased the heart of all people, made the timid man to prosper, forwarded travellers on the river, that he was punctual [arriving at his appointed time], did not devise evil, was not greedy, and spoke the truth."

The thickness of the walls makes a kind of entrance passage. On the sides of this is a biographical inscription, commencing with dates and going on with the usual address to visitors. "Oh ye who love life and hate death say: Thousands of bread and beer, thousands of cattle and wild fowl, to the *Ka* of the *Erpa* prince," &c. Then follows an account of three expeditions, and then the character of Amenemḥāt set forth in the first person.

Of the paintings, those on the S. wall are much more carefully executed than the rest. The scenes on the W. wall show arts, trades, and agricultural pursuits. The N. wall is chiefly taken up with a representation of Amenemḥāt receiving cattle and agricultural produce from his officers and servants, led by a scribe, who holds in his hand a *résumé* of the objects, mentioning 30,000 asses (?) and 3000 oxen.

On the E. walls are represented wrestlers, soldiers attacking a fortress l., a battle scene rt., Amenemḥāt's funeral barge l., towed by two ships in full sail, and a harim boat rt.

At the E. end of the S. wall, Amenemḥāt sits in front of an altar, before which priests perform services, and to which servants bring offerings. The priests are led by his son Khnemu-ḥetep. At the W. end of the wall sits Amenemḥāt's wife Ḥetept, similarly attended. The paintings in the shrine have been very carefully done. They represent priests performing services and bringing offerings. The figure to the rt. of the colossal figure of Amenemḥāt is his wife Ḥetept, that to the l. his mother Henna.

(*E.*) At *Shêkh Timai*, opposite *Etlidem* (rly. stat.), are some catacombs, including a large tomb without inscriptions, and limestone quarries. Near here was the ancient town of *Neferus*, where there was a shrine of Hathor.

(*W.*) 3 m. S.W. of Etlidem is the village of *Hâr*, the modern descendant of an ancient town bearing the same name, which is mentioned in the inscriptions at Beni Hasan.

(*E.*) The river here has, except at high Nile, almost deserted its

ancient course beneath the mountains, and takes a considerable bend to the W. Near the S. end of the old channel is the site of **Antinoë**, or *Antinoëpolis*, the few ruins of which still existing lie among the magnificent palm-groves of the modern village of *Shêkh 'Abâda*. It was built by Hadrian, and called after his favourite Antinoüs; who, having accompanied him to Egypt, drowned himself in the Nile, with the idea of securing the happiness of the Emperor (which an oracle had declared could only be obtained by the sacrifice of what was most dear to him); in commemoration of which Hadrian founded this city near the spot, and instituted games and sacrifices in his honour.

Enough could be seen of its remains at the beginning of the last century to show that it was a large and important city, filled with public buildings worthy of the magnificence and taste of its founder. Amongst them were a theatre, a triumphal arch, and two streets flanked by columns, one of which ran from N. to S. towards the theatre, the other from E. to W. towards the city gate and hippodrome. Some of the bases of the columns are still visible, as well as the site of the hippodrome. The monuments of Antinoë, many of them inscribed, were destroyed and the stones carried to Cairo in 1827 for the house of the Defterdar Bey at Bûlâk, which was afterwards burnt. What was left was burnt into lime at a later date for building the sugar factory at Roda. On the N. side of the ruins is a half-buried temple of Ramses II., the heads of 18 columns of which are visible. We read upon them the names of Horus and the goddess Iusaas "the mistress of On."

Antinoë was the capital of a nome, called after it the Antinoïte, to which Ptolemy says the two Oases were attached. This was one of the new provinces or departments of Egypt, added at a late period, when Egypt was under the rule of the Romans, and Heptanomis was then made to signify, or at least to contain, 8 nomes instead of 7.

The modern name of Antinoë was given it, according to Wansleb, from a Moslem who was converted to Christianity, and afterwards, under the name of Ammonius *el 'âbid* ("the Devout"), suffered martyrdom there. It is also called *Ansina* or *Insina*, and *Medînet Ontholae*, in Coptic *Antnôn*; and the old town of Antinoë itself succeeded to one of earlier time, the name of which is unknown. Abû'lfêda describes it under the name of Ansina, as having "extensive remains of ancient monuments, and much arable land"; and he adds: "the Nubian geographer, Edrisi, speaks of it as an ancient city remarkable for the fertility of its land, and said by common report to be the city of the magicians, who were sent for thence by Pharaoh."

(*W.*) At **Roda**, 178 m. (P. O., T. O., Rly. Stat.), a town of 5000 inhabitants opposite the remains of Antinoë, is one of the largest sugar factories on the Nile, well worthy of a visit. Close to them is a palace of the Khedive, now used as a school.

(*E.*) A short distance to the S. of Antinoë are some crude-brick ruins called *Medîna*, "the City"; probably from the village having succeeded to, or being peopled from, Antinoë. The modern peasants believe them to be ancient. They appear to be wholly of Christian time; and though now deserted, the houses in many parts are nearly entire. Beyond these again is a modern Christian village (on a *tell*), called **ed-Dêr**, or **Dêr Abû Honnes**, "the Convent of Father John"; where stones of a temple of Ramses II. have been found; and near the summit of the hill behind it, S. of the village, and to the N. of the

nearest ravine, is a very ancient church or chapel, in one of the extensive quarries with which it is honeycombed. On the walls are painted several subjects from the New Testament, as Herod (HPWTHC) ordering the slaughter of the Innocents, the Flight into Egypt, Elisabeth ("Elissa") and Zacharias, and on the side wall numerous saints, with their names written over them. In one of two adjoining chapels in the same quarry are the marriage in Cana (in which the Saviour uses a wand while turning the water into wine); the raising of Lazarus (treated in the same way as on a tomb of one of the exarchs at Ravenna); the meeting of Mary and Elisabeth; and other subjects. They are by a better hand than those of the other chapel, though of the same date. The walls and ceilings are covered with Coptic and Greek *graffiti* (and one Ethiopic), among them being an extract from a homily of St. Gregory of Nyssa. Some of the saints here represented are (like "St. Damianus") of the 6th century. From not having been altered by later occupants, these rock-churches have an interest which the underground church at Abû Honnes itself has ceased to have, though it has the reputation of dating from the time of the Empress Helena, the mother of Constantine. Besides the triple church already described there are numerous other monuments of the early Christian period in the quarries. They were first the homes of anchorites, whose inscriptions, in Greek, are cut on stones outside the cells in which they had lived. Thus we have "Anba Victor rested in the Lord God the 20th of Mesorê," "Anba Abraham rested in the Lord God the 16th of Mesorê of the 6th Indiction." The cells subsequently became shrines and places of pilgrimage, and the pilgrims wrote prayers upon the walls for the intercession of the saints. After passing a second ravine to the S. we come to another church, in which is an elaborate piece of sculpture representing a Maltese cross with flowers, eagles, and clusters of grapes. On either side is a bilingual inscription (Greek and Coptic) which is as follows: "Papias the son of Melito, the Isaurian, deceased the 20th Pharmuthi, the 7th Indiction. He was buried in the holy place of the venerable Makarios. May the Father, the Son, and the Holy Ghost grant rest to his soul in this holy place with peace! Amen, Emmanuel!"

A little S. of the triple church are the remains of a tablet, apparently of the XVIII. Dynasty, and S. of the tomb of Papias, on the summit of the cliff at the entrance of a quarry at the S.W. corner of the nearest ravine, is another tablet (defaced in 1889), which stated that the quarries had been opened in the first year of Amen-hetep III. for the sake of buildings at Khmunu (Eshmunên). Less than a mile farther is another convent, or Christian village, called *Dêr en-Nakhla*, "the Convent of the Palm-tree," or *Dêr el-Bersha*, from the name of the village of **el-Bersha**, the ancient *Meruefret*, 1½ m. S.

(*R.*) Inland lies the tomb which formerly contained the painting of "The Colossus on the Sledge." This well-known tomb, which was discovered by the early travellers Mangles and Irby in 1817, is at the left hand of the ravine, behind the convent and village of Dêr en-Nakhla, near the top of the hill, and a little way to the right of a sort of road, which is seen from below running upon the upper part of the hillside. The following are the bearings, by compass, of the principal objects from its entrance: Antinoë 332½°; Beramûn 276° (or 6° N. of W.); Dêr en-Nakhla 288°, ¾ m.; and el-Bersha 296°, 2 m.

In the grotto, until 1889, was one of the most interesting subjects found in any of the Egyptian tombs; it is now almost entirely destroyed. It represented a colossus on a sledge, which a number of men are dragging with ropes, one of the few paintings that throw any light on the method employed by the Egyptians for moving weights.

The tomb was that of Tehutihetep, the son of Kai, a feudal prince of the Hare nome, and the inscription attached to the picture states that the colossus was 18 cubits (over 20 ft.) in height, and had been cut out of the alabaster quarries of Hat-nub (E. of Tell el-Amarna). The transport was one of great difficulty, and the Egyptian inhabitants of all parts of the nome were collected for the work. One hundred and seventy-two men, in 4 rows of 43 each, pull the ropes attached to a ring in front of the sledge; and a blue liquid, perhaps grease, or water, is poured from a vase by a person standing on the pedestal of the statue, in order to facilitate its progress as it slides on the ground, which was probably covered with a bed of planks, though they are not indicated in the picture.

Behind the statue are 4 rows of men, in all 12 in number, representing either the architects and masons, or those who had an employment about the place to which the statue was to be conveyed. Below are others, carrying vases, apparently of water, and some machinery connected with the transport of the statue, followed by task-masters with their wands of office. On the knee of the figure stands a man who claps his hands to the measured cadence of a song, to mark the time and ensure simultaneous draught; and below him is another man who strikes in unison the *nasasin* or cymbals.

The colossus is bound to the sledge by double ropes, tightened by means of long pegs inserted between them and twisted round until they were completely braced; and, to prevent injury from the friction of the ropes, a compress of leather, lead, or other substance was introduced between them and the stone. Before the figure a priestly scribe is presenting incense in honour of the person it represents; and at the top of the picture are seven companies of men marching in an opposite direction. They are probably the reliefs for dragging the statue. Beyond are men slaying an ox and bringing the joints of meat before the door of the building to which the statue was to be conveyed; and below this the owner of the tomb is seated under a canopy. Boats, and other subjects, are figured under the compartment of the colossus; and on the opposite wall are an agricultural scene, potters, a garden with a vineyard, and women working in thread. The last subject is remarkable for a new kind of loom, and the mode of reeling off thread from balls turning in a case. On the end wall, to the left of the niche, are some fish well drawn, with the colours in a good state of preservation.

Among other subjects in this tomb is the ceremony of pouring a liquid from a vase (probably ointment) over the deceased; sprinkling the ground before him as he walks; the bearing of offerings; fishing and fowling scenes; and on the outside a chase, and other spirited sculptures. Unfortunately a great portion of the roof and walls have fallen in, and in 1889 the paintings were shamefully mutilated. Tehutihetep lived under Amen-em-hât II., Usertsen II., and Usertsen III., of the XII. Dynasty, and his second son was named Usertsen-ankh. He was "great chief" or nomarch of the Hare nome, and his tomb is numbered 2.

Immediately W. of the Colossus tomb (No. 2) is the tomb (No. 1) of Tehutinekht, a contemporary of Usertsen I. and nomarch, which has been much injured by earthquake and quarrying. E. of No. 1 is the ruined tomb (No. 3) of "the royal scribe" Sep, the son of Uatj-hau-es, brother of Aha-nekht. Then comes the tomb (No. 4), still more ruined, of the nomarch Nehera, the son of Kema, and great-great-grandfather of Tehutihetep, which contains a fragment of a harper's song. Beyond, to the E., is the tomb (No. 5) of the nomarch Aha-nekht, the governor of the capital city and prime minister and the son of Tehutinekht. Tomb 6, of Tehuti-nekht, son of Ankh, is almost entirely destroyed; beyond it is the tomb (No. 7) of Nehera, "the high priest of Thoth." Below No. 5 is a group of 8 small tombs, the easternmost of which (No. 8) was perfect a few years ago when the inscriptions in it were copied by Prof. Sayce, but in 1889 it was more than half destroyed. It records the names of Aha-nekht, the nomarch, and of Aha, "the steward of the royal Harim." The two adjoining tombs (Nos. 9 and 10) are those of Khnemu(?)-nekht and the nomarch Aha-nekht. E. of No. 7, round a corner of the path, was a *stela* dated in the 33rd year of Thothmes III., which was destroyed in 1889. The large quarry beyond contains the name of King Nekhtnebf (*XXX. Dyn.*). In the same quarry are drawings of two crocodiles, one of them accompanied by the *Trochilus* bird, as described by Herodotus (II. 68). Below the tomb of the Colossus are some smaller tombs, most of which belong to the age of the VI. Dynasty, and in one is the *ka*-name of an unknown king Nefer-khau. One of them has been transformed into an early Christian Church.

The tombs have been published in facsimile in the 'Archæological Survey of Egypt,' vols. iii.-iv.

There are also some tombs along the face of the hill on the S. side of the ravine, though they are of little consequence. But some of them are of the age of the VI. Dynasty, and in one the name of Pepi has been found, though it is no longer visible. In two of them the names of Ankh and Tehutinekht, the son of Teta, can still be read.

(*W.*) From Roda the river again makes a great bend, and reaches on the same bank **Bayyadîya**, a village inhabited by Copts.

(*W.*) 2 m. beyond Bayyadîya, and nearly opposite Dêr en-Nakhla, is **Rêramûn**, 4 m. inland from which is

Ushmûnên or **Eshmûnên** (3½ m. inland from Roda, 5 m. from Bayyadîya), which occupies the site of *Hermopolis Magna*. The modern name ("Two Eshmûns") is derived from the Coptic *Shmûn*, the Old Egyptian name being Khmunu ("Eight," the city being called that of the "Eight"). The dual form of the Arabic name is due to the fact that the town had a *sahil* or port on the Nile. Khmunu was the capital of the Hermopolitan or "Hare" nome, and its presiding god was Thoth. Accordingly it derived its Greek appellation from the worship of this deity, who was supposed to answer to Hermes. He was the patron of letters, and the scribe of the gods; his office was not less important in imparting intellectual gifts from the deities to man than in superintending the final judgment of the soul, and in recording the virtuous actions of the dead when admitted to the regions of eternal happiness. The modern town stands on the southern extremity of the mounds, which are of great extent; and objects of antiquity are occasionally found by the peasants while removing the nitre. In an old mosque are some white marble columns and other remains of the Roman period, and on the N. side of the mounds granite columns and limestone

capitals mark the site of the ancient temple. N. of these are blocks with the cartouches of Philip Arrhidæus. This is all that is left of the magnificent portico (124½ ft. long and 29½ ft. wide), with columns 55 ft. high, which was destroyed by Ibrâhîm Pasha to build a saltpetre factory. The temple was usually called the "House of Thoth," and bore a very ancient and probably mystical appellation also, "the House of the Net" (*Het-abet*). One of its pylons bore the name of Meneptah (XIX. Dyn.) The city was of great importance in Pharaonic times, and underwent a terrible siege in the eighth cent. B.C., at the hands of the Ethiopian conqueror Piankhi. In Byzantine and early Arab times Eshmûnên was also of great importance. Recently Dr. Rubensohn has excavated for papyri here for the German Oriental Society.

The tombs of the ancient city lie at the base of the Libyan hills to the westward, where numerous ibis-mummies have been buried. The cynocephalous ape, the attendant of Thoth, is also met with, embalmed and buried in the same consecrated spot. It is here that the ibis cemetery, the *Ibeum*, or *Nhip* (of the Copts), probably stood; for it is evident that the position given it in the Itinerary of Antoninus is incorrect; and Ibeum, the burying-place of the sacred birds of Hermopolis, could not have been 24 m. distant to the N. of that city. Not far from these tombs, about 3 m. W. of Tûna and the Baḥr Yûsuf, is a curious sculptured *stela*, on the nummulite rock of Gebel Tûna, representing the king Amen-hetep IV. or Khu-en-Aten, with his queen, worshipping the Sun, which darts forth rays terminating in human hands—a subject similar to those in the grottoes of Tell el-Amarna. They are accompanied by two of their daughters, holding *sistra*, while 3 other daughters are incised on altars in front of the king and queen. Below the figures are 25 lines of hieroglyphs, much defaced. 2 m. S. (S.W. of Kôm el-Aḥmar, with Greek remains) is another *stela*, called el-Ḳal'a ("the Citadel"), with 27 lines of inscription and figures of the king and queen and their two daughters. It was much injured in 1889. Another (much injured) *stela* was discovered by Prof. Petrie more than 6 m. to the S., and S.W. of Dulgût or Dilga. Between here and Dashlût (1 hr. S.) are inscribed tombs in which scarabs of Thothmes III., bronze figures of Horus, and Greek coins have been found, as well as mummies of the ibis. S. of this again, W. of Mêir, some important sculptured and inscribed tombs were discovered by Johnson Pasha, from which Greek papyri have since been derived. They probably represent the cemetery of Ḳesi, the modern el-Ḳuslyn. 2 m. S. is another tablet with statues, and 7 m. S. of that in the desert is a third *stela* without statues.

[(*W.*) From Rêramûn to the mountain is a ride of about 3½ hrs. on donkeys, at a quick walk; and Eshmûnên is a little more than half-way from Rêramûn to the Baḥr Yûsuf, which in March has very little water. There is a town 4 m. W. of Eshmûnên, called **Tûna** or *Tûnet el-Gebel* ("of the Mountain"): in Coptic, *Thôni*. Another, called *Dêrût-Eshmûn*, or *Dêrût en-Nakhl* ("of the Palms"), has the usual mounds of ruined towns, but no remains in stone. It stands on the E. bank of the Baḥr Yûsuf, 4 m. S.W. of Eshmûnên, and from its name and position probably occupies the site of the *Hermopolitana Phylakê* (Φυλακή), as Dêrût esh-Sherîf (p. 335) does that of the Theban *Phylakê*. It is the *Terôt Shmûn* of the Copts.

Abusîr, of the South, the *Pousiri* of the Coptic MSS., was on the W. of the Baḥr Yûsuf, near the Libyan hills.]

(*W.*) **Mallâwi el-Arish**, 184 m. (Rly. Stat.), claims the rank of a town (*bender*), and has a weekly market. The inhabitants are mainly Copts. Its mounds probably mark the site of an ancient town.

(*E.*) Opposite Mallâwi is the village of *el-Bersha*, already mentioned. A little higher up the river at the projecting corner of the mountains is a place called **Shêkh Sa'îd** (about 1 m. S. of el-Bersha), behind and to the northward of which are several grottoes and modern

quarries. Some of the former have the usual agricultural and other scenes, and the various subjects common to tombs. They belong to the period of the V. and VI. Dynasties. They were explored and described by Mr. de Garis Davies for the *Archæological Survey of Egypt* (vol. x.). The most important are (No. 25) of the prince and priest of King Ne-user-Rā, Ueraraa, which was apparently decorated by the artist of the tomb of Khunes at Zâwiyet el-Mâyitîn (p. 315); (20) Meru Beba, chief of the palaces of Teta and Pepi; (21) the Prince Uau surnamed Yiu. That of the lady Henenet and Meru (18) is in the most picturesque position; that of Serfka, father of the before-mentioned Ueraraa, and priest of the kings Userkaf and Khufu (24), is the most ancient. An interesting point with regard to these tombs is the fact that as the resting-places of the most ancient princes of the Hare-nome they were regarded with special reverence by the chiefs of later days, under the XI. and XII. Dynasties, who were buried at el-Bersha. Tehutinekht the nomarch, son of Teta, put up a commemorative inscription in several of the tombs, as also did the Prince Aha. We find in them specimens of the false doors and architectural ornaments found at the tombs near the pyramids, and some figures in relief. Before several of the grottoes are crude-brick walls, built when inhabited by the Christians, who converted one of them into a church, cutting a circular niche into the rock opposite the entrance. The road passed by a stone quarry at the top of the hills and then descended into a valley coming from the eastward, and opening upon the level plain. Here it joined an old road of considerable breadth, which ran in a southerly direction behind the town, whose extensive mounds lie to the S. of the modern village of *Tell el-Amarna*. At Shûkh Sa'îd a boundary-*stela* of Khu-n-aton was discovered by Mr. Davies. This is the most northerly boundary of the royal territory of Tell el-Amarna on the E. bank.

S. of the corner of Gebel Shûkh Sa'îd, and below a tomb (without sculptures or inscriptions), are the extensive ruins of a city, which seems to have preceded that of Tell el-Amarna. Pottery of the XVIII. Dynasty has been found on its site, as well as fragments of wine-jars inscribed with the name of Khu-n-Aten. The city lasted down to Roman times.

On the summit of the same plateau, 12 m. E. of Dêrût, and 5 m. S.E. of Khu-en-Aten's tomb (p. 335), is the celebrated alabaster quarry of *Hat-nub*; it is the same quarry to which Una was sent to fetch the altar for his sovereign's pyramid. There can be no doubt about it, as the name Hat-nub is found inscribed in 5 different places. Cartouches and short records of the following kings are also to be seen: Khufu (*IV. Dyn.*), Pepi Mer-en-Rā, and Pepi II. (*VI. Dyn.*), and mention is made of the 30th or jubilee year of Usertsen I. (*XII. Dyn.*). A road 10 paces broad, cut in the rock, leads into the quarry, and on the rt. side are small niches, once apparently holding tablets or inscriptions. There is a much smaller quarry near that of Hat-nub, containing the cartouches of Amenemhât II. and Usertsen III. (*XII. Dyn.*).

(*E.*) **Hagg Kandîl**, 192 m., Rly., P. O. and T. Stat. at *Dêr Mawâs* on the W. bank not far from the river. This is usually the best place at which to disembark for paying a visit to the ruined palace and rock-cut tombs of Tell el-Amarna, about 3½ m. distant from the river.

Ruins of Tell el-Amarna.

[Donkeys bad. The steamers do not allow sufficient time to see the tombs: the railway traveller, however, is bound by no such restrictions, and can spend here as much time as he pleases. Historically, Tell el-Amarna is one of the most interesting places in Egypt, and should not on any account be missed by those who are interested in the history of the development of human civilisation, and religions and philosophic thought.]

The plain of Tell el-Amarna forms a break in the long chain of the Arabian hills which extends from opposite Mallâwi to Ma'abda (p. 388). It is about 6 m. long by 3 broad. Its name is derived from a Bedâwi tribe, the Beni Amrân, who settled here, and occupied the villages of et-Tell, Hagg Ḳandîl, el-Hawâta and two others. The whole are known as the villages of el-Amarna; et-Tell being the Tell el-Amarna proper.

The extensive ruins lying in the plain behind Hagg Ḳandîl and the rock-cut tombs in the hills are all that is now left of the city built by Khu-n-Aten (*XVIII. Dyn.*), and called by him *Akhut-Aten*, "the horizon or resting-place of the sun's disk." Amen-hotep IV. (*Khu-n-Aten*) revolted from the worship of Amon-Ra at Thebes and endeavoured to bring in a purer and more spiritual form of religion. Finding this impossible in the priest-ridden capital of his kingdom, he quitted Thebes and retired to this spot on the open plain, which was in the Hermopolitan nome. Here he built his new capital, with a palace and temple dedicated to a form of the god Harmachis, the "Aten," or sun's disk, which he regarded as the only existing visible sign of the existence of the Deity, "the Lord of the Disk," whose glory shone through it. A special territory was marked out by boundary-stelæ, the northernmost of which have already been mentioned, within which the king and his court lived and the royal reformer was free to carry out his heretical schemes. It formed a sort of Pharaonic Utopia, or better, perhaps, Laputa, an enchanted island in which the king and his philosophers and artists could pursue their ideas without troubling themselves about the profane world without. A reform in social matters as well as in art went along with the reform in religion, and it is interesting to notice—specially on the painted pavement in the palace—how the artists of that period strove to break away from the old hieratic canon into a nearer approach to nature. But the new religion and art died with the royal genius who had inspired them, and the city of the philosophers did not long survive. The court returned to Thebes, and after only half a century of prosperity, Akhut-Aten was entirely abandoned, and has never since been the site of a city. Its remains have never been disturbed, and all the antiquities found here are of the time of Khu-n-Aten, and of no later date; the roads, too, which he made may still be seen radiating in all directions over the sun-baked plain at the foot of the tomb-cliffs:—

> "They say the Lion and the Lizard keep
> The Courts where Jamshyd gloried and drank deep;
> And Bahrám, that great hunter—the Wild Ass
> Stamps o'er his Head, and he lies fast asleep."
>
> (*Fitzgerald*—'Omar Khayyám.')

The king lay buried in the hills not far from the city which he had created, but his body was not allowed to rest there many centuries. It was undisturbed by the reactionaries in their triumph but was

removed to Thebes when all the royal mummies were collected for safety by the priests of the XXI. Dynasty.

The **Ruins of the City** lie about 1½ m. S. of the landing-place, and the ground plan as well as the streets and ruined houses may be traced without difficulty. The temple lay to the N. of the city and was quadrangular; adjoining it on the S.W. side was the *Royal Palace*. It had been gorgeously decorated with inlaid work as well as with painting and sculpture. Several of the rooms contained beautiful **Pavements of painted stucco work**, of which four are still in a state of fair preservation. In that of the hall of the harim we can distinctly see where repairs have been made in ancient times.

A small house has been erected over these pavements in order to preserve them, and is called by the Arabs *el-Kenisa*, or "the church" (*key with the ghafir, who lives at el-Tell*). The *first pavement* belonged evidently to the hall of the harim, the roof of which was supported by twelve pillars. A band of fresco, representing Asiatics and the "nine bows," emblematic of the hereditary enemies of Egypt, divides it into two portions. In each of these is represented a rectangular pond, in which may be seen fish and water plants, while birds and animals disport themselves in the tangle of marsh plants growing round the sides. Bouquets of flowers and painted vases form a complete border. The second room contains also a very fine pavement, divided like that in the harim into two sections, and also representing a pond full of marsh life. Notice the admirably drawn calf frisking about, and the wounded wild duck falling through the air. The roof of this hall was supported by sixteen columns; the bases of four of which are still *in situ*. A few architectural fragments are also preserved in the second room.

E. of the palace lay the "*House of the Royal Rolls*," otherwise the Foreign Office of the city. Here were discovered, in 1887, 300 clay tablets inscribed with the cuneiform characters of Babylonia (now mostly in the museums of London and Berlin). They proved to be despatches and letters from the kings of Babylon, Assyria, Mitanni, and Cappadocia, as well as from the Egyptian governors in Jerusalem, Canaan, Phœnicia, and Syria. They throw a flood of light upon the life and manners of Egypt, Western Asia, and Babylonia in the fifteenth cent. B.C. It is evident that at this time Canaan was governed by the Egyptians; and some of the most interesting of the letters are those sent from Abdkhiba, the vassal king of Jerusalem. Some of the correspondence is addressed to Amen-hetep III., the father of Khu-n-Aten, and must have been removed from Thebes when the capital was transferred to the northern city. Among the royal letter writers are Burraburyash, king of Babylonia, who applies to the Pharaoh for gold, and Dushratta, of Mitanni, who wishes to ally his family in marriage with the Pharaoh.

Most of the despatches from the Palestinian princes and governors are urgent appeals to the secluded and unpractical king for help if he wished to save his empire from the attacks of the peoples of Northern Syria: Khu-n-Aten was, however, too busy with his philosophers and artists to trouble about so mundane a thing as his empire, which accordingly fell temporarily to pieces, to be put together again, however, more or less successfully by the conservative reactionaries after his death. The whole story is an example of the disorganisation and

confusion which, *pace* Plato, generally come about when a philosopher rules.

The **Northern Tombs** lie about 1½ m. from the palace, and are in plan the same as those of the XVIII. Dynasty found at Thebes. They are numbered in black figures running from N. to S. (*Key with the ghafir, who lives at el-Tell*).

No. 1 is that of **Huia**, the treasurer to the queen-mother, and overseer of the king's harim. He is shown praying, in the entrance. The king and queen seated, with two princesses below them, are also depicted, with the Aten rays ending in hands extended towards them. They are surrounded by soldiers, servants, musicians, &c. On *right end wall* is shown the temple of the Aten with large altar, a colonnaded court, and statues; on the right-hand side the king, escorted by his guards, conducts his mother to her palace. On *left end wall* is a representation of the king being carried shoulder-high to the temple. The sculptor Anta is also depicted superintending the sculpture of the statue of Queen Tii. The *mummy shaft* is in the side chamber to the rt. The *serdâb* still contains in the recess the mutilated sitting figure of the deceased.

In this as in the other tombs the realism, practically amounting to caricature, with which the ungainly figure and peculiar physiognomy of the king are depicted, is very remarkable.

No. 2, of *Merira*, which is unfinished, contains representations of royal life, the king presenting gifts from the palace balcony to a man and a woman, processions of captives, &c. This tomb was under construction during the reign of Smenkh-ka-Rā, the son-in-law and successor of Khu-n-Aten, who adhered to the Aten heresy.

No. 3 belongs to **Aahmes**, the "royal fan-bearer" on the right hand of the king. It contains a hymn to the Sun, and the usual representations of king and courtiers.

No. 4, that of **Meri-Ra**, high priest of the Aten, is the most interesting. It has an imposing façade, nearly 100 ft. long, with a doorway in the centre with a cornice above and sculptured jambs. One passes through a vestibule into a spacious hall once supported by four columns in the well-known of papyrus-stems bound together; only two columns, those on the right, now remain. From this a well-proportioned door leads into a somewhat larger chamber, unfinished, which was to have had four columns like the first. The niche for the statue of the deceased, at the far end, is only roughly blocked out. The scenes on the walls of the tomb represent chiefly the honours paid to Meri-Ra by the king and queen. On *entrance wall* are seen the king and queen distributing gifts from the palace window. On the *left wall of the second chamber* Khu-n-Aten is seen in his chariot driving from his palace to the temple, attended by his guards; the way is cleared for him by soldiers and standard-bearers. Behind him come the queen and princesses, also in chariots, and attended by a mixed multitude in chariots and on foot. On *right wall* Meri-Ra may be seen being invested with golden ornaments, the gifts of the king and queen, who are present. A well-known scene on this wall (E. side) is that of the blind choir of harpists and singers, who are celebrating the coming of the royal party to the temple, of which a detailed plan is also represented.

No. 5 is that of **Pentu**, a physician.

No. 6, that of **Pa-Nehesi**, "the Negro," contains representations of palace life. On the rt. is a flight of steps leading down to the mummy chamber. This tomb was converted into a church in Christian times, and an apse-like recess can be seen on the rear wall.

These tombs were inhabited by Copts in the early centuries of Moslem domination, and remains of their stone outer buildings, &c., may be seen all along the ridge.

The **Southern Tombs** are about 8 m. S. There are eighteen opened, but of these only a few are worth visiting. (*Ghafir of southern tombs and Khu-n-Aten's tomb lives at Hagg Kandil.*)

Beginning at the N. end is **No. 7**, the tomb of **Ai**, who is represented as being loaded with necklaces by his royal patrons, as a reward for the rich tribute he has brought them.

No. 8 is the unfinished tomb of **Tutu**. On the *doorposts* is the deceased praying. On the rt. of the *doorway* is a hymn to the Sun; on the l. the king and queen offer sacrifice to the Aten. Out of the *main chamber*, the ceiling of which was once supported by twelve pillars in two rows, is the sarcophagus chamber.

No. 9 belongs to **Mahu**, the superintendent of the police. Notice in the *entrance* the king with a censer, the queen and the princess Mekt-Aten with sistra adoring the Aten. Below is Mahu kneeling; his prayer is inscribed on the wall in front of him. In the *main chamber* are representations of the deceased bringing captives, while soldiers and servants are in attendance. The king again appears.

No. 10 is the unfinished tomb of **Api**. It is noticeable for its good workmanship, and contains a hymn to the Sun-god.

No. 11 is that of **Rames**, the chamberlain of Amen-hotep III. The recess contains seated statues of deceased and his wife. There are the usual scenes from palace life.

No. 12, of **Nekht-pa-Aten**, and **No. 13**, of **Hor-se-Kheper**, are both unfinished. Notice the method employed in hollowing out these tombs.

No. 14 belonged to a "fan bearer on the king's right hand," whose name is everywhere erased. The tomb is unfinished. Notice the black outline drawing of the subjects intended to have been worked out on the right-hand entrance wall.

Tomb 23 is that of **Ani**, the royal scribe and steward. The scenes are painted on thin stucco, and are now much faded. There is a colossal statue of the deceased in the recess. The characters of the inscription are inlaid in a peculiar way.

No. 25 is the tomb intended for **Ai**, the priest and "fan bearer on the right hand of the king," and probably his son-in-law and successor. It is unfinished, owing possibly to the death of the king and the removal of the court to Thebes. The actual burial-place of Ai is in the western valley of the Tombs of the Kings (see p. 459). On the walls the king, queen, and princesses may be seen invoking the sun, while below them are Ai and his wife. There is also a representation of the bestowing of royal gifts upon this favoured courtier in the presence of a multitude of retainers, &c.

Some of the sculptures have been left unfinished, and it will be observed that as a rule the royal names have been chiselled out. Five

cartouches were in use in Khu-n-Aten's time—two containing the nomen and prenomen of the king; one that of his queen; and the two others, which are of larger size, the titles of the god.

The ravine in which the supposed **Tomb of Khu-n-Aten** (*ghafîr at Hagg Ḳandîl*) is situated lies about 9 m. in an easterly direction from the river, and opens into the plain between the N. and S. groups of tombs. The royal sepulchre is unfortunately much mutilated, but is well worth a visit. The entrance is approached by a flight of twenty steps, in the centre of which is a sloping plane for the conveyance of the coffin. From this leads a sloping corridor, at the end of which sixteen steps open on to an ante-chamber, where there is a filled-in shaft. The Tomb Chamber, in which the sarcophagus was placed, adjoins. In returning the traveller will find to the left of the shorter flight of steps three rooms, two of which are decorated; they were probably the tomb of the princess Mekt Aten. The first room contains the usual scenes of the king and queen offering gifts to the Aten, accompanied by courtiers, captives, &c.; in the third room is depicted the mourning of the royal family around the mummy of the deceased princess her nurse stands at the foot of the bier. Passing along the corridor and about half way down it on the left is a long sloping passage, but this only leads to an unfinished chamber.

At the back of the cliff-ridge in which the northern group of tombs were excavated, is an interesting bifurcating wâdi (opening into the plain between the northernmost tomb (6) and the hills of Shêkh Sa'id), in which the denudation of the limestone may be noted. In one place the floor of the wâdi and the hillsides are powdered with innumerable spherical boulders like giants' bowls. On the ridge itself is a prehistoric dolmen.

(*W.*) Nearly opposite *el-Hawata* (where the southern boundaries of Akhut-Aten are met with) inland, is *Tanûf*, whose lofty mounds mark the site of *Tanis-Superior*, in Coptic *Thôni*. It has no ruins. A short distance to the W. of it runs the *Bahr Yûsuf*, or *Menhi*, which conveys the water of the Nile to the interior of the western plain, passing by Bêḥnesâ, and thence by a lateral branch into the Fayyûm.

(*W.*) About 2 m. to the S. of Tanûf is **Dêrût esh-Sherîf** (Rly. Stat., P. O. and T. O. near the river), in Coptic *Terôt-n-shôons*, which probably occupies the site of the *Thebaïca Phylakê* (Φυλακή), or Theban castle; a fortified place at the frontier of the Thebaïd, where duties were levied on goods exported from that part of the country to Lower Egypt. Strabo tells us the canal to Tanis passed by that castle. At Dêrût are a few mounds and some fragments of stone, but no ruins. Behind Dêrût, on the borders of the desert, are the mounds of the village of **Bâwît**, which cover the remains of the ancient Coptic monastery of St. Apollo, which were excavated by M. Jean Clédat for the French school in Cairo in 1901-2. Many remarkable frescoes and other examples of Egyptian Byzantine art were discovered, besides inscriptions (see 'Le Monastère et la Nécropole de Baouît,' by M. Clédat, twelfth volume of the *Mémoires de l'Institut Français du Caire*). The plan of the monastery, with its numerous small chapels, and the details of the walls, windows, &c., are interesting. A few miles higher up the Nile is the mouth of the Bahr Yûsuf.

(*E.*) On the eastern bank are the first *Dôm-trees*, called also Theban

palms, since they are not found in Lower Egypt, except in gardens, as at Minia and a few other places. Their dry fibrous fruit, when ripe, exactly resembles our ginger-bread in flavour, and is eaten by the peasants. It contains an extremely hard nut, which has been used by the carpenters of ancient and modern Egypt for the sockets of their drills; before the fruit ripens it is a horn-like substance, which is eaten by the people of Ethiopia. The growth of the tree has this peculiarity, that the lower part of the stem is single, and invariably divides at a certain height into two branches, each of these again being bifurcated, always in two sets. The head is covered with large fan-shaped leaves, at the base of which the fruit grows.

In the Gebel el-Hawata, above the village of *Ed-Dêr*, are some small tombs with Greek inscriptions over the lintels. The large tomb to the N. is uninscribed. Nearly 2 m. S., where the mountain takes the name of Gebel Abû Fêda (or Fôda), is the Coptic village of **Dêr el-Amarna** or **Dêr el-Ḳuṣêr**, a corruption of the ancient name Kesora, as we learn from an inscription in the neighbouring quarry. This quarry, S. of the Dêr, and above the ruins of an ancient city, which may be the Pesela of the Itinerary (24 Roman m. S. of Antinoë), is approached by a winding road cut through the rock, and provided with about 80 steps as well as seats for pilgrims. In the quarry is a hieroglyphic *stela* containing the cartouches of Tiberius, and dedicated to Thoth, Horus, and Hathor. The numerous Greek *graffiti* surrounding it show that here was a shrine of Hathor, the goddess of Cusæ on the opposite bank, who was identified with the Greek Aphrodite Urania. One of them is dated in the 6th year of Caligula, another in the 4th year of Nero, and the name of Strabo also occurs. The shrine was afterwards replaced by a church long since destroyed. On the S. side of the wâdi between the quarry and the Dêr is an old tomb with a few hieroglyphs.

(*W.*) Opposite El-Ḳuṣêr is *Neslet* (or *Nasali*) *Gânub* (rly. stat.). The river now makes a considerable bend, and approaches a fine precipitous range of cliffs, which rise up sheer from the water's edge.

(*E.*) **Gebel Abû Fêda** (or **Fôda**), 212 m., is the name of these bluffs which bound the E. bank of the river for some 10 or 12 m. Sudden gusts of wind from the mountain often render great precaution necessary in sailing beneath them, and many accidents have happened in this part of the river. The recesses in the rocks are the resort of numerous cormorants and wild duck; but, being generally very timid, they are not easily approached, and a single shot disturbs them for a great distance.

[In a wâdi not far N. of the point where the cliffs turn off from the river were the mounds of an ancient town called **El-Khurayyib** ("the Ruins"), with grottoes and tombs containing dog and cat mummies. The town stood at the mouth of a ravine, which after heavy rain pours a stream of water through its centre. Until lately many of the walls were still standing, and some of the arches within the houses were well preserved. These buildings were of a late Roman or Christian time. But the bricks were mostly ancient, and the Christians may have succeeded to the old town, vestiges of which still remain amidst the later buildings. On the S. side of the ravine is a large crude-brick enclosure, perhaps a fort; and near the river are remains of masonry, apparently part of an old quay. In some of the walls the bricks, instead of being in horizontal courses, were in curved lines, like the enclosure of the temple at Thebes called Dêr el-

Medîna, or the walls of El-Kab. Many of them were of considerable height, and in some places the arched windows remained, even of the upper stories. In several of the grottoes up the ravine to the N.E. are found human bones, and the mummied bodies of dogs, jackals, cats, and apparently of the wild cat. One of them has the Egyptian cornice, and in another are some demotic inscriptions. On the N. side of the west wâdi is the Coptic monastery of Dêr Todros, and ¼ m. S. of it some cartouches of Seti II. were discovered, which, however, have lately been destroyed by the quarrymen. Still farther S. is an old burial-ground of the Roman period, the tombs being built of crude-brick and piled one upon the other. The tombs in the cliff above are without inscriptions.]

(*W.*) About 1½ m. inland is **Kusîya**, the ancient *Cusæ*, *Chusæ*, or *Chusis*; in Coptic *Kôs-koō*. According to the Greeks, Aphrodite Urania was the deity of the place; and Ælian reports that a sacred cow was there worshipped, which is perfectly consistent with the character of the Egyptian Hathor, of whom that animal was an emblem. His words are, "It is a small but elegant town in the Hermopolite nome, where they worship Aphrodite, called Urania (the heavenly), and also a cow." The Old Egyptian name of the city was Kesi. N.W. of Kusîya is **Mêir**, where a few years ago some Middle Empire tombs were discovered and opened, yielding fine tomb-furniture, including the two models of Egyptian and Nubian bands of soldiers, now in the museum at Cairo. The Graeco-Roman necropolis of Cusæ, close to Mêir, has also yielded antiquities, including mummies with painted plaster heads acting as face-masks.

The Nile in this part of Egypt once rose to the height of 21 ft., judging from the highest mark made by the water on the cliffs of Gebel Abû Fôda, which rise abruptly from the river.

(*E.*) About 3 m. above el-Khurayyib, and beyond where the river turns away from beneath the cliffs, is an old convent called *Dêr el-Bakara*, "of the Pulley." The name is common to many of these monastic retreats, being derived from the custom of barricading the doors and raising everything they required by a "*pulley*," as at Dêr Antônios and Dêr Bôlos in the eastern desert. Near the convent are the ruins of another old town, and some quarries and tombs of the Roman period. In one of the tombs is a painting representing the corpse on a bier attended by Nephthys and Anubis, and accompanied by three Greek inscriptions recording the names, lineage, and ages of three persons. On the face of the cliff S. of the old town is a *stela* representing a table of offerings. A portion of the Gisr el-'Agûz appears near this old town, which may possibly lay claim to the site of Hierakon, though the distances in the Itinerary do not quite agree with its position.

The Nile formerly ran beneath the cliffs for some distance farther S., but it has now left them and bends away considerably to the W.

(*W.*) Between Dêrût esh-Sherîf and Monfalût, on the W. bank, is the site of an old town, called in Coptic *Manlau*, whose Arabic name, according to the MSS., is *Mâwda el-Âshta*; and between this last and Mankabâd (p. 339) mention is made of *Mantout*, the successor of a town of the same name, in Coptic *Manthût*. Near the point where the river turns eastward is *Damanhûr*, of the south, in Old Egyptian Dema-n-Hor, "city of Horus."

(*W.*) **Monfalût**, 222 m. (P. O. and T. O. ½ hr.'s walk from river; Rly. Stat.; Pop. 15,200), in Coptic *Manbalot*, is a *bender* or market-

town, and a place of some importance. It is of considerable size, with the usual bazaar, and a market, at which meat and other things can be easily obtained. It has a governor's palace, and outside the walls are several gardens.

There is reason to believe that an Old Egyptian town stood here in former times, and Leo Africanus speaks of its sculptured remains, and the ruins of a building, apparently a temple, near the river.

It is singular that no notice is taken of it by Greek and Latin writers, and we might suppose that the Arab geographer was incorrect in his statement, did not its mounds, and the mention of its name in the list of places cited in the Coptic MSS., prove it to have been one of the cities of ancient Egypt. Its modern name is evidently taken from the Coptic, which Champollion supposes to signify the "place of wild asses"; but the modern Egyptians, with their usual disposition to connect everything with persons mentioned in the Kurân, have decided it to be the "place of exile of Lot." Abû'lfêda describes Monfalût "on the bank of the Nile," but in Pococke's time it stood a mile from the river, which then ran nearer the hills of Gebel Abû Fêda. After that period the Nile gradually encroached on the western shore, and threatened to wash the town away. The river has again gone to the E., the town is left far inland, and is in no danger. For a short time during high Nile the river extends up to the town, having thrown up a deposit of hundreds of acres, which is covered for a short time when the water is at its highest, but the water soon subsides, and this river ground is cultivated.

(*E.*) On the summit of the rocks of Gebel Abû Fêda, near their southern end, are the caverns of **Ma'abda**, where are the *Crocodile Mummy Pits*. Those who wish to visit them must stop at *Shekalkil*, and take from thence donkeys, guide, lights, and a ball of thread. The ride is fatiguing (8½ m.), first to the cliff, and then over the top of it for a long distance. The entrance to the caves is through a small natural fissure in the rock. The visitor is first lowered 12 ft. deep into a sort of chamber, and then has to force his way into a succession of other chambers, through passages just large enough to crawl through. The caverns were thoroughly explored in 1885 by Dr. E. Lansing, and found to contain nothing but the charred remains of the crocodile mummies. Some years ago the mummies were accidentally set on fire by a party of tourists who never emerged again from the caves. The fragments of the Iliad, procured by Mr. Harris, were found in these caverns, in the hands of a human mummy.

(*W.*) **Beni 'Adî**, a village at the edge of the Libyan desert, was the scene of a fight between the French army under Gen. Desaix and the Arabs in 1798, and was the headquarters of the Nizâm, or disciplined troops of Mohammed Âli, previous to their despatch to the Morea to assist the Turks in subduing the Greek Insurrection (1826). It is a point of departure for the Oasis of Dakhla.

(*E.*) In **Wâdi Bûla**, at the southern corner of Gebel Abû Fêda, on the E. bank, are some old quarries and grottoes. Here the road from Tell el-Amarna over Gebel Abû Fêda rejoins the valley of the Nile, and those travelling by land avoid a great *détour* by following this mountain-pass. The rock-tombs in the corner of the hill behind *Beni Mohammed el-Kofûr* (1½ hrs. from the Convent of el-Gebrâwi, but donkeys can best be obtained at *Ebnûb*, 3 hrs. from the tombs) have some interesting paintings of agricultural and other scenes of the early time of Pepi II. (Nefer-ka-Ra) of the VI. Dynasty. Among the many subjects are some curious boats; also trades and various subjects.

The principal tomb of **Dêr el-Gebrâwi** is that which was made by

Tjâu for his father Tjâu, and in which he himself was afterwards buried. The father had been "chief prince," or nomarch of the nomes of This and Antæopolis on both sides of the Nile, and Maspero proposes to see in him the Tjâu mentioned in a *stela* from Abydos, whose sister was the queen of Pepi I. The son was nomarch only of the Antæopolite nome (*Du-ḳeṣ*, "Serpent Mountain"). The king Pepi II. (Nefer-ka-Ra) gave not only the linen for the mummy of the father, but also the wood for the coffin, though it came from royal estates which formed the endowment of the pyramid of the king. The adjoining tomb (to the S.E.) is that of Abe, the nomarch of the Thinite nome. As he had two sons, Khua and Tjâu, he may have been the father of Tjâu I. We learn from the inscriptions that the lion-goddess Maita was worshipped in the district. About 1 m. to the N.W. are some more tombs, which however are much injured; one of them was that of Khaṭa, "the Governor of the South," and the owner of another was "the Governor of Ament," the 3rd nome of Lower Egypt. These tombs have been published for the *Archæological Survey of Egypt* by Mr. N. de G. Davies. An interesting point in connection with these tombs is the fact that some of the scenes in that of Aba were copied for the decoration of the tomb of a Theban noble of the same name, Aba, who lived in the time of the XXVI. Dynasty, and was buried in the Asasîf at Thebes (see p. 469). It has occasionally been possible to restore damaged scenes of the older tomb by the copies in that of the Theban Aba.

To the S., behind *Dêr el-Gedidîya* (2½ hrs. S.W. of Ekhmîm), is a rock-tomb with sculptures and inscriptions, and in the desert below, a cemetery of the age of the XVIII. and XIX. Dynasties was discovered in 1895. The god worshipped in the locality was Hor-pos, of the Antæopolite nome, and the temple was called Nebes.

[At the **Convent of Dêr el-Gebrâwi**, or *Mari Bakti* (St. Victor), in the plain below the tomb of Tjâu, Mr. Harris found a Greek inscription of the time of Diocletian and Maximian, mentioning the dedication of the camp of the 1st Prætorian cohort of Lusitanians to Zeus, Herakles, and Victory. On the desert plain between the convent and the hills (which are here called *Gebel Marag*) is an ancient square crude-brick fortress, which appears from the coins found there to have been used by the Romans, though probably of earlier time; and at the convent are some old mounds of a town called *Medinet Sinsîni*. Near Beni Mohammed el-Kofûr may be the site of *Passalon*.

About 6 m. beyond, near the edge of the cultivated land, behind **Ebnûb el-Hamâm**, are vestiges of the Gisr el-'Agûz. In the tract of land on the border of the desert, near the road going towards El-Wasta, is a crude-brick ruin and the mounds of other small towns, but without any stone remains.]

(*W.*) The Nile makes several large bends between Monfalût and Asyût which often cause considerable delay. After passing *Hawatka* (*W.*) we come to *Mankabâd* (*W.*), the successor of an old town called in Coptic *Mankapôt*, "the place (manufactory?) of pots," probably from its manufactory of earthenware; though, from the great quantity made in every part of Egypt, it seems unreasonable to apply this name to any particular town. Like Ḳena and Ballâs at the present day, Mankabâd may have been noted for a particular kind. Perhaps the modern pottery industry of Asyût was transferred thither from Mankabâd.

The **Asyût Barrage** is next passed (see p. [60]). This dam is complementary to the great dam at Aswân. It is placed here because this

is the point of junction of the great Ibrahimiya Canal with the Nile. Its duty is to hold up the river level during the spring and summer months, when the water is low south of the canal, and to deliver into both the Nile and the canal the flood supply. It is situated about a mile N. of the town of Asyût. It is nearly 3000 ft. long, 41 ft. high, and the roadway over it is 182 ft. 11 in. wide. In appearance it resembles the Cairo barrage. It was built in the years 1898–1903 by Messrs. John Aird & Co.

Asyût.

(*W.*) **Asyût**, * 248 m. (Rly. Stat., a very tolerable *Inn*, the *New Hotel*, E. of Rly. Stat., and a small *locanda* W. of Stat., both kept by Greeks. 8 hrs. from Cairo. Population, 42,000), the capital of the province of the same name, and residence of a Mûdir. It stands at some distance from the river, but is now connected with its port *el-Hamra* by a road and houses in the European style. The Rly. Stat. and hotel are about midway between the port and the town. Near the station, in the direction of the native town, is the *Post and Telegraph Office*, and a cab and donkey stand is close by.

A branch of the new Native Tribunals has been established at Asyût. There is an excellent college and schools for both boys and girls belonging to the American Mission, which are well worth visiting if time allows.

Asyût is of considerable extent, with several bazaars, baths, and some handsome mosques, one of which is remarkable for its lofty minaret. It is certainly the largest and best built town of Upper Egypt; and its position, with several gardens in the vicinity, is greatly in its favour. In the town are a few good houses belonging to the townspeople, but the generality are mere hovels. The streets are narrow and unpaved, as is the case in all the provincial towns of Egypt.

Some of the *Bazaars* are little inferior to those of Cairo, and are well supplied; and the town is divided into quarters, each closed by a gate, as at Cairo. On Saturday a market is held, which is frequented by the people of the neighbouring villages; and in the bazaars a great supply of stuffs and various commodities is always kept for sale, brought from Cairo and other parts of Egypt, as well as from Arabia and the upper country. The red and black incised pottery of Asyût is celebrated, and finds a market all over Egypt; it can be purchased here much cheaper than in Cairo. The forms of some of the vases made of this ware are of very good design. Pipe-bowls of the red Siûti ware are in great demand all over Egypt, and all kinds of objects such as little figures of camels, crocodiles, monkeys, &c., are fashioned of this peculiar pottery and may be purchased in the bazaars. It should be borne in mind that the real price of these objects is extremely low, and not more than a few pence should be given at Asyût for anything made of Siûti ware; a small vase should cost about two to five piastres, a pipe-bowl a piastre, and so on. The dragoman may probably say that these prices are too low, but no notice should be taken of this, and in the bargaining the seller should be beaten down relentlessly: nothing should cost more than a shilling at the utmost. The proprietor of the *New Hotel* can give information as to prices.

27°
S. PANOPOLIS
Meshaikh.
LEUCOTORRHOEIS
El Kala
Farshût
Geogl Estabt London.

The public *Baths* in the Bazaar are worth a visit. The pillars which support the central dome are of granite, and are probably taken from some ancient building. The fountain in the centre and the pavements are of white marble. The whole edifice dates from an early period in the Arab conquest of Egypt.

The principal native industries are the manufacture of articles in clay, indigo, dyeing, opium and cotton-picking, &c.

Asyût has succeeded to the ancient *Lykopolis*, "the City of the Wolves," so called from its worship of that animal, or of the deity to whom it was sacred, the wolf-headed Uapuaut, "the opener of the ways," who was early confused with the dog- or jackal-headed deity, Anubis of Abydos: both were theriomorphic deities of the dead. The Coptic name of the city, *Siôût*, is the same it bore in ancient times, as is shown by the hieroglyphs in the tombs, where it is written *Saut*. The coins of the Lykopolite nome in the Roman period had the cognizance of a wolf on their reverse, with the word λυκο. The Roman town was remarkable only as having been the birth-place of Plotinus, the Neo-Platonist philosopher (A.D. 205–270).

Little now remains of the old town except extensive mounds, and a few stone substructions, which are found in digging for the foundations of houses, or in cutting trenches on its site.

Rock Tombs.—The Libyan chain advances considerably towards the E. in this part; and in the projecting corner of the mountain above Asyût are several tombs cut in the limestone rock, the burial-places of the inhabitants of Lykopolis. Though not containing a great profusion of sculpture, they are of considerable interest from their antiquity, and some have the names of very old kings. The principal tomb (No. 1) is called by the common appellation of **Stabl 'Antar.** 'Antar was an Arab chief, whose legend is popular, and whose name figures in many other places, as at Beni Hasan (p. 316). The tomb is of great size, and has an entrance-chamber or porch, open to the air, cut like the rest in the limestone rock. On the rt. side of the entrance is a long hieroglyphic inscription, which gives the name of Hap-tjefa, son of the lady Ad-at I., a priest and grand functionary under the XII. Dynasty. It is important as containing notices of the intercalary days of the ancient year, while the inscription of 64 lines on the rt. of the entrance contains 10 articles from the code of laws regarding the worship of the dead. On the l. side (E. wall) are the cartouches of Usertsen I. The ceiling of this catacomb is vaulted and ornamented with very elegant devices, which might be taken for Greek patterns if one did not know that the ceiling was older than Greek art. In an inner room are sculptures representing men bringing an ibex and various offerings; and at the end a large figure of a man, and others of women rather smaller, smelling the lotus-flower, as was usual at the festive meetings of the Egyptians. It has several chambers, which once served as dwelling-places for the peasants, who have not improved their appearance by blackening them with smoke.

The tombs are arranged in successive tiers at different elevations. They may be visited according to their position, and a road about 4 paces broad leads up the hill. They are very numerous, but many are without sculpture, and some containing burnt bones appear to have been occupied by the Romans at a late period. Near the middle of the ascent is some crude-brick building; and a square pit lined with

burned brick, very unusual, except in Roman times, with a tablet or *stela* above on the rock, much defaced. Some of the small pits are very narrow, scarcely broad enough for a man, and they slope gradually, as if to allow the coffins to slide down into them. Sometimes a tomb consists of a large chamber with small niches or repositories for the dead, and in the floor are the usual mummy-pits.

The tomb (No. 3) about half-way up the hill, called "the Soldiers' Tomb," is that of Tef-ab, the son of Khoti, and in it are represented some soldiers carrying shields of enormous size, differing both in this respect and a little in their shape from the common shield, but remarkable as being similar to those mentioned by Xenophon in speaking of the Egyptian troops in the army of Croesus. He says they amounted to 120,000 men, "carrying bucklers, which covered them from head to foot, very long spears, and swords called κοπίδες" (*khopsh*), and each phalanx was "formed of 10,000 men, 100 each way." Prof. Maspero, and Mr. F. Ll. Griffith (who in 1886–7 made accurate copies of the remaining inscriptions in the tombs of Asyût and Dêr Rîfa) have shown that Khoti and his son Tef-ab lived under the X. (Herakleopolite) Dynasty, and that Tef-ab describes a victory gained by the Pharaoh over his rebellious subjects in the S., who had collected their forces from Elephantinê to Kâu. To the rt. of the tomb is No. 4, that of Khoti II., the son of Tef-ab, who tells us that he had restored the King Meri-ka-Ra to his capital, Herakleopolis, from which he had been driven by an insurrection. The cartouches of the king are on the N. wall. Tomb No. 5 is that of another Khoti, probably Khoti I., the father of Tef-ab. Among other titles, he has that of "prophet of Anubis" and Maita. No. 2, now destroyed, was the tomb of a Haptjefa, "prophet of Osiris," who was the son of Ai.

The tombs on this mountain, like most others in Egypt, were once the abode of the Christians, who retired thither, either from persecution, or for the sake of that solitude which suited their austere habits; and it was perhaps from one of them that John of Lykopolis gave his oracular answer to the embassy of Theodosius. The story is thus related by Gibbon: "Before he performed any decisive resolution, the pious emperor was anxious to discover the will of Heaven; and as the progress of Christianity had silenced the oracles of Delphi and Dodona, he consulted an Egyptian monk who possessed, in the opinion of the age, the gift of miracles and the knowledge of futurity. Eutropius, one of the favourite eunuchs of the palace of Constantinople, embarked for Alexandria, from whence he sailed up the Nile as far as the city of Lykopolis, or of Wolves, in the remote province of Thebaïs. In the neighbourhood of the city, and on the summit [side?] of a lofty mountain, the holy John had constructed with his own hand a humble cell, in which he had dwelt above fifty years, without opening his door, without seeing the face of a woman, and without tasting any food that had been prepared by fire or any human art. Five days of the week he spent in prayer and meditation, but on Saturdays and Sundays he regularly opened a small window, and gave audience to the crowd of suppliants who successively flowed from every part of the Christian world. The eunuch of Theodosius approached the window with respectful steps, proposed his questions concerning the event of the civil war, and soon returned with a favourable oracle, which animated the courage of the emperor by the assurance of a bloody but infallible victory."

On the N. side of the projecting corner of the mountain are some limestone-quarries, and a few uninteresting grottoes.

The **View** from these hills over the town of Asyût and the green plain in the early part of the year is very pretty, the prettiest perhaps to be seen in Egypt. The brightness of the green is perfectly dazzling, and of a tint such as probably can be seen nowhere else in the world; it stretches away too for miles on either side, "unbroken," as Dean Stanley so graphically says, "save by the mud villages which here and there lie in the midst of the verdure, like the marks of a soiled foot on a rich carpet."

Immediately below the hills on the N. side is the modern **Cemetery**, which is of remarkable size, and from the point of view on the hills where the ancient tombs are, seems almost to rival the city of the living in extent. The tombs are arranged with considerable taste, and have a neat and pleasing appearance.

Going to the tomb-hill from the town you pass along a raised dike, with a bridge over a canal that skirts the cultivated land. The latter answers the same purpose as the Baḥr Yûsuf in Central Egypt, in carrying the water of the inundation to the portion of the plain most distant from the river; and in one of the ponds between the river and the town, fed by a lateral canal, the "very convenient" spring mentioned by Michaelis is to be looked for, the credit of which newly-married brides may often be greatly interested in maintaining.

On the southern corner of the mountain, immediately above the village of *Dronka*, is a large bed of alabaster lying upon the limestone rock, but not sufficiently compact to admit of its being quarried for use. Coptic inscriptions exist here.

[Near this is a tomb of the XIII. Dynasty, with pictures of chariot-racing on the walls, now almost destroyed. Farther to the S. (8 m. from Asyût) is the Coptic monastery of *Dêr er-Rifâ'i*, built over some tombs, the inscriptions in which have been copied and published by Mr. F. Ll. Griffith. Two of them are of the age of the XII. Dynasty (the first being that of Khnem nefer, son of Metju, which is used as a dwelling-house), while the 5 others belong to the time of the XIX. Dynasty. In one of them are the cartouches of Ramses III., and another, with columns and double-arched roof, belonged to Tutu, the son of Ra-hetep and captain of the archers. As the tombs are partly inhabited, it is difficult to see the inscriptions clearly.]

Pliny seems to think that these hills formed the northern boundary of the Thebaïd, since he says; "in Libyco Lycon, ubi montes finiunt Thebaïdem." But this could not be so, as it extended much farther N. to the Thebaïca Phylakê.

(*W.*) At **Shoṭb** are the mounds and crude-brick remains of *Hypselê*, in Coptic *Shôṭp*, which gave its name to one of the nomes of Egypt. The Egyptian name was *Shas-ḥetep*, the capital of the Hypselite nome. Near to Lykopolis was a fort called in Coptic *Tgeli*, and the village of *Paphor*, in the district of Shôṭp, the sites of which have yet to be identified. Other villages beyond Shoṭb are *Mûsh* and *Barûg*.

(*E.*) *El-Wasta*, on the E. bank, nearly opposite Asyût, to be distinguished from the el-Wasta of Middle Egypt, is probably the successor of *Contra-Lykopolis*, but it has no remains. At the bend of the river between esh-Shaḳab and el-Ḳuṭṭya, on the E. bank, is a shêkh's tomb, and some distance from it, under the hills, is a ruin apparently of

Christian time. *Ḳuṭiya*, on the W. bank, abounds in *sont* or Acacia Nilotica; and it is a good place for purchasing charcoal, with which it supplies Asyût. At *Matmar*, just beyond *el-Moti'a* (W.), are the mounds of an old town, by some supposed to be *Muthis*, a small place to the N. of Antæopolis. But the distance of Matmar from Ḳâu is too much, and the position of Muthis given in the Itinerary requires it to have been near Râîna. At the N. of the projecting corner of the mountain, behind Matmar, is a road called *Darb Iman*, which crosses this part of the eastern chain of hills, and rejoins the valley of the Nile by a ravine near the grottoes of Ḳâu; and another, called *Naḳb el-Hoseh*, leads from a little above *Dêr el-Tassa*, and descends at the corner of the same mountain a short way to the W. of the same grottoes. To the E. of Matmar are quarries of Oriental alabaster, from which columns have been cut. At el-Khowâlid is an XVIII. Dynasty cemetery.

(*W.*) **Abûtig**, 262½ m., stands on the site of an ancient town on the W. bank; and Wansleb mentions Sidfa (or Sitfa) as the successor of another, about 5 m. to the S. of it. Abûtig is the *Abutis* of Latin writers, the *Apothykê* or *Tapothykê* of the Copts; which, as Champollion suggests, is the Greek ἀποθήκη, signifying "granary," adopted by the Copts. Abû'lfêda says that in his time the poppy was much cultivated in the vicinity, and it still continues to be grown there. Near the river, on the S. side of the town, is the upper portion of an obelisk of Queen Hatshopsu, which must have been brought from Thebes. From Abûtig the course of the river northwards formerly lay more inland to the W. This is consistent with the position of Solinon, on the opposite bank (opposite *Sherḳ Selîm*), to which a canal is said to have led from the Nile.

(*W.*) **Kûs-kam**, in Coptic *Kûs-kam*, stands on the W. bank, between Abûtig and Ḳâu el-Gharbîya. It was called *Apollinis Minor Civitas*, to distinguish it from Apollinopolis Magna and Parva, now Edfû and Ḳûs. At *Sidfa* is a Rly. Stat.

(*E.*) Behind *el-Bedâri*, on the E. bank, are some unsculptured tombs of early time with round lintels. Here was the 12th nome of Upper Egypt, that of Nut-ent-Bak ("Hawk's Town"), the Greek Hierakonpolis, where Horus was worshipped under the form of a hawk. The discovery of the cemetery of the sacred hawks, in the course of cutting a canal in 1898, has approximately fixed the site of the ancient city. *Iseum*, therefore, the "town of Isis," where the 4th *ala* of British cavalry was stationed in the Roman period, must have been at *Kôm el-Aḥmar* close by, where there are a large *tell* and the remains of an Egyptian temple. The presence of this garrison of their ancestors in Egypt will be of interest to Welsh soldiers. Iseum lay between Hierakonpolis and Muthis. In the cliffs to the E. are numerous tombs, one only of which is inscribed. It is S. of the group behind Kôm el-Aḥmar, in a line with el-Bedâri, and belonged to a "royal scribe," whose name is lost. A mile S., at the corner of the mountain, is *Tell Bayyadîya*,, with Coptic remains, and several uninscribed tombs cut in the rock. Three miles to the S. is

(*E.*) **Rayâîna**, a pretty-looking village, with groves of palm-trees and many pigeon-towers. In the hill behind, and close to *Neslet Rayâîna*, are some very old tombs hewn in the rock, of the same age as those near the pyramids; they have the same kind of subjects, and the same round

lintels; the boats have the old double mast; and the capitals, in the form of a full-blown lotus, are represented in the house as in the tomb of trades behind the Great Pyramid. In the largest tomb, which is about 40 ft. in length, are several statues in high relief, and the roof is cut to represent palm-tree beams. It belonged to a certain Afa, who was the "king's friend," and lived in the district of Ka-khent. The three tombs are excavated one above the other, and the scenes depicted in them are highly interesting, and in a very good condition. Farther to the S., between these and the projecting corner of the mountain below KÂu, is a large quarry, and at its mouth is a large embankment, the bricks of which bear the name of Amen-hetep III. Round the mountain-point (*Shêkh Gaber*), which then curves inwards to the E., are some old, and some later tombs, the former of the same date as those of Asyût, the others of the age of the Romans, and perhaps painted by them, being ornamented with arabesques and devices of that time. The subjects, however, are Egyptian, and funereal. The older tombs have staircases cut in the rock on the rt. side of the entrance. S. of them is the site of an old city, perhaps Muthis. In another large quarry, some distance beyond these to the eastward, are two singular representations of the giant-god Antæus, accompanied by Nephthys, holding in his l. hand a spear and an oryx. In one of these he has rays round his head like the Sun, and before him is a priest making offerings to him. Over the other altar is a demotic inscription. These paintings are of the same late time as the Roman-Egyptian tombs just mentioned. They are in the easternmost of the quarries, and more than ½ m. from the tombs. One of the *graffiti* in the quarry is a prayer on the part of Isidôros and his companions and family to "the great serpent" (*δράκων*). To the rt. of the inscription is a picture of a tree with Nephthys and Antæus. There are also pictures of Anubis, Selk, and Selok.

(*E.*) **KÂu (QÂu) el-Kebîr**, 277 m., in Coptic *Tkoou*, is the ancient *Antæopolis*. The remains of the temple of Antæus have now wholly disappeared. The last remaining column of the temple, mentioned by Dr. Richardson, was carried away by the river in 1821, which Mr. Leigh says, as early as 1813, threatened "to wash the whole away." At the time he visited it the portico was still standing, and much in the same state as when seen by Norden and Pococke in 1737. Mr. Hamilton found the Greek inscription on the frieze of the portico in a very imperfect state, the stones having been broken into six separate pieces; but sufficient remained to show that "King Ptolomy, the son of Ptolomy and Cleopatra, gods Epiphanes, Eukharistos, and Queen Cleopatra, the sister of the king, gods Philometores, erected the Pronaos to Antæos and the contemplar gods"; and that "the emperors, the Cæsares Aurelii, Antonius (and Verus), repaired the roof." The portico faced the river, and contained 18 columns in 3 rows, each 37 ft. high and 27½ ft. in diameter.

Near Antæopolis the fabulous battle between Horus and Typhon was reputed to have taken place, which ended in the defeat of the latter, who had assumed the form of a crocodile; and here Antæus is said to have been killed by Herakles in the time of Osiris. He was said to have been of immense strength, and to have been in the habit of wrestling with all visitors to his dominions, slaying them when vanquished, and adding their skulls to the temple of his father, Poseidon, which he was building out of the skulls of his victims. Herakles came to wrestle with him,

and killed him. This is one of the most interesting Greek legends dealing with Egyptian mythology. Antæus must be regarded as belonging to Egyptian mythology, although it is very probable that he was of barbarian origin: the legend made him a Libyan king, M. Golénistchev's suggestion that he was an old local mountain-god (Eg. *ant*, "mountain") is very doubtful. He occurs only in Roman times, and the representations of him are entirely un-Egyptian in style. It is most probable that, like Bes, Reshpu, Anat, and the rest, he was a foreign importation, and, in addition, a very late one.

[Inland from Kâu el-Kebîr is a large lake, where capital goose and duck shooting may be had in the early part of the year; but the birds are very difficult of approach, and if the traveller has a small English boat with him, he should have it carried to the lake.]

(*W.*) *Kâu el-Gharbîya*, on the opposite bank, has no ruins. It was the centre of an insurrection in March 1865, which, however, was promptly quelled, the rebels being shot and hanged, and several villages destroyed.

At *Têma* is a Rly. Stat. In the cliffs at the end of the dyke which runs due W. from Têma are tombs.

(*W.*) At *Meshta*, *Shabeka*, and *Shêkh Shenedî* are the mounds of old towns; and inland, opposite Gebel Shêkh Harîdî, is

(*W.*) **Tahta**, 286 m., a large town of 16,300 inhabitants, distinguished from afar by its extensive mounds, which probably mark the site of the ancient *Hesopis*. Remains of a temple called Hat-Thît (whence the modern name of Tahta), with the cartouches of a "Cæsar," Avilius Maḳnes (Magnus?) have been found here. The landing-place, or *Sâhil*, is at the head of the river, opposite Shêkh Harîdî. It has several mosques and a Christian church. There are many Copts here, and the town is one of the neatest on the Nile. There are good provision and wine shops, and travellers may be able to replenish their stores at this point in the voyage. The land hereabouts produces abundant crops of corn, owing to the lowness of the level, and the consequent length of time that the water of the inundation remains upon its surface: and an important cattle-market is held outside the town.

(*E.*) Opposite the *Sâhil* of Tahta, a little S. of a quarry, the cartouches of Ramses III. are cut on the face of the cliff, and the figure of the king (16 ft. high) is represented joining hands with Horus and Thoth, who offer him the gift of life. Round the corner of the mountain to the N., on the N. face of the cliff, are several rock-tombs, one of which contains an inscription stating that it belonged to a certain Aha, and in the plain below a large cemetery was discovered in 1893.

(*E.*) **Gebel Shêkh Harîdî** is a projecting part of the eastern chain of hills, well known for the superstitious belief attached to a serpent, reputed to have lived there for ages, and to have the power of removing every kind of complaint, and many miraculous cures are attributed to this worthy successor of the emblem of Æsculapius. The serpent, which reunites if cut into pieces and punishes insults by slaying the offender with his fiery breath, is still venerated under the name of Shêkh Harîdî, and two small *ḳubbas* have been built in his honour in a deep hollow, which is approached by a wild and narrow gorge. The entrance to this is on the S. side of the village, and it is well worth a visit. Every year in the month Shawwâl a festival is held in honour of the

serpent saint, which lasts for 8 days, and is largely attended, especially by the Nile boatmen. This is an interesting example of the survival of ancient popular beliefs in Islâm. The local demon has become an orthodox saint.

(*E.*) At the S.W. end of the mountain, a little S. of the village, a steep path leads to some Ptolemaic quarries, through which is a passage leading down on the other side to the *kubbas* of "Shêkh Haridi." On the rock are cut the words, *ἐπ' ἀγαθῷ*, showing that the modern *kubbas* have succeeded to an ancient shrine. Farther S. the cartouches of Apries are cut on the face of the cliff, and still farther S. is a quarry in which one of the Ptolemies is offering to Min, Horus, and Isis (?), and in the face of the rock to the S. of this are remains of an old tomb of the Pyramid period. Farther to the S. are other quarries; and beyond them, towards the S. end of this face of it, is another quarry, before which are some brick ruins of Christian time. In this quarry are some tablets, one of which has the name of a Ptolemy (probably Auletes), and beneath it a long demotic inscription of 11 lines. On the road which runs at the base of the mountain was a mutilated statue of a man clad in the Roman toga, now destroyed.

Passalon or *Passalos* is supposed to have stood near here. It is placed by Ptolemy in the nome of Antæopolis; and the boundary of the districts of Kâu and Akhmîm, which is still at Kâîna, may mark that of the old Antæopolite and Panopolite nomes.

During the inundation the Nile rises to the narrow path at the base of the mountain, so as to render it scarcely passable for camels near the southern extremity. Round this projecting point to the eastward is a quarry with Greek drawings, two of which represent scenes from the Iliad.

(*W.*) At **Benâwwit** (or Benâwa), on the opposite bank, to the W. of *Marâgha* (2¾ m.), are remains of a temple, with the name of Ptolemy Alexander, and a bronze figure identifying the serpent-god ("Shêkh Haridi") with Zeus Serapis has been found here, and at *Bushna*, about 1½ m. S. of Marâgha, are some limestone blocks, one with the name of a Ptolemy or a Cæsar; another of larger dimensions with the figure of a king (apparently a Ptolemy) offering to Min, Isis, and other deities. The chief local deity of the nome (of Panopolis) was Min: it is for this reason that we find him generally venerated here; we have entered the Panopolite nome.

(*E.*) In the mountains behind *Kelkâti* are one large and numerous small grottoes (without inscriptions), and the bodies appear to be preserved without bitumen. There are others again behind *Kalfân*; and at the corner of the mountain, to the N. of Akhmîm, are many of Roman time. In one of them are two frescoes representing a man and wife, equal to the best from Pompeii. To the N. of the Roman tombs, high up on the cliff, facing W., is a large tomb with a fine front, containing the name of King Ai (*XVIII. Dyn.*).

(*W.*) **Shendâwwîl** (301 m.) has a Rly. Stat. **Itfû**, with a high mound, lies inland. It was the ancient *Aphroditopolis*, in Coptic *Atbô* or *Thbô*, in Old Egyptian *Thebu*. About ¾ m. to the S.W. of Itfû is the Red Monastery; and 2¼ m. to the S.S.E. is the White Monastery (see below). The best road to them is from Sûhâg, which stands near the end of the reach of the river below Ekhmîm.

(*W.*) **Sûhâg** (correctly *Ṣuḥâḳ*, ordinarily "Sohag"), 310½ m. from

Cairo (Rly. Stat. and P. O. close to river; two *locandas*—on the river-bank—Hôtel du Nil and Hôtel du Thebaïd, both dirty), the capital of the province of Girga, and a well-built and important town of 14,000 inhabitants, with some good houses and mosques, a well-supplied bazaar and Greek shops. Its mounds show it to have succeeded to an old town, but there are no stone remains.

Sûhâg has given its name to a large canal called *Târa*, *Khalig*, or *Moiyat-Sûhâg*, that takes the water of the Nile into the interior during the inundation, and is similar in size and purport to the Bahr Yûsuf. It is this canal which irrigates the plain about Asyût, and the lands to the S. of Dêrût esh-Sherîf, assisted here and there by lateral canals from the river. Its entrance is well constructed, being lined with hewn stone. A *gisr*, or raised dike, forms the usual communication, during the high Nile, with the villages in the interior; and here and there, on the way to Itfû and the two monasteries, you pass other smaller canals, all which, as well as the Moiyat-Sûhâg, are without water in summer. Several small ponds, also dry at this season, are passed on the way; and at the edge of the cultivated land the peasants sink wells for artificial irrigation: the water of the Nile filtering through the soil at any distance from the banks, and affording a constant supply at the then level of the river. In the winter, when the water still remains in the ponds, very good duck shooting may be had on the way to the monasteries. "The ornithologist should make the excursion if he is desirous of obtaining the Egyptian eagle owl (*Bubo ascalaphus*), or the brown-necked raven (*Corvus umbrinus*)." —*Shelley.*

(*W.*) The **White Monastery** or *Convent* (*Dêr el-Abiad*), 4½ m. from the river, so called from the stone of which it is built, but better known by the name of *Dêr Anba-Shenûda*, after its founder, stands on the edge of the desert, and its inmates cultivate a small portion of the land about it, in the capacity of *fellâhîn*. The monastery is in fact only a Christian village, being inhabited by women as well as men, with their families. In former times the monks probably lodged in rooms over the colonnade, as the holes for rafters in the walls appear to show, but these people now live in the lower part, which once formed the aisles of the church. They have adopted the same precaution as their brethren at Bibba, in order to secure the building in turbulent times against the assaults of the Moslems; and their Christian patron, St. Shenoute or Shanûda, is, like St. George of Bibba, converted into a Moslem shêkh, who commands the respect of the credulous under the appellation of Shêkh Abû Shenûdi. The monastery is built of hewn stones measuring about 3 ft. 3 in. by 1 ft. 3 in., many of which belonged to ancient buildings of the neighbouring town of Athribis. The walls enclose a space of about 240 by 130 ft. The summit of the walls is crowned throughout by a stone cornice, like that of Egyptian temples, though without the torus, which in Egyptian architecture separates the cornice from the architrave, or from the face of the wall. On the exterior of the S. side are square niches, once stuccoed, as was all the building; and on the N. are small windows, built up within the old square niches, which are placed at intervals along all the walls, except on that side nearest the mountain, which has been added at a later time.

Six doors formerly led into the interior, 5 of which have been closed with masonry, leaving that alone on the S. side, which is now the only entrance. This is called the Gate of the Mule, because, according to a legend, when a certain heathen princess came riding on a mule in order to desecrate the monastery, the earth opened and swallowed her up as she was passing through this gate. Over all the doors a projecting wall of brickwork has been built

in order to strengthen them; doubtless at a time when they were threatened by an attack from the Arabs or the Mamelukes, on which occasion even the solitary door now open was closed, and protected in the same manner. Near the S. door are the fragments of red granite columns and statues. From the walls project blocks not unlike the gargoyles or water-spouts of Egyptian temples, as at Dendera and other places, though there is no reason to suppose this was ever a temple, even of late time. It may, however, have derived the form of its exterior from those edifices, which the builders had been accustomed to see in the country, while the architectural details are Byzantine; and, judging from the number of columns and the style of the interior, it seems to have been erected at a time when Christianity was under the special protection of the imperial government, probably in the sixth century. (Shenoute the founder was born A.D. 333, and died at midday on July 2, 451, at the age of 118.) Over the door on the desert side is a cornice ornamented with Corinthian foliage, above which is a stone with square dentils, both of red granite; and over the door, at the end of the entrance passage, is another block of red granite with Doric triglyphs and guttæ.

The church is a basilica with nave and aisles, separated from each other by a row of about 14 columns, mostly of red granite, with various capitals of a late time. One of the Corinthian, and another of the Ionic order, appear to be of a better age. The total breadth of the building inside is 78 ft. At the E. end is the choir, consisting of 3 semicircular vaulted apses, and before the central one is a screen with some representations of St. George. Here are several Coptic inscriptions, in one of which may be read the words "Athanasius the Patriarch," the rest being much defaced. The half-domes of the apses are painted with frescoes; the centre one representing a large figure of the Saviour seated on his throne with the emblems of the 4 Evangelists at the side of a sort of *vesica* that surrounds him. The date of these subjects is uncertain; but they are evidently later than the building, its ornaments being covered by the stucco on which they are painted. There are several Coptic inscriptions in the church, and one in uncial Greek characters upon a column to the l. as you face the central apse. In the court in front of the church are some granite *stelæ* with illegible Ptolemaic inscriptions, and one of the stones of the staircase at the S. end of the convent has the cartouche of Darius. The bodies of St. Bartholomew and Simon the Canaanite are said to be buried in the monastery. Shenoute himself is said to have been laid to rest in a tomb in the hills behind.

[The monks are very willing to show the church to visitors, and are thankful for a little donation.]

On three sides of this building, and at a short distance from it, are the remains of brickwork, of which the outer wall was built; and perhaps the present building was only the church of a monastery formerly attached to it.

Tradition reports that this convent stands on the site of an Egyptian city called *Medinet Atrib*, and the ruins in its vicinity may be the remains of an old town; but the remains of the old *Athribis* (of the South) or *Crocodilopolis* stand about half an hour's ride to the southwards, where a ruined temple and extensive mounds still mark its site under the name of *Medinet Ashŝh* (better known to the natives as Shêkh Hâmid). In the midst of mounds of pottery lie large blocks of limestone, 14 to 15 ft. long, by 3 and 5 ft. thick, the remains of a temple 200 ft. by 175, facing the S., and dedicated to the lion-headed goddess Sekhemet. Over the door was a king offering to Sekhemet, Min, and other deities, over whom is the name of Ptolemy the Elder, son of Auletes; and it is probable that the foundation of the building is of even a still earlier date. On a stone, at the southern extremity of the ruins, which covered the centre doorway or entrance of the portico, are names arranged on either side of a head of Hathor, surmounted by a globe containing the sacred eye, with two asps, wearing the crowns of Upper and Lower Egypt, the whole group being completed by two sitting deities. Such are the ornamental devices of cornices

and architraves on temples of the time of the empire, as at Dendera and other places. On the soffit of the same were the cartouches of Tiberius Claudius Kaisaros (Cæsar) Germanicus (?); and on the other side a Greek inscription accompanied by the cartouches of Claudius Cæsar Germanicus.

On the face of the mountain about ½ m. S. of the White Convent are some rock-tombs, having passages sloping in at an angle of 34° for lowering coffins. They have scarcely any remains of hieroglyphs, but are of early date. There are also many tombs of the Roman period, some of which have hieroglyphic inscriptions. About ½ m. beyond the ruins of Athribis are the quarries from which the stone of the temple was taken; and below are several small grottoes that have served for tombs, and were once furnished with doors, secured, as usual, by a bolt or lock. On the lintel of one of them is a Greek inscription, saying that it was "the sepulchre of Hermias, the son of Archibios." It has the Egyptian cornice and torus. In the interior are cells, and it contains the scattered residue of burnt bones. Through one of its side walls an entrance has been forced into the adjoining tomb. The mountain appears to have had the name in Coptic of *Pṭoou-n-atrḥe*, from the neighbouring city. It is here that Shenûte is said to have been buried.

The **Red Monastery** (*Dêr el-Aḥmar*), so-called from the brick of which it is built, but better known by the name of *Dêr Anba Bishoi*, lies 1¼ m. to the N.N.W. It is rather older than the White Convent; but they are probably both of a later date than the Empress Helena. Its founder, according to Wansleb, was a penitent robber, whose club was kept by the monks as a memorial of his wicked course of life. Bishoi, probably the real founder, was a disciple of Shenoute. It is built in the same style as the other convent; its long flat walls surmounted by the Egyptian cornice, which is also of stone. Its small brick windows are pointed and slightly stilted, and are in their construction very like those in the convents of Old Cairo, added by the early Christians, and in the mosque of 'Amr. The northern entrance (long since closed) is ornamented with devices and capitals of Byzantine time, elaborately sculptured. What is now the church was perhaps originally only the E. end of it, the outer part then forming the nave and aisles of this basilica-shaped building. The church consists of a transverse corridor, and a central and two side apses; and on each half-dome is painted a fresco, as at the White Convent. Like other early Christian churches, it does not stand E. and W., but 67° E. of N., and that of the White Convent 59° E. of N. by compass.

At the instance of Mr. Somers Clarke, who drew the attention of the Government to the growing dilapidation of these two fine monasteries, an arrangement has been made by which the Government pays half the cost of the needed repairs, the Coptic patriarch providing the other half. The work of repair is now (1906) in progress, and the squalid dwellings within the monasteries have been removed.

In the face of the hill, 1¼ m. S.W. ¼ W. from the Red Convent, is a rock-tomb, with a few vestiges of sculpture. It is called *Maghâret Kafes*. An ancient road leads towards it from near the convent.

(*E.*) **Akhmîm**, 315 m., stands at a short distance from the river-bank, nearly 5 m. above Sûhâg, with P. O. near the river, and Gov. dispensary; antiquity dealers (Sidrak and others). It is a large town of 28,000 inhabitants, with a bazaar, and a market-day every Wednesday. Here are made the chuck cotton shawls with silk fringes, so often worn by the Nile boatmen. The manufacture, which is carried on in the private houses, should be inspected.

Akhmîm occupies the site of the Greek Khemmis, or *Panopolis*, in Coptic *Khmin* or *Shmin* (from the name of its tutelary deity *Min*, identified by the Greeks with Pan), formerly one of the most considerable cities of the Thebaïd.

In the hieroglyphic texts it is called "Apu, the abode of Min," who in other inscriptions is entitled the master of Apu. Apu was the chief city of the ninth nome (Panopolite) of Ancient Egypt. There is a Franciscan convent school here and two Coptic churches. A great number (8000) of the inhabitants are Christians.

On the side of the town farthest from the river, beyond the present walls, are the remains of some of the ancient buildings. A long inscription, bearing the date of the 12th year of the Emperor Trajanus Germanicus Dacicus, points out the site of the Temple of Pan (*i.e.* Min); who, as we learn from the dedication, shares with Sekhemet the honours of the sanctuary. On the soffit is a circle divided into 12 compartments, probably astronomical; but these, as well as the figures on the neighbouring block, are nearly all defaced. These are, doubtless, the remains of the fine temple mentioned by Abd'l-Lṭeef, which he reckons among the most remarkable in Egypt, as well for the size of the stones used in its construction, as for the profusion of subjects sculptured upon them.

Vestiges of other ruins are met with some distance beyond, which may have belonged to the temple which Herodotus calls that of Perseus. A few are all that now remain. Among them have been found the name of Thothmes III. and the cartouches of Ramses II., as well as those of Ptolemy XIV., the brother of Cleopatra, and the Roman emperor Domitian. Like the Roman quay, these scanty remains are being fast carried away by the Nile.

According to Strabo, Panopolis was a very ancient city, and the inhabitants were famous as linen manufacturers and workers in stone; nor were they, if we may believe Herodotus, so much prejudiced against the manners of the Greeks as the rest of the Egyptians. The people of Khemmis, he says, are the only Egyptians who are not remarkable "for their abhorrence of Greek customs. Khemmis is a large city of the Thebaïd, near Neapolis, where there is a temple of Perseus, the son of Danaë. This temple is of a square form, and surrounded by palm-trees. It has stone propyla of considerable size, upon which are two large statues; and within the sacred circuit stands the sanctuary, having in it an image of Perseus. The men of Khemmis affirm that Perseus has frequently appeared to them on earth, frequently within the sanctuary, and that his sandal is sometimes found, of two cubits in length, and that when it is found, all Egypt is prosperous. So they say. They have adopted the following Greek customs in honour of Perseus; they celebrate gymnastic games, comprising every sort of contest, giving as prizes cattle, clothes, and skins. And when I enquired of them why Perseus was wont to appear only to them, and why they differed from all the rest of the Egyptians in holding games, they said that Perseus had sprung from their city, for Danaos and Lynkeus, who had emigrated to Greece, had been Khemmites; and, tracing the genealogy down from them, they got to Perseus: and he, coming to Egypt for the same reason as the Greeks allege, in order to bring away the Gorgon's head from Libya, came to them also, and recognized all his relations; and that he had learnt the name of Khemmis when he came to Egypt, having heard it from his mother; and that they celebrated the games in his honour at his own command" (ii. 91). No origin can be assigned for this very extraordinary tale; but we have no warrant for doubting either that Herodotus visited Akhmim or that he has faithfully recounted the tale as it was told him.

The notion of the great antiquity of Panopolis seems to have been traditionally maintained even to the time of the Moslems; and Leo Africanus considers it "the oldest city of all Egypt," having, as he supposes, "been founded by Akhmim, the son of Misraim, the offspring of Cush, the son of Ham." It seems to have suffered much at the period of the Arab conquest; and to such an extent was the fury of the invaders carried against this devoted city that "nothing was left of its buildings but their foundations and ruined walls"; and all the columns and stones of any size were carried to the other side of the river, and used in the embellishment of Menshiya.

Nonnus the poet was born at Akhmîm A.D. 410; and it was here that the heresiarch Nestorius, who denied the divine motherhood of the Virgin, finally ended his days, after 16 years' exile, in 447. He was banished first to Petra, and then, in 435, to the western oasis of el-Kharga, whence he was carried off by a party of raiding Blemmyes to the Thebaïd, where he escaped, and surrendered himself to the prefect of Panopolis, to avoid being accused of wilful flight. Here he died. His theological opponents said that his erring tongue had been eaten by worms, and that rain never fell on his tomb. So even the sunny climate of Egypt was made to serve the turn of the *odium theologicum!*

In the cemetery, near the ruins, is the *Tomb* of *Shêkh Abû 'l-Kâsim*, the patron of the town. Boats, ostrich-eggs, and inscriptions are hung up within it as ex-votos to the saint; and a tree within the holy precincts is studded with nails, driven into it by persons suffering from illness, in the hopes of a cure.

Between 3 and 4 m. to the N.E. of Akhmîm is the entrance of the valley of "El 'Ain," "the Spring" (better known as *Wâdi Shêkh Shêkhûn*), in which are a spring of water and Coptic cells in the midst of palms and underwood. Half-way up the wâdi, the scenery of which is very picturesque, is a large stone, covered with Greek and other inscriptions, among which are the records of a sporting club and its members who hunted wild animals in the mountains. Two of the "chief huntsmen" (ἀρχικυνηγοί) were Alexikratês and Messoûêris. To the S. of the mouth of the wâdi is an old road leading over the mountains. At its end a modern pass called *Nuḳb el-Kûli* crosses the mountains, and descends again into the valley, in the district of Awlad Yahya, nearly opposite Bardîs (p. 356).

E. of Akhmîm, beyond the village of *Hawaiwish* and near two deserted Coptic monasteries in the low sand-hills, is the ancient necropolis of Panopolis, discovered by Prof. Maspero in 1884; it is distant about 2 hrs. from the town. The tombs date from the VI. Dynasty to the Roman period; that of Tutu, son of Set-Asar, is in a good state of preservation. A large trade in mummies is done in Akhmîm. The cemetery has been constantly plundered during the past few years, and has supplied a great quantity of Coptic embroideries, papyri and many earlier objects. A large number of funerary *stelæ* of the Ptolemaïc period have also been found here; most of them are in the British Museum.

The site of the cemetery may be the place called in Coptic *Thmoui-m-Panchêou*; but Champollion endeavours to show from a Coptic MS. that this was an island on the western side of the Nile, opposite Akhmîm; and its name, "the Island of the place of Cattle," argues that it was not on the mainland, if even it could be to the E. of Panopolis. *Thonu*, however, is placed by the 'Itinerary' on the E. bank, 4 m. above Panopolis, and therefore agrees with the position of these mounds.

Some other places are mentioned in the Coptic MSS. as having existed in the vicinity of Akhmîm; but of their exact position nothing is satisfactorily known. These are *Pleuit*, *Shenalolêt*, and *Tsmine*, the first of which appears to have been an ancient town of some consequence; the second, from its name, a village with many vineyards in its neighbourhood; and in the last was a monastery founded by St. Pachomius. Greek ostraka (inscribed potsherds) found near Akhmîm show that in the late Roman period a considerable manufactory of olive oil was carried on here. 3 m. S. of Akhmîm is the Coptic convent of *Dêr Mari Girgis*, on the S. side of which early Christian tombs have been discovered.

(*W.*) **Menshiya**, 325 m. (Rly. Stat., P. O. near river-bank, 11,000 inh.), has extensive mounds, but the only vestiges of masonry consist in a stone quay on the E. side of the town. By the Copts it is called *Psôi*, and sometimes in Arabic MSS. *El-Monshat*, as well as Menshiya. It occupies the site of *Ptolemais*, the Greek capital of Upper Egypt. It was founded probably by Ptolemy I. on the site of the Egyptian town of Neshi (called also Pa-Sebek from its worship of the crocodile). Under the Ptolemies it was known as *Pasi-Ptulmaios*, and in Greek **Ptolemais-Hermiou**, or *Psoion* (whence the Coptic name). It enjoyed a Greek city-constitution, and more than one decree of its *boulé* or senate has been discovered. We learn from an inscription in the quarries of the Gebel et-Tûkh that some of its public buildings had been erected by "the architect Diothemis." Strabo speaks of it as "the largest town in the Thebaid and not less than Memphis in size." Leo Africanus says it was "badly built, with narrow streets, and so dusty in summer that no one could walk out on a windy day." This might be said of many an Egyptian town. The neighbourhood, however, was famous for abundance of corn and cattle. In the days of Shenoute (fifth cent. A.D.) a tribe of Blemmyes settled down here. It was once possessed by a certain Moorish prince from the Barbary coast, called Howâra. A great many antiquities have been found of late years in the neighbourhood of Monshiya.

(*E.*) From Monshiya to Girga the eastern chain of hills comes down close to the river, and is known by the name of *Gebel et-Tûkh*. It forms a long and unbroken mountain wall, of very imposing appearance. At its northern extremity are the ruins of an old fortified town, about a mile above *el-Aḥdiwa*. In the plain at the foot of it late Roman tombs have been found which have yielded valuable embroideries. There are many tombs in the face of the cliff, and large quarries of the Ptolemaic and later periods, containing inscriptions in Greek, Latin, and demotic writing (some of the last dated in the 11th and 21st years of Philopator). One of these mentions Monippoidês, who opened a quarry in the reign of Domitian, when Mettius Rufus was Prefect of Egypt. There are also salutations made by Roman soldiers of the "third Ituræan cohort," who kept guard over a quarry which was used as a penal settlement. The site of the guard-house is still visible, and the shore below is strewn with worked flints. Some way to the S. is a shêkh's tomb. S. of the Roman guard-house is a small quarry which was consecrated as "a sacred place," and dedicated to Serapis, who is declared to be "one" with Zeus and Heli(o)s Hermanubis. The god is called upon to curse all those who polluted the spot.

(*E.*) There is a large tomb 1½ m. S. of the quarries, as well as several small ones, all uninscribed; ¾ m. S., opposite Girga, and a little N. of the Coptic village of *Naǧ' ed-Dêr*, are some interesting tombs of the Old Empire, high up on the cliff, which have been much injured by Ptolemaic and recent quarrying. In the 4th tomb to the N., that of Thariri, "the prophet of Anhur and superintendent of the workmen," nude slaves are represented making bread. Here and in the immediate vicinity extensive excavations have been carried on of late years by an American expedition, working for the University of California, under Mr. Reisner, assisted by an English archæologist, Mr. Mace, and by Mr. Lythgoe. Among the tombs explored are many of the obscure period between the VI. and XI. Dynasties, which have

yielded interesting antiquities. A prehistoric cemetery has also been discovered, and graves of the IV. Dynasty. Descending the mountain and passing a picturesque rocky ravine to the S., we come to some large but uninscribed tombs, outside which Greek travellers, detained "by stress of weather," in the reigns of Augustus and Tiberius, have written their names. Further S., behind the cemetery of the convent of *Dêr el-Meläk*, is the tomb of a Roman soldier of the 3rd Cyrenaïc legion, with a Latin inscription.

(*E.*) 5 m. S. of Nag' od-Dêr is the village of *Meshaïkh*, where the remains of a temple of Sekhemet have been discovered, with images of the goddess and monuments of Amen-hotep II., Amen-hotep III., Ramses II., and Pinetchem. The stone shrine was found to be filled with bronze fish. Above the village (N.E.) is a very interesting tomb belonging to Anhur-mes, "the chief prophet of Anhur," and head of the prophets of "Ra in This," who lived under Mer-en-Ptah II. The walls are covered with hieroglyphic inscriptions which have not yet been published. Meshaïkh is the *Lepidotonpolis* of Ptolemy, so called from the worship of the fish *lepidotos*. Less than ½ m. to the S. is the tomb of Iu-ma-ṭua, "the scribe of the recruits."

The whole tomb-series from Nag' od-Dêr in the N. to Meshaïkh in the S. is the necropolis of the ancient This, the cradle of the Egyptian monarchy according to legend, now probably represented by the village of *el-Birba*, 3 m. inland, W. of the rly., between Êserat and Girga.

(*W.*) *Êserat* (*el-Aṣeirât*) on the W. bank is still noted, like Girga and Ḳasr es- Sayyâd, for its numerous turkeys.

(*W.*) **Girga** (officially misspelt "Guergueh," which conveys no idea of the sound of the word, even to a Frenchman), 336 m. (Rly. Stat., P. O. and T. near the river). Population 17,200. Two Greek *locandas*—passable for a night if necessary. Formerly the capital of the province of the same name, but now much sunk in importance. It contains a large Christian population. When visited by Pococke and Norden, it was a quarter of a mile from the river; but it is now on the bank, and part of it has already been washed away by the stream. This is one of many proofs of the great changes that have taken place in the course of the Nile within a few years, and fully accounts for certain towns, now on the river, being laid down by ancient geographers in an inland position. Its position is picturesque, with its fine minarets overhanging the river, with the imposing mass of the Gebel Tukh behind. Girga is the modern representative of the ancient *This* as district-centre and has been supposed to occupy its site. It seems more probable, however, that the village of el-Birba, 3½ m. N.W. of Girga (in the direction of Êserat and Raḳâḳna), where there are ancient remains, in reality occupies the site of This. Girga is most probably of Coptic origin, having arisen round a monastery dedicated to Mar Girgis (St. George), from which it derives its name.

Leo Africanus tells us that "Girga was formerly the largest and most opulent monastery of Christians, called after St. George, and inhabited by upwards of 200 monks, who possessed much land in the neighbourhood. They supplied food to all travellers; and so great was the amount of their revenues that they annually sent a large sum to the Patriarch of Cairo, to be distributed among the poor of their own

persuasion. About 100 years ago a dreadful plague afflicted Egypt, and carried off all the monks of this convent, wherefore the prince of Monshiya surrounded the building with a strong wall, and erected houses within, for the abode of various workmen and shopkeepers. In process of time, however, the Patriarch of the Jacobites (or Copts) having made a representation to the Sultan, he gave orders that another monastery should be built on the spot, where an ancient city formerly stood, and assigned to it only a sufficient revenue to enable it to maintain 30 monks."

There is a Roman Catholic convent here, one of the oldest in Egypt.

(W.) From Girga to Abydos, *viâ* Bêt Khallâf.

[Archæologists should not fail to make this interesting excursion, visiting the probable site of This, the tombs of the kings of the III. Dynasty at Bêt Khallâf, and other excavated sites, on the way. This excursion will also serve to give a very good idea of a typical Egyptian countryside, and the approach to Abydos over the necropolis from Bêt Allam, and past the Coptic monastery and ancient fortress (the *Shûnet ez-Zebîb*) of Abydos is remarkable. At least 2 days: 3 better. If tents are not taken, night-quarters may be had in the house of the *omda* of Bêt Khallâf. Good donkeys, with stirrups, must be insisted on.]

Passing the Rly. Stat., and leaving Girga, the path goes N.W. to the neighbourhood of *el-Birba*, "the Temple," which has been identified by M. Daressy as the site of the ancient *This*, capital of the Thinite nome, and, according to legend, the home of the most ancient kings of Egypt. It was certainly important in early days: a monument of a person named Teta-ânkhs (IV.–V. Dyn.) has been found here, and remains of a temple built by Ramses II. Thence we pass by a long *gisr* or causeway across the cultivation to the edge of the W. desert, at the village of *Bêt Khallâf*. Here and in the vicinity Mr. J. Garstang carried on excavations in the years 1900–1902. The desert here rolls down from the low hills some three miles distant in a waste of undulating mounds and sand-dunes, in the middle of which two of the kings of the III. Dynasty erected great mastaba tombs for themselves, in order to be buried near the holy Abydos. That of Tjeser Khet-netor, the largest, lies rather more than a mile W. of Bêt Khallâf. It is built of brick, rises about 33 ft. above the plain, and is about 280 ft. long by 158 ft. wide. The interior is open, and may be descended by a stairway (unsafe); the tomb-chambers (not accessible) lie 60 ft. below the desert-surface. Here were found a large quantity of the original offering vessels of alabaster, etc. A short distance away to the N. is the similar tomb of Sa-nekht, another king of the III. Dynasty. Remains of his skeleton were found, and are preserved in the Cairo Museum. He was of gigantic stature, and it is notable that Manetho states that a king of this dynasty, whom he calls "Necherophes," was a giant. The brick arches over the descending passages in these two tombs should be noticed. Close by are small tombs of nobles of this period, and between them and the cultivation is the mastaba (superstructure entirely removed) of Netjem-ânkh, a *hâ*-prince in Tjeser's reign. A staircase gives easy access to the subterranean chambers. Other stairway-tombs of the same type have been found by Mr. Garstang at *Rakâkna*, 2 m. N. of Bêt Khallâf, where there is another necropolis of the III. Dynasty. There is also here a fine "true" *mastaba* (without stairway) of the IV. Dynasty, with its E. face decorated with a row of

panel recesses in the brickwork. Architecturally these tombs are important, as in them occur several of the oldest known examples of the use of the true arch. A few miles N. is *Kawâmil*, where there is an important prehistoric cemetery explored by M. de Morgan. Turning S. from Bêt Khallâf we pass along the edge of the cultivation, seeing the camel-route from Girga to the Great Oasis (p. 282) diverge and strike off into the desert W., through the villages of *Ilg* and *Bêt Dâûd* to *el-Mahâsna*, 4 m. from Bêt Khallâf. The villages are picturesque, and unusually clean; the road along the edge of the desert ("betwixt the Desert and the Sown") is interesting, with the peasants and their animals passing along it; the view to the l. over the green crops to the palm-groves that mark the villages in the direction of Girga, whose minarets show faintly against the long straight line of the Arabian hills above Nag' ed-Dêr, is pleasing and grateful to the eye: while to the r. the lower desert has enlarged into a billowy expanse of sand some six miles across to the foot of the Libyan hills, and most impressive from its vast extent. At el-Mahâsna a cemetery of the Old Kingdom was investigated by Mr. Garstang, who made interesting finds in it, and also found a prehistoric settlement here. Passing the site of this and the *Maslahet Harûn*, a pretty garden and farm, we reach the villages of *Bêt Allam* and *Alâwnîya*, 8 m. from Bêt Khallâf, marked by a picturesque ruined *kubba* or shêkh's tomb. Here there is a prehistoric cemetery, explored by Mr. Garstang, situated on the lowest spurs of the Libyan hills, which here press forward towards the river, and contract the lower desert to a small space. S. of Alâwnîya the high hills themselves abut directly on the cultivation, and we skirt their base, passing round the great promontory formed by them into a vast bay in the hills four miles across, bounded on the S. by a promontory like that of Alâwnîya. In the S. half of this bay is situated the necropolis of Abydos; we direct our way towards the prominent masses of the Coptic monastery and the *Shûnet ez-Zebîb*, and finally after a six-mile ride from Bêt Allam over undulating desert, reach the villages of *el-Kherba* and *'Arâbat el-Madfûna*, the modern representatives of ancient Abydos. Distance from Bêt Khallâf 14 miles; from Girga, not counting visit to Rakâkna, 22. For a continuation of this ride S. to al-'Amra and Abu Tisht (Farshût), see p. 364, Abydos to Baliânâ (Rly.) below.

Leaving Girga by river we pass (*E.*) *Awlad Yahya* and *Meshaïkh* (p. 354), (*W.*) **Bardîs**, a large village, and **Baliânâ** (*Belliana*h), 347 m. (Rly., P. and T. O. near river; Gov. Dispensary); Coptic *Tpouranu*, sometimes spelt *Byliane* or *Tpolybiane*. In the mosque is a stone with the name of Psammetichus I. Donkeys (*bud*) can be procured here for going to Abydos, distant 8 m. to the S.W., or 2½ hours.

Abydos.

[The way lies across a very rich plain till the edge of the desert is reached, on which stands the modern village of *el-'Arâba*, called by the Arabs *'Arîbat el-Madfûna* ("the buried"), from the ancient edifices that until lately lay covered with the desert sand all around. The people of the village have, justly, an extremely bad reputation: they are as impudent as they can possibly be. *No bakhshish should be given to any natives at Abydos, and nothing should be bought from them.*]

Abydos (pronounced in English according to quantity, "Ăbȳdŏs";

in modern Greek, French and Italian, according to accent, "Ábydos," Ἄβυδος; in Coptic *Ebôt*; in Old Egyptian *Abdu*) was one of the largest and most important cities in Upper Egypt. Strabo indeed says that, though in his time reduced to the state of a small village, it had formerly held the first rank next to Thebes—a position which was probably assigned to it as having been the burial-place of Osiris. "There are many places," says Plutarch, "where his corpse is said to have been deposited; but Abydos and Memphis are mentioned in particular as having the true body; and for this reason the rich and powerful of the Egyptians are desirous of being buried in the former of those cities, in order to lie, as it were, in the same grave as Osiris himself."

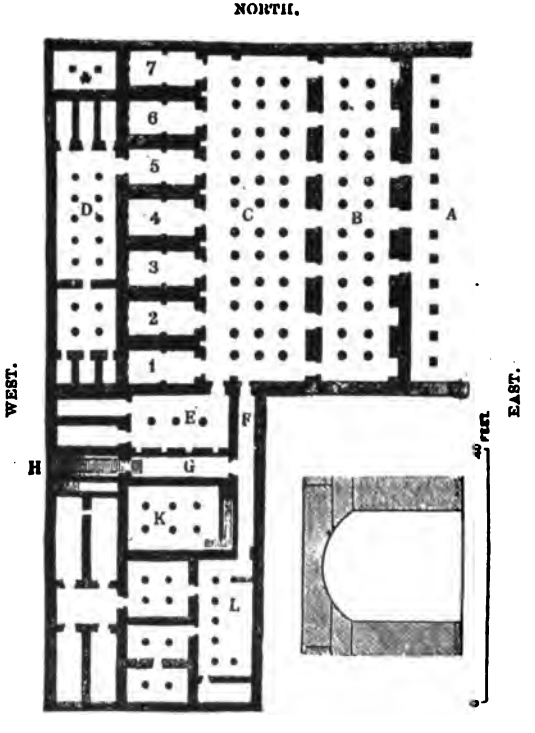
The necropolis goes back to the very beginning of the monarchy, and prehistoric cemeteries are numerous in the vicinity. We cannot doubt that the cult of Osiris-Khentamenti ("He who is in the West"), and that of the jackal guardian of the tombs Anubis *tep-tuf*, "on his hill" (on which the worship of Osiris was, according to one theory, grafted before the Middle Empire, Anubis being the original "Khentamenti"), were in vogue here from time immemorial. In early times Abydos was the centre of the worship of the dead for Upper Egypt only, the necropolis of Lower Egypt being the domains of the local dead-god of Sakkâra, Seker, and of Ba-neb-dad of Mendes. Comparatively early, however, Osiris became identified with Seker, and the undisputed ruler of the Egyptian Lower World. Sakkâra then took a second place in the general estimation, and Abydos became the metropolis of the dead for all Egypt; every Egyptian desired to be buried here, and if he could not be, at least to have a memorial of his name set up here. The Necropolis became of enormous size by the Ptolemaic period. It was not customary for the kings to be buried here except in the earliest times; the later monarchs, however, sometimes erected funerary temples here, on the model of those in the Western Necropolis of Thebes (p. 412 ff.), where offerings could be made to their spirits when dead. Those built by Seti I. and Ramses II. in memory of the first-named and the royal ancestors of the early dynasties who were buried at Abydos, and that in memory of Ramses himself, still remain. Osiris had a special temple, of great antiquity, to the north of these, by the modern *Kôm es-Sultân* (see below).

Beginning at the S. end, the first large edifice reached is the

Temple of Seti I., father of Ramses II. (*XIX. Dyn.*). This is the building called by Strabo the "Memnonium," and deservedly praised by him for the magnificence of its decoration. The plan of this temple is somewhat irregular, and it is difficult to determine the meaning and object of its various parts. In the outer court are some very fine sculptures which retain much of their colour. They show Ramses receiving blessings from Thoth, Anubis, Osiris, Horus, and other divinities. There were originally seven entrances to the first hall, corresponding to the seven shrines behind. But all except one were walled up by Ramses II. Two are now open. The *First Hall* has two rows of columns. The sculptures are in the peculiar sunk relief which under the Ptolemies became such a poor art. Observe in the N.W. corner Ramses offering a golden statuette of himself to Osiris. The king is here represented as a very young man. On the columns are figures, supporting the royal cartouche, called *rekhyut*. They occur

also at Tell el-Yahûdîya, Esna, and some other places, and specimens are in the British Museum. They resemble bats with human hands. In front of each is a star, and below is the hieroglyph *neb* (lord). They represent blessed spirits.

The *Second Hall* has 3 rows, each of twelve columns. Here are perhaps the best sculptures. They are in low relief. Observe at the



TEMPLE OF SETI I. AT ABYDOS.

N. end a bas-relief of Seti making an offering to Osiris of an image of Maăt, the goddess of justice. This is perhaps the finest example of the art of the XIX. Dynasty, and may be considered the *chef-d'œuvre* of Hui, who, as we know from inscriptions at Thebes, was chief sculptor to Seti I. His coadjutor, Amen-mahsu, does not seem, to judge from the painting here, to have been an equally clever artist, and it is hardly

possible to regret that this figure of Seti has been wholly denuded of paint, and now appears only in the beautiful white limestone from which it is cut. The seven doors leading out of the First Hall into the Second are placed like the walled-up doors from the Entrance Court, in line with the seven sanctuaries beyond the Second Hall. The first two rows of columns are on a lower level than the third, owing to the fact that the temple was built on sloping ground, which no attempt was made to level before laying the foundations. The effect produced is peculiar, and rather mars the otherwise impressive hall. Generally speaking, the temple may be said to be more curious than beautiful, its interest lying in the peculiarity of its plan and the beauty of its sculptures. The third row of columns differs from the first two also in having no capitals, the shafts being crowned by simple abaci. From the Second Hall seven short passages lead westward into as many *Vaulted Chambers*, the sanctuaries or chapels of the deceased king (No. 1, south), and the deities Ptah, Harmachis, Amen, Osiris, Isis, and Horus (Nos. 2 to 7), in succession. These seven chapels are the key to the peculiar conformation of the fore-part of the temple, which was designed solely as an approach to them. They themselves are a very peculiar feature in Egyptian temple-architecture, unparalleled elsewhere; in other temples there are at most three or four end-chapels or sanctuaries. The method of constructing the roofs of these chambers is very singular. They are formed of large blocks of stone, extending from one architrave to the other; not, as usual in Egyptian buildings, on their faces, but on their sides; so that, considerable thickness having been given to the roof, a vault was afterwards cut into it, without endangering its solidity. The whole was covered with hieroglyphs and sculptures beautifully coloured; and on the ceiling the cartouches of the king remain, with stars and transverse bands containing hieroglyphs. In the piers separating the entrances of the chapels are rectangular niches, also adorned with reliefs. A short passage on the W. side of the third vaulted chamber from the N. leads into a small hall (D) supported by ten columns, only the E. row of which is perfect. They are of the same type as those of the third row in the Second Hall. The roof has largely fallen in. Here the colour is extremely fresh, and the sculpture delicate. Observe Horus in his shrine on the E. wall. On the rt. of this hall as you enter are some other small chambers covered with very highly-finished sculptures.

To the S. of the King's Chapel (1 in the plan) is a hall (E) supported by three simple columns of the peculiar type noted above. It was dedicated, as a sort of religious compliment, to Ptah-Seker, the rival Memphite God of the Dead. At the W. end are the chapels of Ptah-Seker and another Lower Egyptian deity, Nefer-tum.

From the S. end of the Second Hall leads a narrow slightly ascending *Passage* (F), the ceiling and sides of which are covered with sculptures. Amid the stars and king's cartouches with which the ceiling is decorated is an inscription commemorating the dedication of the temple. On the l. or E. wall are four scenes. The first, second, and fourth represent offerings made to Amen, Horus, and Osiris. In the third Seti and his son Ramses are represented standing in front of a tablet on which are engraved the names of 130 divinities, which the text calls "the great and the small cycle of the divinities of the sacred places of the north and the south." The rt. or W. wall is divided into

4 scenes like the other, and in the one immediately opposite the tablet of divinities just mentioned is the

Tablet of Abydos, in which Seti and Ramses are offering homage to 76 kings their predecessors, Seti himself being included. This *Tablet of Ancestors* is consonant with the general intention and design of the temple, which Seti built not only as a memorial of himself in the realms of the dead, but of all the kings his ancestors who had passed thither and been venerated at Abydos before him, especially those of the earliest days, who were buried (or commemorated) out in the desert at Abydos itself (see below, *Umm el-Kaab*), and towards whose graves the temple was oriented. From the beauty of the engraving, the perfect state of preservation in which it was found, and its historical importance, this tablet is one of the most interesting monuments in Egypt. The list of those 76 kings begins with the legendary Mena and ends with Seti I. It is arranged in three lines, but the last line consists entirely of the two names of Seti. The tablet was discovered in 1865, and is conjectured by Mariette to be the original of the fragmentary one found in the temple of Ramses II. at Abydos, and now in the British Museum. Ramses copied the list made by his father.

Beyond the Tablet of Ancestors is a passage (G) leading W. to a long staircase (H) which opens out on to the desert beyond. On the walls of the passage are reliefs, including a picture of Ramses assisting one of his sons to catch a wild bull. In spite of the conventional proportions, this picture is full of spirit. Other pictures show the young Ramses sacrificing, and in one curious scene he is apparently fowling, assisted by a number of divinities.

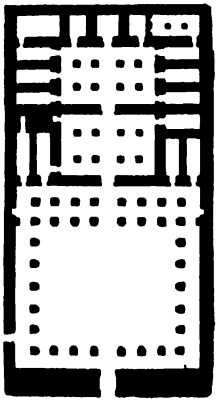
The staircase (H) played a considerable part in the later history of the temple. It apparently became identified with the mystic staircase of the Book of the Dead, at the head of which Osiris was to be found (he is often called "He who is at the Head of the Stairway"), and became a place of pilgrimage. The numerous Greek, Cypriote, Karian, and Phœnician *graffiti* which cover the walls show that from the sixth cent. B.C. downwards the temple was in ruins, and that an oracle had been established in the room immediately S. of the staircase on the W. Those who consulted the oracle slept on the steps of the staircase and received an answer to their question in dreams. The oracle was worked at first in the name of Osiris, but in the Ptolemaic age Osiris became Serapis, and under the Romans Serapis passed into Bes.

To the S. of the stairway passage (G) is a chamber (K) supported on six columns and with a stone bench round three sides of it. To judge from the representations on the walls, it was the room in which the sacred boats of the gods were kept, resting on the bench, when not actually being carried in procession. It may be compared with a somewhat similar chamber in the funerary temple of Ramses III. at Medînet Habû (p. 424).

Farther S. again are various other smaller columnar halls and chambers, forming, with the chambers and passages E to F, already described, a large S. wing to the temple, in itself a very peculiar feature and one difficult to account for. One of these further southern chambers (L on the plan) was, judging from the reliefs on its walls, the place where the sacrificial animals were slaughtered. It had seven columns. Most of this part of the temple is ruined.

Immediately behind the temple the excavations of the Egyptian Research Account under Miss Murray in 1902 resulted in the discovery of a great subterranean chamber, the *Osireion* described by Strabo, decorated with elaborate reliefs by King Meremptah (XIX. Dyn.).

Temple of Ramses II.—This temple lies a short way across a high mound to the N. It is dedicated, like that of his father Seti, to Osiris. The materials of which it was composed were of unusual richness, the walls of one chapel being lined with Oriental alabaster, and covered, so far as can be gathered from the few fragments that remain, with very fine sculptures richly painted. It was from a wall of this temple that the mutilated tablet of Abydos referred to above was taken. It was first discovered by Mr. Banks in 1818; and having been carried away by M. Mimaut, the French Consul-General, and sold in Paris, is now deposited in the British Museum.



TEMPLE OF RAMSES II., ABYDOS.

The temple is scarcely inferior in extent to the first, but has suffered much more at the hands of the destroyer and is now entirely ruined, little more than the bare walls still existing. The plan is clearly marked and very symmetrical. A great court, surrounded by Osiride figures, opened into the inner chambers, by a magnificent doorway of red and black granite. On either doorpost are sculptured long cartouches, in which the many names and titles of Ramses II. are summed up, the whole appropriately supported below by a figure of Maât, the goddess of justice. The entrance to the court is from the E., where a similar gateway of red granite has the same sculptures. The walls rise to a height of 8 ft. in places, and are covered with processions, among which may be found some pictures of fat cattle. The remaining sculptures, though they retain much colour, are uninteresting, being merely repetitions of the scenes in the other temple in a style of art slightly inferior. The actual building of the temple,

however, is finer than that of any other of Ramses II., various coloured granites, sandstone, fine limestone, and alabaster being used in its construction.

Continuing still in a N. direction, we reach, near the village of *el-Kherba*, a large crude-brick enclosure, inside which is a mound called the *Kôm es-Sultân*. It is not a natural tumulus, but is formed by piled-up tombs. At the S. end is a small temple of Ramses II. Between it and the village are ruins of the temple of Osiris, built by the XII. and XIII. Dynasty kings on the site of one yet more ancient. This was excavated by Professor Petrie in 1902, for the Egypt Exploration Fund.

Necropolis of Abydos.—Half-way between the temple of Ramses II. and the Osiris temple a depression runs out from the cultivation into the desert westwards towards the cliffs. This divides the necropolis into two parts. The graves are of all periods from the VI. to the XXX. Dynasties. *Mastabas* of the Ancient Empire are found, as well as the large domed tombs of the late period: the true arch often occurs in these tombs. Practically all the tombs have been opened and explored by Mariette, Petrie, Maco, Garstang, and other explorers, or have been ransacked by the natives for antiquities, most of which have found their way to the museums of Europe. At the western end of the depression or valley in the desert is a wilderness of small sandy hillocks covered with innumerable fragments of pottery, with a few square open tombs lined with brick among them. This is the spot called **Umm el-Ka'ab**, "Mother of Pots" (*i.e.* Place where there are hundreds of pots), and the tombs are what remains of the actual or secondary (memorial) sepulchres of the earliest historical kings of Egypt, Aha, Narmer, Semti Den, Merpeba and others, the Menes, Usaphais, Athothis, Konkenes, etc., of Manethonian legend, who were buried or commemorated here with the bodies of their slaves or courtiers buried around the tombs, and with a provision of food (in great vases stacked in the chambers) and other things (including ivory plaques inscribed with the records of certain years of their reigns) for the use of their spirits in the next world. These most interesting sepulchres were discovered by Amélineau in 1896-7, and then investigated by Petrie and Maco, working for the Egypt Exploration Fund, in 1899-1900. They have yielded a rich harvest of most precious objects of the I. and II. Dynasties. The discovery generally may be said to be the most important that has been made in Egypt for many years. Of the tombs themselves not much is visible, as they are half buried in sand. That of King Den (Usaphais, the "Hesepti" of the lists) may be entered by a descending stairway. Like the others, it is a rectangular brick chamber. All the tombs were burnt at some period unknown.

When the Kôm es-Sultân has been traversed in a northerly direction, the first of two very singular and interesting crude-brick buildings is reached. This is the so-called **Shunet-ez-Zebîb**, or "Storehouse of dried grapes," which has already been mentioned. It consists of an enormous fort, surrounded with double walls, which stand 12 ft. apart; the interior space being plastered and whitewashed. The outer face of the inner wall is furnished with massive square buttresses and panels, or pilasters like those of the "Tomb of Mena" at Nakâda and at Telloh in Babylonia. This is a sign of very early date. The height of each wall averages 40 ft., but must originally have been

much greater. The length of the whole building is 410 ft., and the breadth about 220. Under the flooring an enormous number of ibis-mummies have been found, each interred in an earthenware jar. It is from this fact, and not from its ever having been used as a storehouse of dried grapes, that the Shûnet ez-Zebîb in reality takes its name, which is but a corruption of the old Egyptian "Storehouse of the Ibis-jars," *Shenet Debhib*, which the Arabs turned into the nearest word in their language which happened to make sense, *sebîb*, "dried grapes," the word *shenet*, "storehouse," having already been adopted into Arabic as *Shûna*.

The Shûna was excavated in 1902 by Mr. E. R. Ayrton, for the Egypt Exploration Fund. He found that it dated to the earliest period of the Egyptian monarchy: jar-sealings of Khâsekhemui, a king of the II. Dynasty, having been discovered. In the remains of a second similar building, close to the Shûna (N.), were found sealings of the same king, and of Perabsen, who belonged to the same dynasty. The early date of both these buildings is thus proved: they evidently formed a royal burg or fort, in which the king dwelt when he came to Abydos. This fort was abandoned as early as the time of the XII. Dynasty and was then used as a place of burial.

About ¼ m. N. is another very similar early fort, called *Hôsh Rûmi*, probably of the same date. It contains a Coptic dêr, or monastery, with a church of great antiquity and interest. This is the

Coptic Monastery of Anba Musâs.—The Church, which is constructed of ancient dark-red burnt bricks, is dedicated to Anba Musâs, who is represented in a picture within as an aged white-bearded hermit. It is still surmounted by no less than 23 domes, and consists of three transoptal aisles, of which that to the E. is separated from the others by carved and highly-coloured wooden screens, and divided by walls of solid masonry into different *hêkals* (chancels), in each of which is an altar. Each *hêkal* ends flat, and is pierced by niches. The arches and piers which support the whitewashed domes are constructed of dark-red and yellow bricks, which have an excellent effect. The arches are round. To the N.W. of the three main aisles are domed chapels, some of which are in ruins. In one of these is the tank for the water blessed at the *'Îd el-Ghitâs* on the Eve of the Feast of the Epiphany. The baptismal font of stone still exists, and in one of the *hêkals* is a very ancient brass candlestick. On two of the altars are flat oblong boards of wood with incised crosses and Ἰησοῦς Χριστὸς Υἱὸς Θεοῦ in monogram. There are several pictures in monochrome of no great antiquity, and a few MS. service-books on cotton paper. Between Anba Musâs and the Shûna are the crude-brick walls of another fort of the early period, ("the Middle Fort"), discovered by Messrs. Currelly and Ayrton.

The visitor who has time should proceed beyond the *dêr* some distance along the way towards Girga, for the sake of the fine *View* of the mountains which surround this seat of the most ancient civilisation the world has seen.

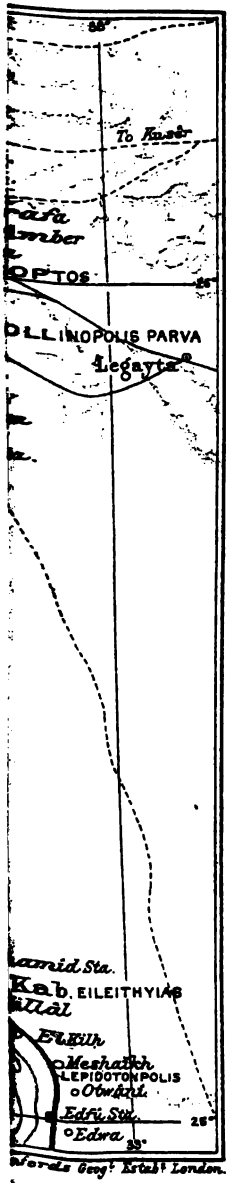
In the cliffs, a little S. of Abydos, and opposite *Ghabat*, is a quarry with an inscription of 18 lines, dated in the 5th year of Nekhtnebf.

To the S. of Abydos some interesting discoveries were made in the course of the Egypt Exploration Fund's excavations of 1901-3, under the general direction of Prof. Petrie. About a mile S. of the tombs of

the early kings at Umm el-Ḳa'ab, and the same distance from the Temple of Seti, the southern wall of hills turns sharply S. to the imposing promontory of al-'Amra (see below). Just beyond the turn Mr. A. E. P. Weigall discovered a great *bâb* or rock-cut tomb, which was probably a second tomb made for the king Senusret or Usertsen III. of the XII. Dynasty. This was, so to speak, a "dummy" tomb, made, not with the intention of the king being actually buried in it (his actual tomb was the N. Brick Pyramid at Dâhshûr (see p. 202), but in order that he might also have a "secondary" tomb as a memorial in the holy necropolis of Abydos, where it was the aim of every pious Egyptian to be either buried or at least commemorated. This tomb, which is of great length, is evidently connected with a small funerary temple of Usertsen III., on the edge of the cultivation and in line with the tomb. This temple was excavated for the Fund in 1900 by Mr. Randall MacIver. The tomb had been entirely plundered. In front of it were dummy mastabas and a large necropolis of the XII. Dynasty. The mastabas may have been the memorials of great personages buried near the king at Dâhshûr. They are made of the excavated rubbish from the great tomb, which was thus conveniently disposed of. Some distance S. of this a similar memorial tomb was excavated for King Aahmes I., of the XVIII. Dynasty, who was certainly actually buried at Dra' Abu 'l-Negga in the Theban necropolis (see p. 472). This tomb, which is roughly excavated, and turns round on its own tracks in a curious manner, was discovered by Mr. C. T. Currelly. The remains of a terrace temple of Aahmes, built up against the face of the cliff, were also found by Mr. Currelly immediately behind the tomb. In direct line with this temple and tomb, and on the edge of the cultivation, is a *Pyramid*, which had been unsuccessfully examined by Mr. Mace in 1900. Mr. Currelly has shown that this was a dummy pyramid, of rubble faced with limestone, built to commemorate Queen Tota-shera, the grandmother of Aahmes. Between it and the tomb of Aahmes are the remains of a small shrine of Tota-shera, in which Mr. Currelly discovered an interesting memorial *stela*, which tells us that both pyramid and shrine were erected by Aahmes in honour of his grandmother, whose actual tomb, he says, was at Thebes (no doubt at Dra' Abu 'l-Negga), after consultation with his sister-wife Aahmes-Nefretari: "the one spake unto the other," as the inscription picturesquely says, "seeking to do honour to Those Yonder," a quaint euphemism for the departed dead. The inscription is translated by Mr. A. H. Gardiner in the Egypt Exploration Fund's publication, "Abydos III." (1904).

From Abydos a road leads to the Great Oasis, ascending the Libyan chain of mountains nearly due W. of the town. Another road runs to the same Oasis from el-Khawâled, a village S. of Samhûd (see below), which is the one taken by those who go from and to Farshût and other places in this part of the valley; the ascent and descent being so much more easy than by the mountain road, or path, to the W. of Abydos (see p. 282).

From Abydos to *al-'Amra* and *Abu Tisht* or *Farshût* (a possible extension of the route, interesting to archæologists, from Girga to Abydos viâ Bêt Khallâf; see p. 355). We ride S. along the desert, visiting the tombs and temples of Usertsen III., Aahmes, and Tota-shera, on the way to (6 m. from el-Araba) *al-'Amra*, which is commanded by the striking headland of cliff which bounds the southern landscape seen from


To Kasr
OPTOS
DIOLLINOPOLIS PARVA
Legayta
Kab. EILEITHYIAS
Mesahtich
LEPIDOTONPOLIS
Otwani
Edfi Stn.
Edwa
25°
Edwards Geogr Estabt London.

Abydos. There Messrs. R. MacIver and Wilkin excavated for the Egypt Exploration Fund in 1900 a very interesting and important prehistoric cemetery. Hence to the railway station of *Abu Shûsh* ("Abou Choucho") on the Nile is about 4 m. To *Samhûd* (see below) and the station of Abu Tisht (p. 298) or along the desert by the villages of *Abu Tisht*, *el-Khawâled* and *el-'Araḳi* (tombs; see below) to *Farshût* or *Nag Hamâdi*, 25-30 m. from Abydos. Beyond al-'Amra the hills run back again into the desert, coming near the river again at Hâu (p. 366).

From Farshût to Thebes across the desert see below.

Leaving Baliâná for the south by river, we first pass

(*E.*) *Saghel el-Baḳlia*, where is a prehistoric cemetery investigated by M. de Morgan.

(*W.*) *Abu Shûsh* (Eg. *Pa-tiuti*), Rly. Stat. for al-'Amra and **Samhûd**, 2 m. inland, occupying the site of an ancient town, called in Coptic *Semhôout*, or *Psenhôout*; Old Egyptian, *Samhudti*. Its mounds sufficiently indicate its antiquity.

(*E.*) About the district of *Sherḳ el-Khuiyyâm* the Nile makes a considerable bend, but resumes its general course near *el-Ambar*.

(*W.*) **Farshût**, 4 m. inland, derives its name from the Coptic *Bershôout*. It is a good-sized village, with a large sugar-factory belonging to the Khedive.

In Pococke's time Farshût was the residence of the great shêkh who governed nearly the whole country on the W. bank; but he had already lost much of his authority, and had great difficulty in collecting his revenues. The inhabitants are descendants of the Hawwâra tribe of Arabs, who for several years enjoyed undisturbed possession of the soil, under the government of their own shêkhs. They lost their independence under their last shêkh, Hammam, who with an army said to have consisted of 36,000 horsemen was entirely defeated by Mohammed Bey. The family still remain, but they are now like the other peasants.

The Hawwâra were always famed for their skill in breeding and managing horses: the name Hawwâri, like Fâris, signifies "a horseman," and is still applied to the native riding masters and horsebreakers of Egypt.

The Farshûtis used to have a very bad reputation as thieves.

[From Farshût a desert-road runs (one day's journey) to **Ḳûrna**, opposite Luxor, cutting off the great bend made by the Nile. It descends into the valley on the N. side of the Western Valley of the Tombs of the Kings (see p. 472), passing the hill christened by Prof. Schweinfurth "Lucina-Hügel" (grand views). A caravan-route (p. 282; and see above, p. 364) also runs W. across the desert to *the Oases of el-Kharga* (p. 278) and *Dakhla* (p. 276). Rly. building from el-Kharga Junction, see p. 298.]

The W. bank of the Nile in the whole of this district, which is called **el-Hamrân**, is remarkably rich and fertile; and the beauty of the landscape is much increased by the large groves of palm-trees and acacia which line the bank.

On the edge of the desert, 6½ m. distant, at a place called *'Araḳi*, numerous tombs of the XVIII. and XIX. Dynasties have been found, built of brick.

(*W.*) **Nag' Hamâdi** (375 m.), with Rly. Stat., P.O. and T.O. The railway crosses the river here by a bridge 1862 ft. long, and there is a large sugar factory. The river takes a very long curve; and as it runs from Ḳena to Hâu its course is S.W., so that the former stands about 9′ of latitude more to the N. than Hâu, though higher up the stream. A

similar deviation from its course does not occur again, except in the vicinity of Dorr in Nubia, and at the great bend of the river above Dongola, which was formerly called the ἀγκῶνες or elbows of the Nile.

(*W.*) **Hâu,** in Coptic *Hó*, *Hou*, or *Ano*, a large village with market, occupies the site of *Diospolis Parva*. Among the usual mounds of rubbish W. of the town are the foundations of a sandstone temple. Behind the village is a Coptic *Dêr*. About a mile to the S., at the edge of the desert, are other mounds and the remains of buildings. Many tombs of the New Empire have been found here.

Excavations were carried on at Hâu and *Abadiya*, close by, by Prof. Petrie in 1897. Traces of a primitive population that buried its dead with rude cross-hatched red and black pottery in so-called "pan-graves" were found. Burial-places of these "pan-grave" people have been found in many places in southern Egypt, and especially in Nubia. They may have been Nubian invaders, somewhere about the time of the XII. Dynasty.

It was at Hâu that a holy lunatic named Shêkh Selim used to sit on the banks of the river stark naked. He died about thirty years ago, after having sat in the same place naked for 53 years. He was regarded with great reverence by Moslem sailors, who deemed his prayers most efficacious in ensuring a good voyage.

(*E.*) At **Kaṣr es-Sayyâd**, or "Hunter's Castle," 381 m., on the opposite bank, are the mounds of the ancient *Khenoboskion*, in Coptic *Senesêt*. It was famous for its geese, which were fed there in great numbers; and it was from this circumstance that it borrowed a name ("Goose-pen") which was probably a translation of the original Egyptian. The fine bold bluff which here rises abruptly from the river is called *Gebel et-Tâkh*. It looks specially imposing by afternoon light, and the traveller should delay, if necessary, to see and admire the effect.

(*E.*) About a mile S. of Ḳaṣr es-Sayyâd is the mouth of a canal and a syphon, from whence a dike runs (1¼ m.) to the desert. Half a mile S.E. of its extremity, near the village of *Isbâ*, are 2 very interesting **Old Empire tombs**, of princes of the Seventh Nome of Upper Egypt under the VI. dynasty, the most perfect of which was partially destroyed in 1887, in order to procure stone easily for the canal already referred to. It belonged to Tjauta, a high official of Pepi II., Nefer-ka-Ra (*VI. Dyn.*). There are 6 Greek *proskynemata* in it to Zeus Serapis in red paint. The adjoining tomb is that of Atu, who had to do with the pyramid of Popi I. It has been said that in this tomb the deceased is represented striking down an enemy, which would indeed be a most unusual attitude for the figure of a simple noble. In reality, however, he is merely represented fowling in the marshes, and is striking at a bird with his stick. The coiffures of both Atu and his wife are unusual. Agricultural and other scenes are painted on the walls, and a giraffe is represented in one place. Among the tombs to the N. is one with a long but valueless Coptic text, and another of the Roman age with a zodiac on the roof.

The eastern chain of hills here approaches close to the river for the last time before reaching Thebes, and the western or Libyan range, of far bolder and more striking outline, is soon seen advancing on the right.

(*E.*) **Fâu Ḳibli** (891 m.), the Coptic *Phboou*, where St. Pachomius founded a monastery, at which all the monks in Egypt used to assemble

twice a year. Further S. was the monastery of *Tabennēsi* or *Tabenna*, the most ancient monastery in Egypt, founded by Pachomius with 1400 brethren about the middle of the fourth cent. (The saint, who was converted to Christianity at Khenoboskion, died about A.D. 349, aged 57.)

(*E.*) **Deshna**, 394 m., a good-sized village, with a well-supplied market on Sundays. Sand-grouse may often be found in the neighbourhood among the *halfa* grass. The village is built on the ruins of an ancient town.

(*W.*) Nearly opposite Deshna is the large triple village of *el-Wakf* from which it is ¾ hr.'s ride to the vast necropolis of *Tell es-Semdina* and *Kôm Mêhras*, discovered in 1887. The crude-brick tombs are in the desert, and extend from the age of the XI. Dynasty to Roman times. In 1893 another cemetery was discovered to the S., in the desert behind *Marashda*. It contained VI. Dynasty tombs, and was probably the necropolis of Dendera.

We now come to the large town of *Kena* (p. 378), the official capital of Upper Egypt, and the adjacent *Temple of Dendera*, which will be described first.

Dendera.

(*W.*) **Temple of Dendera**, to the S. of the modern village of that name, about ¾ m. from *Tarâmsa*, on the W. bank opposite Kena.

The name of *Tentyris*, or *Tentyra*, in Coptic *Tentorî* or *Nikentore*, comes from the hieroglyphic Ta-n-ta-rer, "the district enclosed by ramparts," though the more usual name in Old Egyptian was An, the town of the "column." The great temple was dedicated to the goddess Hathor, whom the Greeks identified with Aphrodite, and its original foundation was ascribed to the Hor-shemsu, the mythical predecessors of Menes. The account of the building was said to have been found in the time of Pepi I., who restored the edifice, "written in ancient characters on skin." The real founder, however, seems to have been Khufu of the IV. Dynasty, whose plan was used again by Thothmes III. Stones with the names of Amenemhât I., Thothmes IV., Ramses II. and Ramses III. have also been found. The present temple, however, though built on the old foundations and in accordance with the ancient design, is of late date. The crypts were constructed by Ptolemy X. (Lathyros), Ptolemy XI. (Alexander I.), and Ptolemy XIII. (Auletes). The inscriptions which run round the temple mention Ptolemy XVI. (Cæsarion) and Augustus, while on the exterior of the back wall we have Ptolemy Cæsar, the famous Cleopatra with her son Cæsarion, and the unknown Hormes, probably an ephemeral native rebel king of the Ptolemaïc period. The completion of the temple took place in the reign of Tiberius, as we learn from a Greek inscription of three lines which runs round the cornice on the exterior of the building: "On behalf of the Emperor Tiberius Cæsar, the young Augustus, the son of the deified Augustus, and under Aulus Avilius Flaccus the Prefect and Aulus Fulvius Crispus the Sub-prefect (*Epistratêgos*), Sarapion Trychambus being the district-governor, the inhabitants of the capital and the nome dedicated the pronaos to the great goddess Aphrodite and her fellow-gods, the 20th year of Tiberius Cæsar (the 21st day of Athyr)." The outer wall of the temple was not decorated till the 2nd year of Claudius (A.D. 42), and in the Hypostyle or *Khent* Hall Nero is represented leaving his palace and conducted by Mentu of Thebes and Tum of Heliopolis before Hathor.

Egyptian sculpture had long been on the decline before the erection of the present temple of Dendera; and the Egyptian antiquary looks with little satisfaction on the graceless style of the figures, and the crowded profusion of ill-adjusted hieroglyphs, that cover the walls of this as of other Ptolemaïc

or Roman monuments. But architecture still retained the grandeur of an earlier period; and though the capitals of the columns were frequently overcharged with ornament, the general effect of the porticoes erected under the Ptolemies and Cæsars is grand and imposing, and frequently not destitute of elegance and taste.

These remarks apply very particularly to the temple of Dendera; and from its superior state of preservation it deserves a distinguished rank among the most interesting monuments of Egypt. For though its columns, considered singly, may be said to have a heavy, perhaps a barbarous, appearance, the portico is doubtless a noble specimen of architecture; nor is the succeeding hall devoid of beauty and symmetry of proportion. The preservation of its roof also adds greatly to the beauty, as well as to the interest, of the portico; and many of those in the Egyptian temples lose their effect by being destitute of roofs. Generally speaking, Egyptian temples are more picturesque when in ruins than when entire; being, if seen from without, merely a large dead wall, scarcely relieved by a slight increase in the height of the portico. But this cannot be said of the portico itself; nor did a temple present the same monotonous appearance when the painted sculptures were in their original state; and it was the necessity of relieving the large expanse of flat wall which led to this rich mode of decoration.

The names of the Cæsars mentioned in the texts are numerous. In the portico may be distinguished those of Tiberius, Caligula, Claudius, and Nero. On the former front of the temple, now the back of the *pronaos*, or portico, are those of Augustus and Caligula. This was, in fact, the original extent of the building, and it was previous to the addition of the portico that it was seen by Strabo. The *Portrait of Cleopatra* and that of her son Cæsarion are on the back wall of the exterior. Neither her features (which may still be traced) nor her figure correspond with her renowned beauty. But the Egyptian artist merely followed a conventional pattern, and had probably never seen the queen herself.

Description of the Temple.—Like all Egyptian temples, it stands in the centre of a large crude-brick enclosure, the height and thickness of whose walls prevented anything that took place inside from being seen or heard outside. From an isolated stone pylon, bearing the names of Domitian and Trajan, a dromos leads up to the entrance.

The *Portico* or pronaos (A) is a magnificent hypostyle hall supported by 24 columns. Between the columns of the first line on either side of the entrance stretches a high stone screen. In each of the side-walls is a small doorway, which served for the passage of the priests and acolytes bearing offerings. The main entrance was reserved for the king. Immediately on the right after entering the hall are four pictures, representing the ceremonies observed by the king before penetrating into the interior of the temple. In the first Nero, in the guise of an Egyptian Pharaoh, is leaving his palace, sandals on foot and sceptre in hand, and preceded by five standards. The next scene shows him undergoing the ceremony of purification at the hands of Thoth and Horus. He then, in the third, receives the two crowns of Upper and Lower Egypt from the goddesses Uatjet and Nekhebet. Thus recognised as sovereign of the whole country, he, in the fourth picture, is seen led by Mentu of Thebes and Tum of Heliopolis into the presence of the goddess Hathor, to taste of the divine beauty and goodness. Similar scenes occupy the walls on the left of the entrance.

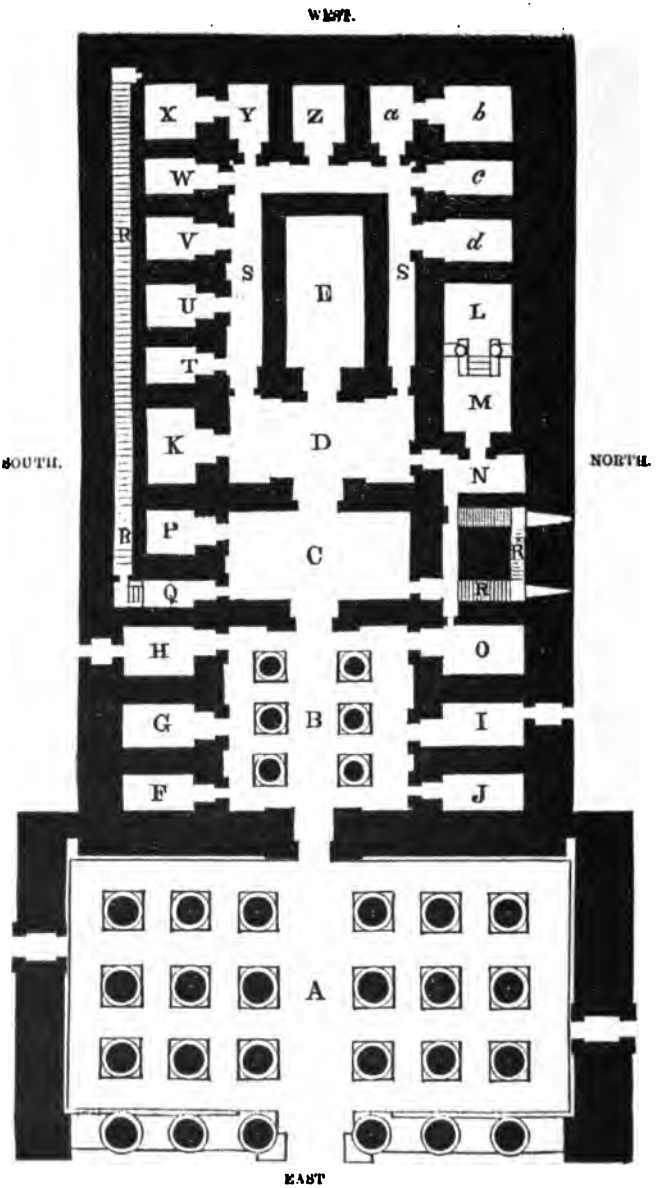
On the ceiling is the *Zodiac* which led to so much learned controversy. Through the assistance of the Greek inscription, which was strangely overlooked at the time of the first speculations as to its date,

and the hieroglyphic names of the Cæsars on the exterior and interior walls, which were at first unknown, its date was satisfactorily ascertained; and instead of being of early Pharaonic time, or of an ante-diluvian age, it is now confined to a more modest and probable antiquity. The only three Zodiacs known in Egypt, at Dendera, Esna, and its former neighbour ed-Dêr, are of Ptolemaic or of Roman date. The astronomical subjects on the ceilings of the tombs of the kings and other ancient Egyptian monuments, even if they may be considered zodiacal, are represented in a totally different manner; and we may be certain that the Zodiac, as we know it, is not Egyptian. But it is remarkable that in those of Dendera and Esna the sign Cancer is represented by a scarabæus, not a crab; though other signs, as Sagittarius under the form of a Centaur, evidently of Greek invention, are admitted. The introduction of the Zodiac is due to the fact that the *Khent*, or Entrance Hall, is called "the Great Hall of Nut," who symbolised the sky, into which the image of Hathor was carried in a boat at the time of her festivals to meet her father the Sun-god.

The details of the cornice of the portico offer a very satisfactory specimen of the use of a triglyphic ornament. It is common in many of the oldest Pharaonic temples, though arranged in a somewhat different manner, and without so remarkable a metope as in the present instance. On the frieze, or rather architrave, is a procession to Hathor; and among the figures that compose it are two playing the harp, and another the tambourine. The Greek inscription which records the building of the portico is on the projecting fillet of the cornice, and commences with the name of the Emperor Tiberius.

To the portico succeeds a *Hall* of 6 columns (B), called the "Hall of the Appearance" (*Useikh Khâ*), with 3 rooms on either side; the centre one on the right (I) and the last on the left (H) having entrances from the outside. Then comes a chamber (C) communicating on the left with two rooms, from the first of which (Q) a staircase (R) leads to the roof, and on the right with a passage leading to 3 rooms (N, M, L) and another staircase (R). Another chamber (D) follows, with one room (K) on the left; and then comes what has been called the sanctuary (E), with a passage (S) leading round it communicating with several lateral chambers, that in the centre at the end (Z) being the one in which the emblem of the divinity was preserved.

According to Mariette, each of these halls and chambers had its peculiar destination. The hall B was where the processions first assembled. On its walls is a sort of calendar of the different fête-days. "The Hall of the Altar" (C) and "The Middle Hall" or "Hall of the Cycle of the Gods" (D) were annexes of B, containing altars at which prayers were said as the procession passed on. In the "Sanctuary of the Golden Hathor" (E) were kept the four sacred boats, which played the principal part in these processions. In the centre of each of these boats was a small temple, containing the emblem of the god to which it was sacred. Toward the innermost end of this chamber there is a row of sockets crossing the floor, which may have supported pillars and a curtain cutting off this part of the chamber, in the same manner as the veil divided the holy place in the Tabernacle. F (called the *Asit*) served as a laboratory in which were prepared the oils and essences used for perfuming the temple and statues. G (the *Sahil*) was where



TEMPLE OF DENDERA.

the fruits of the soil intended for offerings were collected and consecrated. H and I were passages through which were brought in the offerings from Upper and Lower Egypt respectively. J ("the Silver-house") was the treasure-chamber. All the scenes on its walls represent the king consecrating and offering different objects in gold and silver. In K ("the Wardrobe") were deposited all the sacred vestments. The chambers L, M, N, O, P, and Q and the small temple on the terrace were especially devoted to the celebration of the festival of the New Year, marked by the appearance of the star Sirius. A steep passage leads out of the chamber N to a vault which was probably a place of concealment for the treasures of the temple. On the walls of the two staircases (R) are pictured the details of the processions that took place on New Year's day. At the head marches the king; behind him are 18 priests bearing standards surmounted with the emblems of various divinities. The procession first mounted the northern staircase, and stopped at the hypæthral temple above mentioned, each of whose 12 columns was dedicated to one of the months of the year; it then descended by the southern staircase. The rest of the temple was more particularly devoted to divine worship. The corridor (S) is covered with the usual scenes, representing the king making offerings to various divinities and receiving some gift in return; each scene being accompanied by an explanatory text. The chamber T, "the room of the Resurrection," was dedicated to Osiris restored to life; U, "the Birthplace," to Isis brought to bed in the form of a black and red woman; V, "the room of Sokari," to Osiris-Un-nefer vanquishing his enemies under the form of crocodiles; W to the same god under the form of Hor-sam-taui. In X and Y Hathor was especially worshipped as the divinity who received and gave fresh life to the sun each day. In Z, "the dwelling of Hathor," the same goddess was adored under her general titles, and in a niche in the wall which the king alone might enter was preserved her mysterious emblem, a great golden *sistrum*. Here Pepi is twice represented kneeling before Hathor with her son Ahi in his hands. The remaining chambers (*a*, *b*, and *d*) were dedicated to Sokhet, Horus-Ra, and Ahi.

In the thickness of the walls and foundations are arranged long narrow passages without openings of any kind. Admittance to them could only be obtained by moving, by some mechanical contrivance, the stone which concealed the entrance. Here were probably concealed the statues in precious metals and the other objects of value used in the service of the temple.

These **Crypts** are well worth inspection. Their walls are as profusely decorated with sculpture as those of the Temple above. Their reliefs date from the reign of Ptolemy XIII., Neos Dionysos. In the wall of Crypt No. 4, entered from Room *d*, is a relief representing King Pepi of the VI. Dynasty offering a golden statuette of the god Ahi to four images of Hathor. It is probable that images presented by Pepi to the ancient temple which preceded the Ptolemaic one were kept in this crypt.

Mention has already been made of the small *Temple on the Roof*. It is dedicated as a whole to Osiris of An, the local divinity of Dendera, and its six chambers are appropriated to the different forms of that divinity worshipped in each of the 42 nomes into which ancient Egypt

was divided: the three chambers on the N. to the northern nomes, and the three on the S. to the southern nomes. In the second chamber on the S. side was the planisphere or zodiac, which is now in Paris.

Other Buildings.—The *Chapel of Isis* was, according to Strabo, behind the temple of Aphrodite, and this observation agrees remarkably well with the size and position of the small temple of that goddess, consisting, as it does, merely of 1 central and 2 lateral adyta, and a transverse chamber or corridor in front; and it stands immediately behind the S.W. angle of that of Hathor. It is in this temple that the cow is figured before which the Sepoys are said to have prostrated themselves when our Indian army, under Sir David Baird, reached Egypt, by way of Kuṣêr and the Wâdi Hammamat, in 1800.

To the temple of Isis belonged the other *pylon*, which lies 170 paces to the eastward, and which, as we learn from a Greek inscription (now destroyed) on either face of its cornice, was dedicated to that goddess in the thirty-first year of Cæsar (Augustus); Publius Octavius being military governor or prefect, and Marcus Claudius Posthumus commander-in-chief. The same inscription is repeated on the E. side of the same gateway.

Ninety paces to the N. of the great temple of Hathor is another building, consisting of 2 outer passage-chambers, with 2 small rooms on either side of the outermost one, and a central and 2 lateral adyta; the whole surrounded, except the front, by a peristyle of 22 columns. The capitals ornamented or disfigured by the representations of a Typhonian monster have led to the supposition that it was dedicated to the Evil Genius; but as the whole of its sculptures refer to the birth of the young child of Hathor, it is evident that it appertains to the great temple of that goddess, who is here styled his mother. The monster, moreover, has nothing to do with Typhon, but is the god called in the hieroglyphs *Bes*, patron of mirth and the dance, and as such his image figures frequently on various articles of the toilette-table. These temples were styled by Champollion the *mammisi*, or "lying-in-places," set apart for the *accouchement* of the goddess, and where the third member of the triad worshipped in the adjoining temple was born.

About 230 paces in front of the pylon of Hathor is an isolated *hypæthral building*, consisting of 14 columns, united by intercolumnar screens, with a doorway at either end; and a short distance to the S. are indications of an ancient reservoir. A little to the N.E. of it are other remains of masonry; but the rest of the extensive mounds of Tentyris present merely the ruins of crude-brick houses, many of which are of Arab date.

Five hundred paces S. of the pylon of Isis is another crude-brick enclosure, with an entrance of stone, similar to the other pylons, bearing the name of Antoninus Pius. Over the face of the gateway is a singular representation of the Sun, with its sacred emblem the hawk, supported by Isis and Nephthys. These two "sister goddesses" represented "the beginning and the end," and were commonly introduced on funeral monuments, Isis on one side, Nephthys on the other, of the deceased; which might lead us to suppose this enclosure to have been for sepulchral purposes. The area within it measures about 155 paces by 295; and at the S.E. corner is a well of stagnant water.

Under the auspices of the Egypt Exploration Fund, Prof. Petrie examined, during the spring of 1898, the cemetery behind the Temple of Dendera. With one exception, the III. Dynasty tomb of Abu-sueten, no tombs earlier than the IV. Dynasty were discovered, the greater number having belonged to the period between Dynasties VI.–XI. The small stelæ belonging to this little-known period which were found are of great archaeological value. Several of these stelæ, as well as that of Abu-sueten, are now in the British Museum. During Ptolemaic and Roman times an immense number of burials took place there.

Catacombs for sacred animals extending over a large area were also found. They consist of tunnels of brickwork branching from main galleries, in which were laid thousands of bodies of dogs, cats, goats, ibises, monkeys, &c., which at some time or other had evidently been burnt.

The **Town of Tentyris** stood between this and the enclosure that surrounded the temples, extending on either side, as well as within the circuit of the latter; and on the N.W. side appear to be the remains of tombs. They were, probably, of a time when Tentyris ceased to be a populous city, and when a deserted part of it was set apart for the burial of the dead. In the limestone mountains S.S.E. of Dendera are some old quarries, and a few rude grottoes without sculpture; and in the vicinity is a hill, about a mile to the N.W. of them, in which are sunk numerous tombs of the inhabitants of Tentyris.

Between the town and the edge of the sandy plain to the S. is a low channel, which may once have been a canal; and it is not improbable that it was to this that the Tentyrites owed their *insular* situation mentioned by Pliny. The Tentyrites were professed enemies of the crocodile; and Pliny relates some extraordinary stories of their command over that animal. The truth, indeed, of their courage in attacking so formidable an enemy appears to have been satisfactorily ascertained; and Strabo affirms that they amused and astonished the Romans by their dexterity and boldness in dragging the crocodile from an artificial lake, made at Rome for this purpose, to the dry land, and back again into the water, with the same facility. Other writers mention the remarkable command they had over the crocodile; and Seneca accounts for it by the contempt and consciousness of superiority they felt in attacking their enemy, those who were deficient in presence of mind being frequently killed.

The hatred of the Tentyrites for the crocodile was the cause of serious disputes with the inhabitants of Ombos (near Dendera; see below, p. 374), where it was particularly worshipped; and the unpardonable affront of killing and eating the god-like animal was resented by the Ombites with all the rage of a sectarian feud. No religious war was ever urged with more energetic zeal; and the conflict of the Ombites and Tentyrites terminated in the disgraceful ceremony of a cannibal feast, at which (if we can believe the rather doubtful authority of Juvenal) the body of one who was killed in the affray was eaten by his triumphant adversaries.

(*W.*) At *Taramsa* is a ferry to

(*E.*) **Kena** (often written Keneh), 412 m. The chief town of the province. (Pop. 24,500.) A large and important town situated on the banks of a canal about 2½ m. from the Nile. It stands on the site of *Kainopolis*, or *Neapolis*, "the New City," but boasts no remains of antiquity. There are baths, and a good bazaar with several Greek shops. The market is held every Thursday. Excellent dates are grown and sold at Kena. They are in drums, or small boxes, and are thus preserved in a soft state. They are put in whole like Smyrna figs; not

broken up into a mass like the *Agwa* of Cairo. To one of these processes Pliny alludes when he says, "Thebaïdis fructus extemplo in cados conditur." Ḳena has succeeded Ḳuft and Ḳûs as the exporium of trade with the Arabian coast, which it supplies with corn, carried by way of Ḳuṣêr to Emba (Yambo) and Jeddah. It is noted for its manufacture of porous water-jars and bottles, the former called in Arabic *sfr*, the latter *ḳulla* and *dôrak*, which are in great request throughout Egypt. The clay used for making them is an argillaceous shale (*taft*), found in a wâdi to the northward of the town. It is mixed with the sifted ashes of *halfa* grass in proper proportions.

At Ḳena is a large colony of *ghawâzî* (sing. *ghâzîya*). These dancing-girls are often erroneously called *'almas*, the *'alma* being a female professional singer, while the *ghâzîya* is a dancer, and a much more disreputable character. They are to be met with in most of the large villages and towns of Egypt. Many travellers have raved about the beauty of these *ghawâzî*, and the gracefulness of their dance; but the real truth is that nine-tenths of them are ugly and repulsive, and their dance inelegant when kept within the bounds of outward decency, and disgusting when allowed full swing. The Christian community at Ḳena is large. The church towers, like Moslem minarets, but surmounted by the cross, are well seen from the railway.

The direct road to Ḳuṣêr on the Red Sea goes from Ḳena (see p. 208).

(*W.*) The ancient village of *Pampanis*, the next mentioned by Ptolemy after Tentyris, stood inland. Dümichen pointed out that it is the Pa-Nubt, or "Temple of Nubt," mentioned in the texts at Dendera, which on a statue of Pen-nut found at Dendera is called "Nubt of An," *i.e.* Ombos of Dendera. Prof. Petrie's excavations in 1895 have shown that the site is at a kôm on the edge of the desert, 2¼ m. W.S.W. of Zawayda (south of *Ballâs*; see below), where he discovered the remains of a temple dedicated by Thothmes III. to "Set of Nubt" or *Ombos*. This is the *Ombos* referred to by Juvenal (Sat. xv.). A few paces N. of the temple is a small ruined pyramid. The temple was founded in the time of the IV. Dynasty and partly rebuilt by Thothmes I. and Ramses II. This small town of Upper Egypt was one of the few places where the worship of Set was always maintained. Between 4 and 5 m. S. of the kôm, inland from the village of *Tukh* (nearly opposite Ḳûs), are tombs of the XVIII. Dynasty, partly excavated in the rock, partly built of crude brick in the desert.

In this district a large prehistoric cemetery was excavated by Messrs. Petrie and Quibell in 1896. The cemetery was at first thought by the discoverers to belong to a "New Race" of invaders who had occupied this part of the Nile valley between the VI. and XI. Dynasties. The true position of these neolithic people was however shown by the discoveries of M. de Morgan to be anterior to the dynastic period of Egyptian history (see De Morgan, *Recherches: l'Âge de Pierre en Égypte*, vol. i.).

(*W.*) **Ballâs**, Copt. *Pallas* (421 m.), is well known for its manufacture of earthen jars, which from this town have received the name of *ballâsi*, and are universally used in Egypt for the purpose of carrying water. When full they are of great weight; and, while admiring the graceful gait of the women as they walk with them from the river, one is surprised to find them able to bear them on their heads. The same kind of jars is used, like some amphorae of the ancients, for preserving

rice, butter, treacle and oil, and for other domestic purposes; and large rafts made of *ballâs* jars are frequently floated down the Nile, to be disposed of in the markets of the metropolis. The word *ballâs* is now generally used for a large pot, with plur. *ballâlîs*.

The Western Hills now become very high and imposing, as the Thebaïd is entered. On the E. the mountains are low and broken, and do not become important again until S. of Khizâm (see below).

Near Ballâs should be the site of *Contra-Coptos*, which is probably at Dêr el-Ballâs, where there is a kôm in which a stone with the name of Ra-Seḳonen Taâ II. (XVII. Theban Dynasty) has been found.

(*E.*) Ḳûft (422 m.; 4,200 inh.), the ancient *Koptos*, is 1 m. from the river, on the E. bank, the port being named *Barrîd*. In Coptic Ḳuft was styled *Ḳeft* or *Ḳebet*, and in the hieroglyphs *Ḳebt*. The local deity was Min.

Ḳûft is historically one of the most interesting places in Upper Egypt, for it would seem as if the whole country takes its name from it. It has been ingeniously conjectured that the revival of the monarchy under the XI. Dynasty was much furthered by the wealth derived from trade with Arabia and the Red Sea—trade which must have passed through Ḳebt, and is specially described, in an inscription of that period, on the rocks in the valley of Hammamât, in which "the perfumed gums collected by the desert chiefs" are mentioned; and that perhaps in this way Upper Egypt first became known to the foreign nations of antiquity. One of the Mentu-heteps, of the XI. Dynasty, according to the inscription in the valley of Hammamât, ordered wells to be dug on the road through the desert, between Ḳebt and the Red Sea. Ḳebt was certainly later on the headquarters of the religion of Egypt, for in the early ages of Christianity, and especially during the persecutions of Diocletian, the Christians of Koptos acquired the name now universally applied to their descendants throughout the country.

Ḳebt is the scene of a very curious legend (translated in 'Records of the Past,' 1st ser., iv. 120), preserved in a papyrus in the Gîza Museum. The prince Setna is represented in it as receiving from Ahura, a ghost, the account of a voyage from Memphis to Ḳebt, where her son and she herself are successively drowned and are buried. Her husband and brother, Ptah-nefer ka, goes back with a magic book he had discovered in the "midst of the river of Koptos," and afterwards Setna comes to Ḳebt, and removes the bodies of Ahura and her son Merhu, in the necropolis there, to rebury them with her husband at Memphis. In the papyrus mention is made of the worship of Isis and Horus at Ḳebt. Mr. Harris found here an inscription of the 8th year of Trajan, containing a dedication to Isis. Ælian relates a story of the respect paid by scorpions to her temple.

Some remains of its old wall are still visible, and even the towers of the gateway, which stood on the E. side. The ruins are mostly of a late epoch: the names on the fallen fragments of masonry that lie scattered within its precincts, or on those employed in building the Christian church, being of different Cæsars. S. of the town a granite pillar and several other blocks of stone bearing the cartouche of Thothmes III. show that some monument existed at Koptos of a very remote date, to which the Roman emperors afterwards made additions; and on a stone built into a bridge on the road to the river were the name and prenomen of Antef V., of the XIII. or XVII. Dynasty.

During the winter of 1893–94, Prof. Petrie excavated the site of this ancient city. The remains of no less than six superposed temples were discovered, ranging from the most remote period to Ptolemaic times. On a piece of alabaster was found the name of Khufu, the builder of the Great Pyramid, and the second king of the IV. Dynasty. Several sculptures of the temple built by Antef V. were recovered. Three statues of the god Min belonging to the most

archaic period were also found; they are rude in style and of primitive workmanship: also stone lions and hawks, which, judging from their style, must belong to the earlier reigns of the I. Dynasty.

One of the most interesting "finds" of all was a Greek inscription giving the list of tolls to be paid by persons arriving at the Red Sea gate of Koptos.

But owing to the depredations of the early Christians, little can be traced of the ancient buildings, their materials having been used to construct the church, part of which too only now remains. There are also the remnants of some hieroglyphic inscriptions, with the name of Ptolemy XIII. (Auletes), as well as the scanty ruins of a temple on the wall of which the inscriptions and sculptures of Tiberius have been cut over earlier Greek *graffiti*. S. of the granite column of Thothmes III. is a staircase with 14 ascending and descending passages, and the cartouches of the Roman Emperor Caligula.

The principal cause of the ruinous condition of this city may be attributed to the fury of Diocletian; and Gibbon states that it was "utterly destroyed by the arms and severe order" of that emperor. It had played a conspicuous part in the rebellion against his authority, and the severity which he exercised at the same time upon the Alexandrians fell with still greater weight on the inhabitants of Koptos. At the village of *al-Ḳal'â*, "the Citadel," N. of Ḳûft, is a small and very perfect temple, of Roman date, bearing the cartouches of Tiberius Claudius.

Besides the ruins of temples and other buildings, the vestiges of its canals still attest the opulence of this city; which continued to be the mart of Indian commerce from the foundation of Berenikê till its destruction in the reign of Diocletian; and though, as in Strabo's time, the Myos Hormos was found to be a more convenient port than Berenikê, and was frequented by almost all the Indian and Arabian fleets, Koptos still continued to be the seat of commerce. Myos-Hormos was afterwards succeeded by Philoteras Portus, and this again gave place, at a later period, to the modern town of Ḳuṣêr. Koptos, too, was supplanted by Ḳûs, which continued to be the depôt of all merchandise from the Red Sea during the reign of the Egyptian sultans, until in its turn it gave place to Ḳena.

It was to Koptos that much of the stone quarried in the porphyry and other mountains of the eastern desert was transported; for which purpose large roads were constructed, at considerable labour and expense, over sandy plains, and through the sinuosities of valleys. But that of the emerald-mines took the direction of Contra-Apollinopolis; nor does it appear that any other communication was established with these mines from Koptos than by the Berenikê road (see Rte. 13).

(*E.*) The town of **esh-Shûrafa**, to the N. of Ḳûft, is so called from having been founded and inhabited by some Sherîfs, or descendants of Mohammed; who are distinguished from other Moslems by the peculiar right of wearing a green turban—a custom first introduced by one of the Baharide Mameluke sultans of Egypt, El-Ashraf Sha'bân, A.D. 1363–1377.

Abû'lfêda says that the town of Ḳuft was a *wakf*, "entail," of the Sherifs, though it appears rather to have belonged to the *Haramên* of Mecca and Medina. How the inhabitants of Ḳuft came to be Shiites, as he says they were, he does not explain; and it would be curious to ascertain if this was really the case in former times.

(*E.*) At **Kûs** (429 m.), in Coptic *Kûs-Birba* ("Temple Kûs"), is the site of *Apollinopolis Parva* (in hieroglyphics *Kesi*). In the time of Abû'lfêda, about A.D. 1344, it was the next city in size and consequence to Fustât, the capital, and the emporium of the Arabian trade; but it is now reduced to the rank of a small town (pop. 13,000). At a *sebîl* is a monolith, now converted into a tank, with a hieroglyphic inscription on the jambs, containing the name of Ptolemy Philadelphos;

and a short distance to the W. of the town, near a shêkh's tomb, are some fragments of sandstone, and a few small granite columns. Little, however, now remains of the temple, the pylon of which was still standing in 1850. It had a Greek inscription stating that Cleopatra and Ptolemy VII. (Philomâtor) had dedicated the building to Arsëris (the younger Horus) and his fellow-gods.

Large sandbanks here obstruct the course of the river for some distance. In the early part of the year they are a favourite resort of all kinds of water-birds. Later on they are planted with melons.

(*W.*) **Naḳâda**, 433 m. (Post and Tel.), a short distance S. of Ḳûs, and on the opposite bank, is noted for its Coptic and Roman Catholic convents, and, in Abû'lfêda's time, was famous for its gardens and sugar-cane. The bend of the river here offers one of the most lovely and picturesque views on the Nile. The town itself is old, and presents a curious and pleasing appearance, owing to the lofty pigeon-towers which crown every house. This effect is of course seen in many villages on the Nile, but in none are the number of pigeon-towers greater or their battlemented appearance more remarkable than at Naḳâda. The pigeons are kept for the sake of their dung, which is the only manure used in Egypt, but it is doubtful whether the profit thus obtained from them is not more than counterbalanced by the ravages they commit in the fields.

Between **Naḳâda** and **Ḳamûla** (see below), on the edge of the desert, are 4 very old convents, which as usual are ascribed to the time of Helena. The principal of them is *Dêr el-Meldk* (of St. Michael), about 3 m. behind Naḳâda. The inclosure and other walls are constructed almost entirely of crude brick, but a few courses of burnt brick appear in one or two of the apses outside. The church, which is rather a congeries of small churches than a single building, is very curious. It is very low, and all the arches are round. This church is remarkable for the perhaps unique feature of having no wooden screens in any part of it, they being all constructed of solid masonry. The screens of the three principal *hêkals* differ likewise from the ordinary plan in having two doors with a window between them, instead of a central door between two windows or apertures. The church is surmounted by no less than 28 domes, and has besides a small chamber with a vaulted barrel roof. A chamber of larger size in the domestic buildings has a roof of similar construction. This *dêr* is now unoccupied, but service is celebrated on certain festivals by clergy from the convent at Naḳâda. The other convents are those of *Es-Salîb* (of the Cross), near *ed-Denfîk*, with a very small church; of *Mari Girgis*; and of *Mari Bokti* (St. Victor), about 2½ m. beyond *El-'Araba*, the oldest of all, with a church with a semicircular apse, and some remains of frescoes on its domes. On the desert W. of Naḳâda is the great **mastaba-tomb of King Aha**, one of the earliest monarchs of Egypt, and in all probability one of the originals of the legendary Mena. It was discovered and excavated by M. de Morgan in 1897, and has since been re-examined by Mr. Garstang (1904). One of the romances of Egyptology may be recorded here. Part of a small ivory plaque with a very important inscription, which has been supposed to identify Aha definitely with Mena, was found in this tomb by M. de Morgan. Mr. Garstang found the rest of it (a fragment only an inch in diameter) and the two pieces are now re-joined in the Museum at Cairo. The crenellated walls of the tomb are remarkable, and resemble the walls of Telloh in Babylonia.

(*E.*) At **Senhûr**, about two hours' ride from Ḳûs by the inland road to Luxor, there are extensive mounds of an ancient town, and both a small temple and the remains of a Christian church. The temple is worth seeing from the simplicity of the arrangements, which will enable the beginner in Egyptian antiquities to understand better the plan of some of the vast and complicated

edifices he is now approaching. In the sanctuary, which is quite whole, Tiberius, represented as a young man, is seen offering to Amen-Ra, Horus, and Min. The name of the town, *Sen-Hor*, may be found among the hieroglyphs. Only a few pillars of the church are to be seen in front of the temple. The minaret of the mosque is of an early and peculiarly picturesque type, reminding the traveller of an Irish round tower, which it exactly resembles. In the desert E. of Senhûr there is a brick enclosure within which tombs of the XI. Dynasty have been found.

(*W.*) The characteristic mountain mass of Western Thebes, the culminating point of the Tholaïd hills, is now clearly visible to the S. Between Nakâda and Thebes the river makes a considerable curve to the E. (*W.*, *el-Denfik*; *Kereklan*; *E.*, *Khizâm* (Rly. sta.), with an XI. Dyn. necropolis), and a little above this bend, just below Thebes, on the W. bank, is **Kamûla**. It was noted in Abû'lfeda's time for its numerous gardens and sugar-cane plantations, which are mentioned also by Norden. At the time of the rebellion of Shêkh Ahmad, the *soi-disant* vizier, in 1824, it was the residence of the well-known 'Ali Kashef Abû Tarbûsh, who defended the military post there against the insurgents with great gallantry.

(*E.*) **Medamôt** (2¼ hrs. from Luxor) stands some distance inland on the E. It is supposed to mark the site of *Maximianopolis*, a Greek bishop's see under the Lower Empire; but neither the extent of its mounds, nor the remains of its temple, justify the name that some have applied to it of *Karnak esh-Sherkiya*, or "the eastern Karnak." It is generally visited from Thebes (see p. 405).

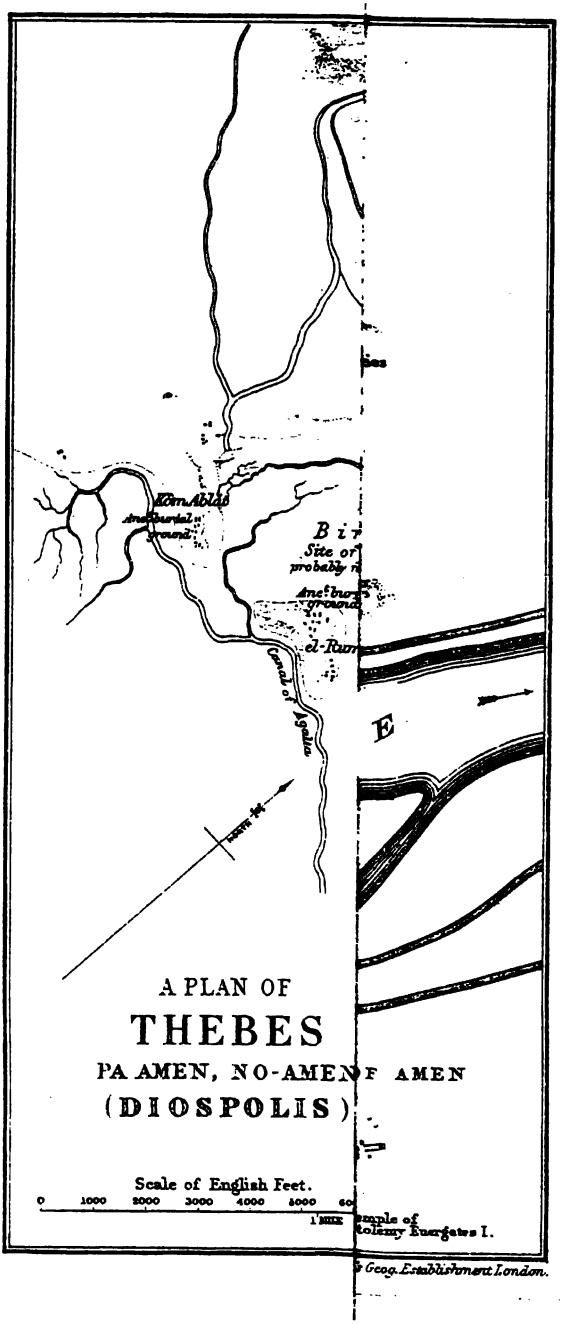
Even before Kamûla is reached the ruins of Karnak, the Colossi, and all the temples on the W. bank, come into sight; and in a short time the boat is moored to the E. bank, close under an ancient temple, near whose ruins cluster the hotels and mud huts of the modern town of

(*E.*) **Luxor**, 454 m.

ROUTE 23.

Luxor and Thebes.

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Kôm Abâdi
Ancient burial ground
Site of probably
Ancient burial ground
el-Rum
Canal of Ageâdie
E
A PLAN OF
THEBES
PA AMEN, NO-AMEN OF AMEN
(DIOSPOLIS)
Scale of English Feet.
0 1000 2000 3000 4000 5000 6000
1 MILE
Temple of Ptolemy Euergetes I.
Geog. Establishment London.

1. Preliminary Information.

The Town of Luxor.—**Luxor** ✱ (for Hotels see the Index-Directory) (P.T., British Vice-Consulate) is a small but increasing town (12,000 inh.) and is the chief stopping-place on the Nile voyage. It is the head-quarters from which to visit the ruins of Thebes, the most important and interesting in Egypt.

Luxor is 454 m. S. of Cairo, and 136 m. N. of Aswân. Its name is properly spelt *el-Uksur*, "the Palaces," from its many temples.

Mooring-place for dahabiyas. The usual mooring-place for dahabiyas is against the E. bank S. of the town; but it is preferable to anchor on the W. bank, as it is quieter and cleaner, and cross over to the town when occasion requires in the *felucka*. The steamer landing-places are immediately in front of the Great Temple, and close to the Luxor Hotel. Here also the ferry-boats to the W. bank lie: fare there and back, P.T.2 per head for a European; P.T.1 for a native. Hotel-boats, P.T.5, more comfortable. Tickets at hotels. Donkeys P.T.10 the day; P.T.5 half-day. There are two or three cabs. Hotel-omnibuses meet the trains. The rly. station is E. of the town, 10 minutes' walk from the river. Post-office on the quay; Tel. at the Luxor Hotel.

Shooting.—Capital quail-shooting may be had on both sides of the river in the month of March, or even earlier. About 4 hrs.' ride inland on the W. bank, in the direction of Erment, is a lake, at which good duck-shooting may be had in the winter. It is necessary, however, to be provided with a tent, so as to spend the night near the lake, and be ready for shooting at daybreak. A visit to the ruins of Karnak by moonlight—a visit which none should neglect to pay if they have the opportunity—may be combined with a night's watching for hyænas, which occasionally, but very seldom, are to be seen there.

Purchase of Antiquities.—There are several resident antiquity dealers in Luxor: el-Hagg Mohamed Mohassib is the most reliable, and is always extremely careful with regard to the genuineness of his antiquities; the same cannot, however, be said of all the Luxor dealers, though several are desirous of securing as good a reputation as Mohamed Mohassib's in this respect; and as during the season the town is invaded by smaller dealers and bric-à-brac sellers, besides being overrun by natives with scarabs (mostly forged) to sell, antiquities and curiosities should be purchased with great caution. Genuine things are to be had: but there is a regular manufacture of antiquities, especially scarabæi and basalt images, at Luxor; and some of the imitations are very clever and difficult to detect. If it can be arranged, a visit to one of the houses where these are made is interesting. The most tempting objects, as a rule, are papyrus rolls. When genuine they should, if possible, be bought, but forgeries are very common, and it is seldom possible to tell what the roll contains. Should the roll be a valuable one, injudicious attempts at opening may seriously injure it. Many of the best papyri in existence in European museums want the first lines, owing to want of care in opening them. As a general rule, really valuable articles are not produced for the inspection of ordinary travellers. Some dealers keep successive rooms of (1) forgeries, (2) bad, (3) good, and (4) fine articles, and permit visitors to go as far in the series as they judge profitable.

Mode of Seeing Thebes.—Those who are on their way up the river to the First or Second Cataract will do well, if the wind is favourable on their arrival at Luxor, to stop there no longer than may be absolutely necessary for procuring provisions, getting letters, &c., and leave all the sight-seeing till they come back on their way down. This course has the further advantage of putting off the visit to Thebes till the days are longer than in December and January.

For those pressed for time three days may best be spent in the following manner:—

1st Day.—Cross early to the W. bank, visit the Colossi, the Ramesseum, Dêr el-Medîna, and Medînet Habû. If time permit, one or two of the Tombs of Sheikh 'Abd el-Kûrna, or the Tombs of the Queens might be visited between the temples of Dêr el-Medîna and Medînet Habû, in which case it is better to visit the latter temple first.

2nd Day.—The Temples of Luxor, Karnak, and the adjacent ruins.

3rd Day.—Cross early to the W. bank, visit the Temple of Seti I. at Ḳûrna, and then ride along the valley to the Tombs of the Kings. Instead of coming back the same way climb the path to the top of the Libyan Mountain, whence there is a magnificent view over the plain of Thebes; descend to Dêr el-Baḥari, thence, if there is time, to the Tombs of the Assasif.

In this way the traveller who merely wishes to say he has seen Thebes may get through it in three days. But all who can should spend at least a week there. Karnak alone ought to have 2 days given to it; and, as will be seen from the description of the various remains on the W. bank, there is plenty there to occupy several days.

Candles, matches, and magnesium wire should be taken for seeing the interiors of the tombs properly. Torches should never be used for this purpose, as they blacken the sculptures and utterly spoil them. Many of the private tombs are so blackened by the fires of the peasants who inhabit them as no longer to be worth visiting; and if torches were used for lighting up the Tombs of the Kings their smoke would soon completely disfigure them. Travellers are ready enough to reproach the ignorant natives for the injury they do to the monuments, though they themselves are often quite as deserving of reproach for their share in the destruction, for the encouragement they give to the peasants to break off some piece of sculpture by buying it when brought, and often by employing them to obtain it.

[It is unnecessary to provide candles for seeing the Tombs of the Kings, as they are lighted by electricity. If tickets for seeing the antiquities have not been obtained at Cairo, they must be provided here. Office of the Chief Inspector of Antiquities, Mr. A. E. Weigall, Luxor.]

2. General History and Topography.

"By the fertile stream
Where, in Egyptian Thebes, the heaps of precious ingots gleam,
The hundred-gated Thebes, where twice ten score in martial state
Of valiant men with steeds and cars march through each massy gate."
(Blackie's Translation of the *Iliad*.)

Name.—The name *Thebes* is derived from *Ape(t)*, the name given by the old inhabitants of the nome of *Uaset* or *Tjāmet* (the Thebaïd) to the two large towns which stood close together on the E. bank of the Nile, on the sites of the modern Karnak and Luxor. The ancient representative of Karnak was called *Apet-asut*, "The seats of Apet," while ancient Luxor was named *Apet-reset*, "Southern Apet." The Coptic inhabitants of the Thebaïd called Karnak *Apē*, with the article *Tapē*; this form was probably in vogue in more ancient times, and was corrupted by the Greeks to Θῆβαι, Thebes, a name well known to them. The name Thebes was not, however, generally used by the Greek inhabitants in Ptolemaïc and Roman days; by these it was called *Diospolis*, "City of Zeus," because the god Amonrasonter (Amen-Rā *su-ntiru*, "king of the gods"), local deity of Thebes, and head of the Egyptian pantheon, had been identified with Zeus as "Zeus Ammon." It was further designated Diospolis *Magna*, to distinguish it from the lesser Diospolis further north (see p. 366),

In Pharaonic times, when the two Apets had joined together as one city, and suburbs had sprung up on the W. bank of the river, at Medamôt and elsewhere, the united city was generally known simply as *No*, "the City" *par excellence*, or *No Amon*, "the City of the god Amon," in the Assyrian inscriptions called *Ni*. The great necropolis of the W. bank, extending from the Tombs of the Queens in the S. to the mouth of the Valley of the Tombs of the Kings in the N., and its attendant suburb, was generally known as *Uaset*, or *Tjamet Amentet*, "Western Thebes"; in later times as *Pathyris* (Pa-Hathor), as being under the special protection of the goddess Hathor, who is called "Mistress of the West," or "She who is in the Western Desert"; for though Amon-ra was the chief deity worshipped there, as in other quarters of Diospolis, Hathor had a special claim over the necropolis beneath the western mountain, where she was fabulously reported to receive the setting sun into her arms. She is, generally speaking, the mistress of the waste. Dêr el-Bâḥari was the centre of her worship, on the western bank. (A peculiar form of her, named *Mersegret*, "She who loveth Silence," was especially venerated in the necropolis, in the form of a serpent with the head of a woman—the snake-guardian of the tombs.)

The district in which the temple of Medînet Habû is situated was anciently known as *Atjemet*; either from this name or from the word *Tjamet*, signifying the Thebaïd generally, was derived the Coptic name *Tjēme*, which was borne by the monasteries of the western bank from Medînet Habû to Dêr el-Bâḥari; *ptoou nṭjēme*, "the Hill of Tjēme," was in the seventh century A.D. the regular designation of the Western Mountain, in which large numbers of anchorites lived.

History.—The date of the formation of Thebes still remains, like that of Memphis, the capital of Lower Egypt, enveloped in that obscurity which is the fate of all the most ancient cities. We first hear of it in the time of the XI. Dynasty. Originally Hermonthis, now Ermont, was the capital of the *Tjamet* or *Uaset*-nome, and its god Montu was the original patron of the Thebaïd; he was displaced from this position when Thebes, the city of Amon, came to the front under the XI. Dynasty.

In early days the *Tjamet*-nome was ruled by *ḥa*-princes of the usual type: the tomb of one of these was found at Ḳûrna by Mr. P. E. Newberry in 1896, and the British Museum possesses two fine funerary statuettes of Mera, a Theban chief of the Herakleopolite period. Theban princes of the early period were also buried at Khizâm, N. of Karnak. The false-door of the tomb of one of them, named User, is in the Cairo Museum.

It is possible that the Theban chiefs who revolted from the Herakleopolites were of Hermonthite origin, and removed the seat of their government to Thebes when about to assume independent sovereignty. We have accounts of some of the fighting between the Thebans and the Herakleopolite kings in the biographies of the Tefabas and Khetis of Asyût, who describe their campaigns against the Southerners in their tombs in the mountain of Asyût (see p. 342).

When the Theban princes, after having assumed the royal title, extended their authority over the greater part of the kingdom, Thebes became the royal seat of government, the "capital" of Egypt, as we should say, and the kings of the XI. Dynasty were buried in the western necropolis, where the greatest of them, Neb-hapet-Rā Mentuhetep, built his funerary temple at Dêr el-Bâḥari (discovered in 1903; see p. 460). He was afterwards worshipped as tutelary

dæmon of the necropolis. The monarchs of the XII. Dynasty actually ruled from a royal burg called *Athet-taui*, "Controlling the Two Lands," in the neighbourhood of Lisht (p. 300), near the Fayyûm, to which they showed special partiality (see pp. 261 ff.); but they were Theban princes, and Thebes remained the chief city of the country, growing in importance under their rule and that of their descendants. When Lower and Middle Egypt had been overrun and conquered by the alien Hyksos, Thebes became the centre of the national resistance to the invader, and its princes were the undisputed leaders of the nation. When the Hyksos were expelled, the Theban princes inaugurated the imperial age of Egypt, and Thebes became one of the greatest cities of the ancient world.

Ancient authors do not agree as to the extent of this city, which, according to Strabo, was 80 stadia in length, while Diodorus allows the circuit to have been only 140—a disparity which may be partially reconciled by supposing that the latter speaks of it when still an ancient city. The epithet *Hekatompylos*, applied to it by Homer (*Il.* ix. 379–384; a passage probably not older than the sixth century B.C.), has generally been thought to refer to the 100 gates of its wall of circuit; but this difficulty is happily solved by an observation of Diodorus, that many suppose them "to have been the propylæa of the temples," and that this metaphorical expression rather implies a plurality than a definite number.

This is certainly the correct explanation; the "hundred gates of Thebes" are the great pylons of the temples. The well-known Homeric passage is of great interest as showing how far the renown of Thebes had penetrated beyond the borders of Egypt in the early classical period.

There is no doubt that from the sixteenth to the eleventh century B.C. Thebes was the most magnificent and the most populous city in the ancient world. Babylon may have rivalled it in extent and, later, in population, but can never have equalled it in magnificence or even in wealth. To it flowed the stored riches of the conquered countries of Asia and the gold won from the mines of Nubia. Thebes had been the seat of the kings of the XVII. Dynasty who had expelled the Hyksos conquerors, and of their successors who carried the war against the Semites into Asia, and bore the standards of Egypt in triumph to the banks of the Euphrates. Until the rise of the "Hittite" and Assyrian powers in the fourteenth century B.C. all Mesopotamia and Syria obeyed the behests of the Egyptian emperor who ruled from far-distant Thebes; and until the founding of the kingdom of David and Solomon Palestine continued subject to Egypt. Through all these centuries the tribute of the conquered nations poured into the treasuries of the kings and into the coffers of the powerful confraternity of the priests of Theban Amen, "King of the Gods," who had inspired the kings to expel the Hyksos, and under whose protection they had overthrown the world of foreigners and placed their feet upon the necks of the barbarians. So long as the great empire endured so long endured the greatness of Thebes, but when foreign conquests fell away and the sources of tribute were dried up, the magnificent city shrank. Its priestly monarchs of the XXI. Dynasty, poverty-stricken and powerless, were compelled to see the control of Lower Egypt slip away from Theban hands; but Theban pride maintained the fiction that the rulers of Tanis and Bubastis were merely "those to whom Amen has committed the guardianship of his North-land," no true Pharaohs, but only the viceroys of the Theban theocrats. When this theocratic Theban government of Upper Egypt disappeared and Thebes was added to the dominions of the Bubastite Pharaohs of the XXII. Dynasty, the eclipse of Thebes was in full progress, but the final obscuration was not effected till the epoch of the Assyrian conquest of Egypt, when, about B.C. 665, the generals of the Assyrian king Ashurbanipal, after repeated revolts, razed it to the ground, carried its inhabitants into captivity, and destroyed its temples so far as was possible, removing to Nineveh two of its obelisks as trophies (see Nahum iii. 8).

Still, even after this disaster, though shorn of all her ancient imperial glory,

Thebes continued to exist as an important city, and Amonrasonter continued to be the greatest god of the pantheon even under the Saïtes and earlier Ptolemies. Indeed we may almost speak of a certain revival of Thebes under the first Ptolemies. After the Assyrian conquest, which dissolved all the ancient Theban glories of the Thothmes and Ramses into thin air, the magnificent traditions of the Empire had seemed to the Egyptians vain and of no account: and the artists and architects of the XXVI. Dynasty had turned from Theban models to seek their inspiration in the simplicity of the art and architecture of the Old Kingdom, as exemplified at Memphis and Sakkâra. When, however, under the Ptolemies, Egypt again appeared as an Asiatic conqueror, and Euergetes rivalled the campaigns of Thothmes III., the Theban tradition revived, and the Greek kings began not only to masquerade upon the walls of its temples in the guise of Ramses, but actually to repair the temples and add new buildings to them: a notable example is the fine granite central shrine of Amen at Karnak made in the reign of Philip Arrhidæus. This Theban revival was, however, but an artificial one, and was confined to the priestly archæologists, architects, and artists.

Commercial wealth, on the accession of the Ptolemies, began to flow through other channels; and Ethiopia no longer contributed to the revenues of Thebes. Its subsequent revolt under Epiphanes, and destruction, after a three years' siege, by Ptolemy Lathyros, struck a death-blow to the welfare and existence of this capital, which thenceforth ceased to be called a "metropolis" or city, and is entitled simply the "villages." Some few repairs were, however, made to its dilapidated temples by Euergetes II. and some of the later Ptolemies; but it remained depopulated, and at the time of Strabo's visit it was already divided into small detached villages.

Yet it still retained in Roman days the proud name of Diospolis, and the tradition of its ancient greatness has never died. Diodorus, who visited it about B.C. 57, thus describes its antique glory (Bk. i., 45–46):—"After this reigned Busiris and again eight of his descendants, the last of whom, who bore the same name as the first, is said to have built the city called by the Egyptians Diospolis the Great, by the Greeks Thebes. The circuit of it was one hundred and forty stadia (twelve miles), and he adorned it wonderfully with great buildings and stately temples and other monuments, and likewise provided it with the houses of the private citizens, some four stories, others five stories high, and generally made it the finest city, not only in Egypt, but in all the world. And on account of the superabundance of its wealth and power its fame was noised abroad in every place, and the Poet (Homer) speaks of it when he says

οὐδ' ὅσα Θήβας
Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐνὶ κτήματα κεῖται,
αἳ θ' ἑκατόμπυλοί εἰσι, διηκόσιοι δ' ἀν' ἑκάστην
ἀνέρες ἐξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν.

(*see Translation at head of this section.*)

Some say that the city had not a hundred gates, but many great *propylæa* of the temples, from which it was called 'Hundred-gated' (*Hekatompylos*), so to say 'Many-gated.' That two thousand chariots set out from it to the wars is true: for there were the hundred stables along the river bank from Memphis to Thebes towards Libya, each holding more than two hundred horses; of these the foundations are still shown.

"We have it that not only this king, but many of those who reigned after him, busied themselves with the increase of the city; for that no city under the sun was so adorned with many great monuments of silver and gold and ivory, and with a multitude of colossal statues, and also with monolithic obelisks. Of four temples which were built, the most wonderful for beauty and size is the oldest, thirteen stadia in circuit, five and forty cubits in height, and with a wall twenty-four feet broad. And answering to this magnificence was the decora-

tion of the monuments in it, wonderful for cost and accurate in handiwork. The buildings have remained to our own time, but the silver and gold and the decoration of ivory and fine stone were robbed by the Persians what time Cambyses burnt the temples of Egypt . . . . Here also, they say, are the tombs of the ancient kings, wonderful to see and in no way behind those of later days which are most highly esteemed."

In Roman times the city had become much what it is now, a collection of villages with the ancient temples and tombs rising among them, and was, as it is now, a place for tourists and scientific men to visit. The fame of the musical statue of Memnon brought many noble and learned Romans to the city; among them the Emperor Hadrian, and, at an earlier period, the prince Germanicus and the geographer Strabo (B.C. 24), who thus describes his visit: "After the city of Apollo comes Thebes, now called Diospolis, 'with her hundred gates, through each of which issue two hundred men, with horses and chariots,' according to Homer, who mentions also its wealth; 'not all the wealth the palaces of Egyptian Thebes contain.' Other writers use the same language, and consider Thebes the capital of Egypt. The remains of its greatness which still exist extend eighty stadia (nine miles) in length. There are numerous temples, many of which were damaged by Cambyses. The site is at present occupied by villages. The part in which the city lay is on the Arabian bank; on the other bank is the part in which the Memnonium lies. Here are two colossal figures near one another, each consisting of a single stone. One is entire; the part of the other above the throne has fallen down, the effect, it is said, of an earthquake. It is believed that once a day a noise as of a slight blow issues from the part of the statue which still remains on the throne. . . . Above the Memnonium are tombs of the kings cut out of the rock, about forty in number: they are executed with singular skill and are worthy of notice. Among the tombs are obelisks with inscriptions, denoting the wealth of the kings of that time, and the extent of their empire, as reaching to the Scythians, Bactrians, Indians, and the present Ionia, the amount of tribute also, and the number of soldiers, which amounted to a million men. The priests of Thebes are said to be for the most part astronomers and philosophers. . . . They ascribe to Hermes (Thoth) all knowledge of this kind. To Zeus, whom they worship above all other gods, a virgin of the greatest beauty and of the most illustrious family (such persons the Greeks call *pallakides*) is dedicated" (xvii. 1, 46).

It is much to be regretted that Herodotus has left us no account of Thebes at the much earlier date at which he visited Egypt. We have no right to assume from his silence that he never visited Thebes: he may have lost his notes or intended to describe the great city elsewhere.

In late Roman times the Theban villages lost the proud title of Diospolis, and even Pathyris disappeared as the name of the western suburb: Karnak was known to the Copts as *Apē*, and Pathyris as *Tjēmē*. Both were in the nome of Erment, which was the largest town of the Thebaïd.

Tjēme was in the 7th and 8th centuries a great monastic settlement. The bishop Pisentius fled into the western mountain here before the idolatrous Persians, and took up his abode in a tomb, which he found full of mummies, with one of which, according to the tale, he held miraculous converse, on the subject of the state of the souls of the mummy and his friends (who had been pagans) in hell. Many anchorites followed his example, and also monasteries of regular monks were founded. The most important of these seems to have been that of St. Phoebammon at Dêr el-Bâḥari. We have a large number of contemporary documents referring to this settlement, mostly of the time of the bishop Abraham (7th cent.). In these Apē seems to be the seat of the local secular authorities, while Erment was the "county town."

Erment and the Coptic centre of Naḳâda, north of Thebes, remained the chief places of the district till modern times. The Coptic tradition of Tjeme survived in its modern representative, Ḳûrna, where there are still Christian

inhabitants. But the bulk of the people are of Arab origin: a Beduwi tribe which settled here a century or two ago. Luxor was colonized by these Ḳurnâwi Arabs.

The modern fame of Thebes dates from the travels of Pococke in the middle of the 18th century, and the French expedition of 1798, when the *savans* who accompanied Desaix gave the world the first modern description of the place. In the early years of the 19th century it was visited by a succession of European travellers, Belzoni, Salt, Drovetti, Caillinud, Wilkinson, Hay, Hoskins, and others, who often stayed for months among the ruins, studying the wonderful monuments which were now for the first time rendered accessible. Salt brought back to England from Karnak the greater part of the larger monuments of the Pharaonic age which are preserved in the Egyptian Saloon of the British Museum. In 1817 Belzoni discovered the great tomb of Seti I. in the Valley of the Kings, and brought back the wonderful inscribed alabaster sarcophagus of the king, which is in Sir John Soane's Museum. Wilkinson lived in the outer colonnade of a great tomb on the hill of Ḳûrna, which has in front of it the ruined brick tower which is still known as *Abu Wilkinson*. Here he lived while collecting the materials for his great work, "The Manners and Customs of the Ancient Egyptians." Hoskins describes the place when he was there in 1832 as already filled with interested visitors, mostly English, including several ladies, who spent their days sketching and drawing among the ruins. The accounts of Hoskins and his predecessors are also interesting as giving us a glimpse of Egypt under the old régime of the Turkish *kasheſs* and *kaimakams*, and enable us to form an idea of the old oppression of the fellâhin by the Pasha's men, instances of which they were obliged to witness and were powerless to prevent. These older travellers, who did so much for the science of Egyptology in its early days, have left very visible memorials of their presence in the shape of their names and the dates of their visits cut in large letters on the sandstone blocks of the temples. Modern taste regards this sort of thing as vandalism of the worst description, but these older memorials are interesting, and do not offend the eye, except in one instance, a terribly philistine British cognomen, which is cut in the middle of the ancient visitors' inscriptions on the Vocal Memnon!

Later on one of the most prominent European residents at Luxor was the somewhat remarkable Lady Duff Gordon, who was greatly beloved by the natives. The great Prussian expedition under Lepsius worked here for several months in 1844–5, giving the results to the world in the colossal 'Denkmaeler.' They also fixed their head-quarters on the hill of Ḳûrna. During the 'fifties and 'sixties excavations were carried on by Greene and Rhind, the latter of whom has left a very interesting book, 'The Temples and Tombs of Thebes.' At this time the French excavator Mariette appeared on the scene as head of the new Museum at Bûlâḳ, which had been founded at French instigation by the Khedive Said. All private excavations were now stopped, and M. Mariette kept the monopoly of such work in his own hands for the benefit of the Bûlâḳ Museum. He cleared one corner of the beautiful Temple of Dêr el-Bâḥari here. The work of clearing Karnak and Luxor was carried on by MM. Maspero and Grébaut, and the former temple is now being put in a state of thorough repair by another French official of the Museum, M. Georges Legrain, whose magnificent find of a *cache* of historical statues of all ages made such a sensation in 1903. The Temple of Medînet Habû has been cleared by M. Daressy, and the Ramesseum by Mr. Howard Carter, the late British Inspector of Antiquities for the Museum. In 1881 occurred the momentous event of the discovery, near Dêr el-Bâḥari, of the hiding-place to which the kings of the XXI. Dynasty had removed for safety the mummies of many of their great predecessors of the three preceding Dynasties, which gave to the world the actual bodies of the great kings Seti I., Ramses II., and Ramses III., which are now in the museum of Cairo. Ten years later M. Grébaut found in the

same place a similar *cache* of 163 mummies of the priests of Amen, and in 1898 M. Loret, his successor in the general direction of the Giza Museum, discovered in the Valley of the Kings the tomb of Amenhetep II., with the mummy of the king in its sarcophagus, and the bodies of many other monarchs, among them Amenhetep III. These discoveries have been paralleled by the finding in 1902 and 1905, by Mr. Theodore N. Davis, of Newport, R.I., of the tombs of Thothmes IV. and the mother and father of Queen Tiî, the wife of Amen-hetep III., which have yielded to the Cairo Museum a most wonderful treasure of funerary objects of the XVIII. Dynasty, including chariots of embossed leather-work and plated with gold. Of late years many of the private tombs on the hill of Shêkh' Abd el-Ḳûrna have been cleared and conserved by Messrs. Newberry and Mond.

When, in 1881, Mariette died, the policy of exclusive reservation of the right of excavation to the officials of the Bûlâḳ Museum was, with characteristic liberality and breadth of view, reversed by his successor, M. Maspero. The attention of British amateurs of Egyptian art was now once more drawn to Thebes by the thorough excavation and clearance of the Temple of Hatshepsu at Dêr el-Bâḥari, which was carried out by the Egypt Exploration Fund, under the direction of Prof. Naville. The latest event in the history of Thebes to be chronicled is the discovery and excavation in 1903–6, by Messrs. Naville and Hall, working for the Egypt Exploration Fund, of the much older temple of Mentuhetep III. at Dêr el-Bâḥari. This, the last to be discovered, is the most ancient temple at Thebes.

Topography :—

"Alone of the cities of Egypt, the situation of Thebes is as beautiful by nature as by art. The monotony of the two mountain ranges, Libyan and Arabian, for the first time assumes a new and varied character. They each retire from the river, forming a circle round the wide green plain ; the western rising into a bolder and more massive barrier, and enclosing the plain at its northern extremity as by a natural bulwark ; the eastern, further withdrawn, but acting the same part to the view of Thebes as the Argolic mountains to the plain of Athens, or the Alban hills to Rome—a varied and bolder chain, rising and falling in almost Grecian outline, though cast in the conical form which marks the hills of Nubia farther south, and which, perhaps, suggested the Pyramids. Within the circle of these two ranges, thus peculiarly its own, stretches the green plain on each side of the river to an unusual extent ; and on each side the river, in this respect unlike Memphis, but like the great city farther E. on the Euphrates - like the cities of Northern Europe on their lesser streams - spreads the city of Thebes, with the Nile for its mighty thoroughfare. 'Art thou better than No-Amon that was situated by "the river of the Nile"—that had the waters round about it—whose rampart was "the sealike stream," and whose wall was "the sealike stream"?' Nahum iii. 8."—*A. P. Stanley.*

Dean Stanley's sketch well describes the salient features of the Theban nome. The traveller will have noticed that the mountain-cliffs on either side of the valley became finer as he ascends the river ; in Middle Egypt they are insignificant and monotonous, but from Akhmîm to Girga the eastern range is lofty and impressive ; then come on the west the fine escarpments of Abydos, ending in the lion-headed promontory of al-'Amra, and then, where the railway crosses the Nile, on the eastern bank the splendid fortress-like cliffs of Ḳasr es-Ṣayyad. Thenceforward the hills of the Libyan bank become finer and loftier (at Naḳâda), until they culminate in the western hills of Thebes, opposite to which rises the triple peak of the Gebel el-Gêr (or Gebel esh-Sharḳ, "Mountain of the East"), "rising and falling in almost Grecian outline," which is perhaps the most salient feature of the Thebaïd, as the peak is a very unusual mountain-form in Egypt. At Thebes the desert-hills are finest, and not only does the sight of them entirely remove the impression of monotony which may have been given by the low straight cliffs of Middle Egypt, but the beholder of them will readily allow that they formed a splendid setting for the imperial city

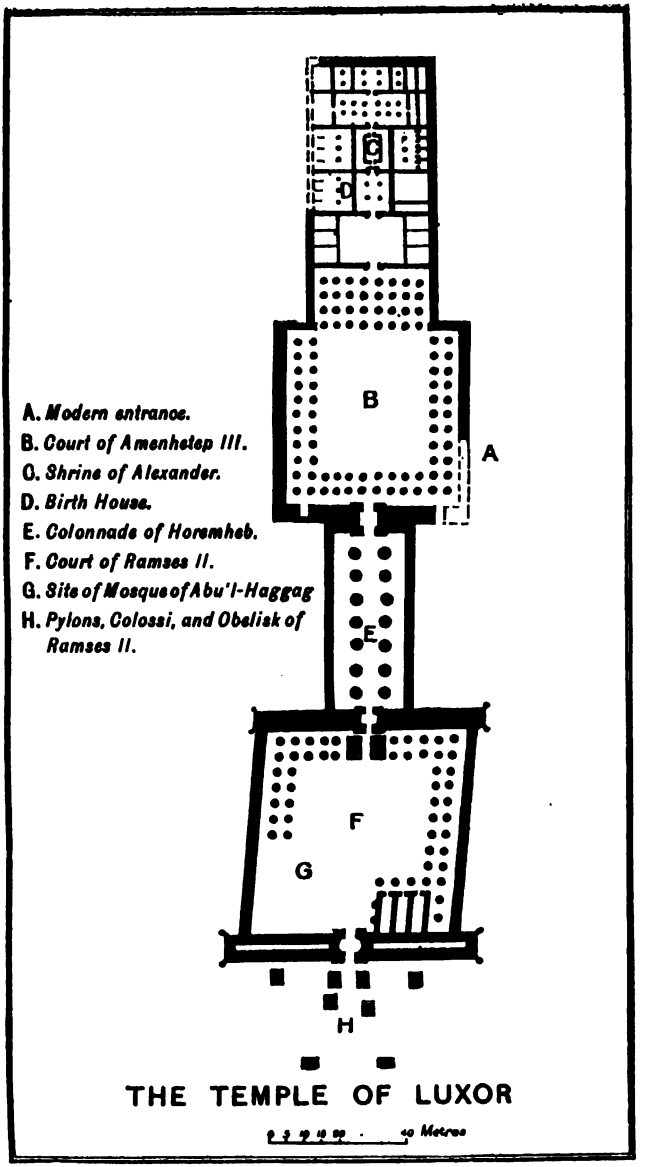
of Egypt. The best point from which to appreciate the truth of Dean Stanley's description is from the saddle of the Western Hill overlooking Dêr el-Bâḥarî; most tourists will pass over this on the way back from the Tombs of the Kings, and will be repaid for the climb by the most beautiful prospect in Egypt: indeed, the trouble of the ascent is fully repaid by this famous view (see p. 459), which overlooks the whole extent of ancient Thebes. At one's feet lies the Western Suburb of the Necropolis, the Pathyris of Greek times, which must always have been a city of the dead, a town of countless tombs, among which rose the great funerary temples of the kings, the Ramesseum and Medînet Habû. The villages of the living which were built among them, like the houses of Ḳûrna to-day, were inhabited by the vast army of *kolchytes*, embalmers, undertakers, tomb-attendants, watchmen, and the rest. An exact parallel may be seen in the town of the Tombs of the Khalîfs at Cairo. South of Medînet Habû, in the sandy tract now known as *el-Malḳata*, "the Salt-pans," the necropolis ceased, and the palace of a living king, Amen-hetep III., with the great pleasure-lake attached to it (the modern *Birket Habû*), took the place of tombs. The cultivated land between the desert and the Nile was probably studded with the houses of wealthy inhabitants, surrounded by their gardens. Just on the border of the cultivation, between the Ramesseum and Medînet Habû, rose for a time a great temple built by Amen-hetep III. (about 1450 B.C.), the only relics of which are the two huge colossi of "Memnon," *es-Sanamât*, "the Idols," as they are now called, which seem to keep an eternal watch and ward over the necropolis of Thebes, as the Sphinx does over that of Gîza. A visitor to Thebes early in the season will see the colossi standing up not amid the cultivated fields, but out of the waters of the inundation; the result is to intensify the impression of their lonely majesty.

On the opposite bank of the Nile, where from the western heights we now see the white houses of Luxor with the triple peak of the Eastern Mountain behind them, there were then, as now, two centres of population, *Apet-reset* or Luxor, and *Apet-asut* or Karnak. These were the two main ganglia of the city, with their houses of the ordinary people, their bazaars and quays, as at present, but on a larger scale. Each town-aggregate was grouped round the two chief temples. The road between them was probably one continuous village, while out to the desert beyond stretched houses, gardens, and irrigation canals, as on the western bank. Doubtless the margin of cultivation was then pushed much farther back to the east than it is at present. Medamôt itself may have been included within the boundaries of the city. Such is the prospect which we see from the hills above Dêr el-Bâḥarî, and so may its ancient aspect be reconstituted. In historical interest it is second only to the view of Athens from the Acropolis or of the Roman Forum from the Campidoglio.

3. The Eastern Bank: Luxor.

[The first portion of ancient Thebes to be visited is naturally the *Temple of Luxor*, which is close to the hotels and station on the bank of the river, immediately behind the steamboat landing-place. The present entrance is from the quay, just beyond the donkey-stand: tickets must be shown. The visitor enters the temple in the centre of its western side: the original N. entrance between the two pylons is not open: the path there leads only to the Mosque of Abu 'l Haggâg, which is built in the N.E. corner of the First Court.]

Temple of Luxor.—The original sanctuary, and the adjoining chambers, with the addition of the large colonnade and the pylon before it, were built by Amen-hetep III. in honour of Amon. Ramses II. afterwards added the great court, the pyramidal towers, and the obelisks and statues. The whole plan of the temple is very irregular, from its having been built on the bank of the river, and following the direction of the quay. The excavations made by M. Masporo and M. Grébaut have exposed the temple to view; it had previously been


A. Modern entrance.
B. Court of Amenhotep III.
C. Shrine of Alexander.
D. Birth House.
E. Colonnade of Horemheb.
F. Court of Ramses II.
G. Site of Mosque of Abu'l-Haggag
H. Pylons, Colossi, and Obelisk of Ramses II.
A
B
C
D
E
F
G
H
THE TEMPLE OF LUXOR
0 5 10 15 20 40 Metres

so covered up with rubbish and modern buildings that it was difficult to trace the plan. It would appear that when first constructed it was not separated from the Nile as it is at present, but rose direct from the water's edge.

The parts built by Ramses II., though last in the order of antiquity, necessarily form the present commencement of the temple (as stated above, however, the present *entrance* is on the W. side), which, like many others belonging to different epochs, is not two separate edifices, but one and the same building. A *dromos*, flanked by ram-headed sphinxes, connecting it with Karnak, extended in front of the two beautiful **Obelisks** of red granite (only one of which now remains *in situ*, the other having been removed to the Place de la Concorde at Paris in 1836), whose four sides are covered with a profusion of hieroglyphs, no less admirable for the style of their execution than for the depth to which they are cut, which in many instances exceeds 2 in. The remaining obelisk is 84 ft. in height, but of this a considerable part is hidden in the rubbish. The obelisk in Paris is 77 ft. in height.

Behind the remaining obelisk are two sitting **Statues of Ramses II.**, one on either side of the pylon or gateway. On the pedestals are the figures and names of the people whom Ramses II. claims to have conquered. Among them may be noticed the name of Muab or Moab. Besides the two sitting statues there were four other standing ones; of these, only one is left. On the front of the towers are pictures of the war with the Hittites: on the E. tower is a representation of the battle before Kadesh, mentioned in the description of the Ramesseum, while on the W. tower is the Pharaoh's camp, surrounded by a wall, represented by Egyptian shields, with a guard posted at the gate. Within are chariots, horses, and the spoil taken from the enemy, as well as the holy place that held the Egyptian ark in a tent, instances of which are found on other monuments, as at Abû Simbel. There is also the king's chariot, shaded by a large umbrella or parasol. At the doorway itself is the name of Sabaco, and on the abacus of the columns beyond, that of Ptolemy Philopator, both added at a later epoch.

The **Hall** within, whose dimensions are 185 ft. by 167 ft., is surrounded by a peristyle, consisting of two rows of 36 columns, partially concealed by the mosque-tomb of the Shêkh Abu 'l Haggâg, the patron saint of Luxor, which will probably not be removed till Moslem religious prejudices become ameliorated. The line of direction no longer continues the same behind this Court, the Ramesseum front having been turned to the eastward, which was done in order to facilitate its connection with the great temple of Karnak, as well as to avoid the vicinity of the river.

The external walls of the Hall were adorned with historical scenes and accounts of Egyptian victories. Among those that remain we read of the capture of a fortress in "the land of Kati near Naharaim," or Mesopotamia, of the city of Tunip (now Tennib) "in Naharaim," of a campaign against the Hittites, and of victories in the land of Satuna, near the Gulf of Antioch. On the interior walls of the Hall we have a list of the 21 places, including the Sinaitic Peninsula and Cyprus, from which Ramses received metals and various kinds of stone; an account of his building at Luxor; a picture of the great pylon with

its obelisks, statues, and flagstaffs at the moment of inauguration, a ceremony in which his 17 sons took part, and a catalogue of his daughters. In the N.W. corner of the Hall are three chambers dedicated to Mut, Amen, and Khonsu, and constructed of older materials. In front of the S. gateway are two colossal black granite statues of the king, seated, with his wife Nefertari at the side. On the podestals is a list of subject nations, among which Mesopotamia (*Naharain* and *Mitana*), Assyria, and the *Kheta* (who have been doubtfully identified with the Biblical "Hittites") are reckoned. Eleven other standing statues of red granite and of smaller size are placed between the columns of the S. half of the Hall. At their sides are the "royal" wives and daughters of Ramses. His son Mer-en-Ptah has engraved his name on most of them. The S. gateway of the Hall was built by Amen-hotep III., and formed the N. pylon of his temple.

Passing through it, we arrive at the great **Colonnade**, where the names of Amen-hotep III. and of Tut-ankh-Amen are sculptured. The latter, however, has been effaced, as is generally the case wherever it is met with, and those of Hor-em-heb and of Seti I. are introduced in its stead. The colonnade was begun by Amen-hotep and finished by Tut-ankh-Amen. Hor-em-heb presumably usurped the work of Tut-ankh-Amen in pursuance of his policy of vengeance against the heretical Khu-n-Aten and his successors; Khu-n-Aten apparently built a sun-temple here, judging from some fragments of his work which were found here some years ago, and are to be seen lying in the temple. Between the gateway and the colossi Philip Arrhidæus, the brother of Alexander the Great, built a door. On the walls of the colonnade is a series of scenes representing the celebration of the festival of Amen, on the first day of the new year. On this day the sacred boats of the gods were brought from Karnak to Luxor, borne into the temple at Luxor, and taken back to Karnak in the evening. The procession by water was depicted in all its details; but much of the representation has perished with the upper part of the walls. The length of the colonnade to the next court is about 170 ft.

To this succeeds a Hall of 155 ft. by 167 ft., surrounded by a peristyle of two rows of 34 columns, terminating in a covered portico of 32 columns, 57 ft. by 111 ft. This is the court which we enter from the quay. It was built by Amen-hotep III. The beauty and excellent preservation of the columns should be noted, as also their effective arrangement. Here was found an altar, with a Latin inscription, dedicated to the Emperor Constantine (standing on the left, in S. colonnade); and on the exterior S. wall, near the E. corner, the Ethiopian Shabataka (*XXV. Dyn.*) has left his name. The sculptures on the exterior walls are due to Ramses III. Among those in the interior are representations of Amen-hotep III. before the gods of Thebes and the Nomes of Egypt, bringing him gifts.

The portico leads into a hall once supported on 8 columns. It measures 34 ft. 6 in. by 57 ft. 1 in. On each of the two sides (E. and W.) are three small chambers dedicated to Mut and Khonsu, and in the westernmost of them was a staircase leading to the roof. The entrance to the large chamber was repaired by Ai (*XVIII. Dyn.*).

This hall was in early Christian times converted into a Christian church. A niche or apse was hammered out in the S. wall, and the ancient reliefs were daubed over with frescoes, which have now nearly

disappeared. At the S. end are painted three figures larger than life, wearing the toga and sandals. The centre one (Christ) holds a staff or sceptre in the right hand and a globe in the left; and near him was some object, now defaced. The other two figures have each a scroll in one hand. On the walls to the right and left are the traces of figures, which are interesting from their costume; and on the side-wall to the E. are several soldiers with their horses, drawn with great spirit. The colours are much damaged by exposure, and the frescoes can hardly be distinguished. They probably date after the age of Constantine. The costumes are remarkable; and some of the men wear embroidered upper garments, tight hose, and laced boots, or shoes tied over the instep. The false wainscot, or dado, below, is richly coloured in imitation of porphyry and other stones incrusted in patterns, and is better preserved than the frescoes of the upper part, where the old gods of Egypt in bas-relief have outlived the paintings that once concealed them. There appear to be traces of a small cross painted at one side of the tribune, and the figures have a nimbus round their heads.

Behind this is a chamber supported on four columns, on the walls of which Amen-hotep is represented making offerings to the gods. We pass out of the S. colonnade of the Great Court by a door, and go round the outer wall of the temple to the *Birth Room*, described below, which leads into another chamber, the centre of which was originally occupied by four columns of Amen-hotep III.'s design. These were removed in the time of Alexander the Great and replaced by walls enclosing a sanctuary, in accordance with the later taste. Alexander declares in the inscriptions that he had "constructed anew for his father Amen-Ra the Great Mansion of sandstone, with gates of acacia-wood overlaid with gold . . . . according to all that had been in the time of Amen-hetep." This substitution of a *naos* within an ambulatory for the original open hall was in accordance with the later taste. It is interesting to compare the reliefs of Alexander's time on the outer walls of the new building with those of Amen-hotep III. on the inner face of the original wall of the hall. These are over a thousand years older than Alexander's, yet one would say, comparing them as they stand on either hand, that they look the newer. E. and W. of this and the preceding chambers are two other chambers on each side. Those on the W. side are destroyed; the northernmost of the two on the E. side, known as the

Birth Room, contains sculptures and texts describing the accouchement of Queen Mut-em-ua and the miraculous birth of her son, Amen-hotep, whose father was the god Amen himself. Dr. Naville's excavations have shown that the texts have been borrowed from the temple of Queen Hatshopsu at Dêr el-Bâhari, where they are applied to the birth of the queen. Amen is stated to have "incarnated himself" in order that he might be the husband of the queen, who was thus permitted to "behold him in his divine form." And the god is made to say at the end of the inscription: "Amen-hotep is the name of the son who is in thy womb. He shall grow up according to the words that proceed out of thy mouth. He shall exercise sovereignty and righteousness in this land unto its very end. My soul is in him, (and) he shall wear the two-fold crown of royalty, ruling the two worlds like the sun for ever."

The scenes on the W. wall are as follows, beginning with the

Lowest row, and going from left to right. (i.) The god Khnemu, the creator, fashions the bodies of the child Amen-hetep III. and his double or *ka* upon his potter's wheel. Opposite him is the goddess Isis. (ii.) Khnemu and Amon. (iii.) Queen Mut-em-ua in heaven, hearing the declaration of Amon before the goddesses Neith and Selk that he is the father of the child. (iv.) Amen and Thoth. (v.) Amen presenting Mut-em-ua to Isis. *Middle row:* (i.) Thoth announcing to Mut-em-ua that she will conceive a son. (ii.) The pregnant Mut-em-ua sustained with life by Isis and Khnemu. (iii.) Confinement of Mut-em-ua in the presence of Taueret and Bes, deities who ward off evil from women at childbirth. (iv.) Isis presents the new-born child to Amon, who salutes him as "Son of the Sun." (v.) Amon takes the child in his arms, while Hathor foretells his destiny, and Mut presents him with the emblem of many prosperous years. *Top row:* (i.) The queen, attended by the goddess Selk, watches the child and his double being given suck by Hathor and her cow. (ii.) The nine goddesses nursing the child. (iii.) The child and his *ka* purified by the Nile-gods. (iv.) Horus presenting the child and his *ka* to Amen. (v.) Khnemu and Anubis. (vi.) The child and his *ka* seated and standing before Amon. (vii.) Amon-hetep III. enthroned as king. The scenes on the S. wall represent the gods of Egypt recognising him as king at his coronation.

Down the middle of each of these side-chambers ran three lotiform columns. From the sanctuary of Alexander we pass into a rectangular room supported on two rows of 6 columns, and from this into the original sanctuary of Amen-hetep, with its 4 columns. It is flanked by two small chambers, each resting on two columns. In the sanctuary there are traces of the *naos* which formed part of the building.

On the W. side of the temple is a stone *Quay* of the early Roman age. Opposite the N.W. corner of the temple it takes a more easterly direction, and points out the original course of the river, which continued across the plain now lying between it and the ruins of Karnak, and which may be traced by a depression in the level of the ground it gradually deserted. The southern extremity of the quay is of brick (probably a Roman addition), and indicates in like manner the former direction of the stream. When the temple was first built, the river seems to have flowed close under its walls.

4. Karnak.

The modern road to Karnak follows very closely the ancient paved road which led from the N. pylon of the temple of Luxor to the pylon of the temple of Khonsu at Karnak. M. Grébaut's excavations have revealed a portion of the road near the Luxor market and the new Roman Catholic church, the Coptic cemetery, in which are some English graves, being W. of it. The ancient road was about a mile in length and bordered the whole way with sphinxes, some of which still exist. They have the head of a ram (for which Nekhtnebf substituted the human head) on a lion's body, and between their fore-feet is a statue of Amen-hetep III., who no doubt improved this road at the same time that he built the principal part of the Temple of Luxor. Beyond the village of *Kafr Karnak*, the avenue turns slightly to the l.,


Modern Canal
Tombs
Pyramid of Sakkara
Pyramids of Dashour
Pyramids of Abousir
Pyramids of Gizeh
Pyramids of Metrahenny
Pyramids of Abou Roash
Pyramids of Zowyet el Meytin
Pyramids of Abou Gorab
Pyramids of Abousir el Melek
Pyramids of Zowyet el Aryan
Pyramids of Abou Sir
Pyramids of Lahoun
Pyramids of Illahoun
Pyramids of Meydoum
Pyramids of Feydoum
Pyramids of Dashour
Pyramids of Sakkara
Pyramids of Abousir
Pyramids of Gizeh
Pyramids of Metrahenny
Pyramids of Abou Roash
Pyramids of Zowyet el Meytin
Pyramids of Abou Gorab
Pyramids of Abousir el Melek
Pyramids of Zowyet el Aryan
Pyramids of Abou Sir
Pyramids of Lahoun
Pyramids of Illahoun
Pyramids of Meydoum
Pyramids of Feydoum
Tombs
Pyramids of Zowyet el Folaini
1 MILE
4 FURLONGS
Stanford's Geog.l Establishment

and from this point is bordered with sphinxes with rams' heads, and called the *Avenue of Krio-sphinxes*. At the end of this avenue is the majestic

Gate of Ptolemy Euergetes I. (B.C. 247–222), who is represented upon it as, in company with Queen Berenikê, making an offering to their predecessors and parents, Philadelphos and Arsinoë. In one of the compartments, within the doorway, the king is represented in a Greek costume; instances of which are rare, even on Ptolemaic monuments. From this pylon another avenue of sphinxes leads to the **Temple of Khonsu** (*XX. Dyn.*), founded by Ramses III., and continued by some of his successors, the hall of 8 columns having been built by Ramses XII. The temple is dedicated to Khonsu, one of the great Theban triad. It has been thoroughly repaired by M. Legrain. The decorations were completed by Ramses IV. and XII., and added to by the high priests of Amen, Her-Hor and Pinetjem I., who were the rivals of the XXI. Dynasty. The pylon, which was built by Pinetjem I., was finished by Alexander II. It is 60 ft. high. The temple contains a picture of the rite of circumcision, and in it was found the famous *stela* of "The Possessed Princess," the daughter of the King of Bakhten, of which a translation is given in the 'Records of the Past,' iv., pp. 53 sq. On the W. side of the temple of Khonsu is the little *temple of Osiris and the goddess Apt*, a form of Taueret, built by Ptolemy Physkon, Ptolemy Auletes, and Augustus, which is now used as a local museum.

The Great Temple.—We next reach the Great Temple, of which the principal entrance (the First or Great Pylon) is about five minutes to the N. of the Temple of Khonsu. This entrance lies on the N.W. side, facing the river, and about half a mile distant from it. From the temple of Khonsu the great temple is often entered by the second gate, in the transverse court between the third and seventh pylons (see plan); but this should be reserved for the point of departure, and the donkeys should be directed to take the visitor to the Great Pylon and await him at the second entrance.

The temple of Karnak (which signifies a "window" in Arabic) was called *Khu-menmu*, "the glorious building," or *Nesut-taui*, "the thrones of the two lands," in Old Egyptian. It was first built on a large scale by the kings of the XII. Dynasty, but an older building may have existed before their time. It was dedicated to Amen, the chief god of Thebes. When he, at the elevation of his city to the primacy among Egyptian towns and the capital of the empire, became the "King of the gods," his temple became, so to speak, the cathedral temple of Egypt, and all the energies of succeeding kings were bent towards its extension and embellishment. The result is that it is not only the greatest temple in Egypt, but probably the most stupendous religious monument in existence. This is the great temple, 1½ miles in circumference, described by Strabo.

Plan of the Temple.—Of the *First Propylon* (A), before which stood two granite statues, now mutilated and buried in the soil, one of the pylon towers retains a great part of its original height, but has lost its summit and cornice. In the upper part their solid walls have been perforated through their whole breadth, for the purpose of fastening the timbers that secured the flagstaffs usually placed in front

of these propyla; but no sculptures have ever been added to either face, nor was the surface levelled to receive them. The pylon, which dates from the Ptolemaic period, was never completed, and on the inner face of the S. wing still exist the remains of the earth scaffolding and ramps which were used for its erection. The total breadth of this enormous propylon is about 370 ft., and its depth 50 ft.; the height of the standing tower is 142½ ft. A narrow staircase leads up to the top, whence is obtained an excellent bird's-eye view of the ruins. Just outside the gate is the house of the Inspector of the Temple, M. Legrain.

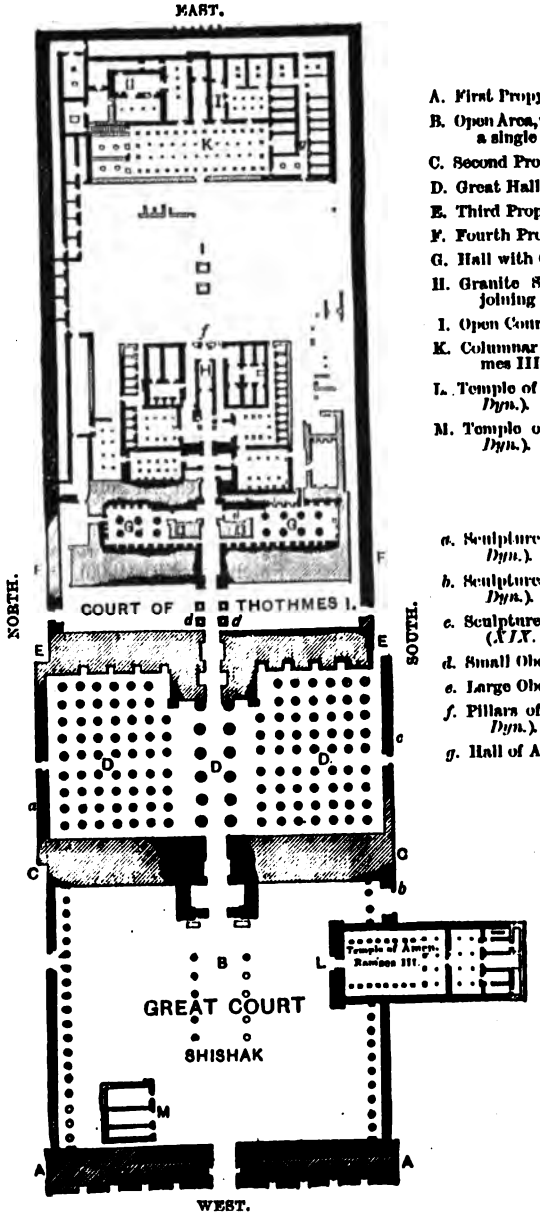
The pylon was approached from the Nile by an avenue of ram-headed sphinxes about 200 ft. in length, constructed by Ramses II., but usurped by Seti II., who also erected two small obelisks at their W. extremity. Here there is a stone quay which once projected into the river, which has retreated a considerable distance to the W. On its W. face a number of interesting inscriptions were discovered in 1896, dated for the most part in the reigns of the monarchs of the XXII., XXV., and XXVI. Dynasties, and recording the height of the Nile in the year they were written. S. of the avenue and at the S.W. corner of the pylon, a small temple built in honour of Amen by King Haker (Achoris) and his successor Psamut, about B.C. 390 (*XXIX. Dyn.*), was discovered in 1883.

Passing through the gateway of the propylon (tickets to be shown here) you arrive at a large open area, the **First Court** (n), 275 ft. by 338, with a covered corridor on either side, and a double line of columns down the centre, of which only one remains standing. It has upon it the names of Tirhakah, Psammetichus I. and Ptolemy Philopator. The corridors are 50 ft. high; that on the N. presents an even front of 18 columns; that on the S. is broken by a small Temple of Ramses III., the entrance to which abuts on the great area. This court was added by Shishak I. (*XXII. Dyn.*). M. Maspero considers that he intended to roof over the columns, but never completed the work. A restored pyloniform pedestal for a statue stands on the l. of the axis of the court. In the N.W. corner of this court are the remains of a small *Temple of Seti II.* (m). Behind this is a line of ram-headed sphinxes.

The little **Temple of Ramses III.** (l), in spite of its small size (170 ft. long), is a good specimen of a complete temple, built on a single homogeneous plan. Beyond the entrance pylons is a court with colonnades at the sides, supported by Osiris pillars. The small pillar hall of eight columns leads to a triple chapel dedicated to the triad of Thebes—Amen, Mut, and Khonsu. The triple cella isolated close under the N. pylon was built in honour of the triad by Seti I.

Between the temple of Ramses III. and the second pylon in the S.E. angle of the court is a space, which has been called the *Portico of the Bubastides*, from the sculptures on the walls containing the names of the kings of the XXII. Dynasty. Among them we find the names of Shishak I., Osorkon I. and Takeleth I., and a long inscription dating from the 12th year of Takeleth II. Round the corner (*b*), on the external wall of the temple, is the list of the places in Palestine conquered by Shishak I. (see p. 401).

A flight of seven steps, on either side of which was a granite statue of Ramses II., only one of which now remains, much mutilated,



A. First Propylon.

B. Open Area, with corridors, and a single column erect.

C. Second Propylon.

D. Great Hall.

E. Third Propylon.

F. Fourth Propylon.

G. Hall with Osiride figures.

H. Granite Sanctuary and adjoining chambers.

I. Open Court.

K. Columnar Edifice of Thothmes III. (*XVIII. Dyn.*).

L. Temple of Ramses III. (*XX. Dyn.*).

M. Temple of Seti. II. (*XIX. Dyn.*).

a. Sculptures of Seti I. (*XIX. Dyn.*).

b. Sculptures of Shishak (*XXII. Dyn.*).

c. Sculptures of Ramses II. (*XIX. Dyn.*).

d. Small Obelisks.

e. Large Obelisks.

f. Pillars of Usertsen I. (*XII. Dyn.*).

g. Hall of Ancestors.

THE GREAT TEMPLE OF KARNAK.

led up to the entrance, through the *Second Propylon* (C), built by Ramses I., of

The **Great Hall** (D), the largest and most magnificent of the old Egyptian monuments. The lintel stones of its doorway were 40 ft. 10 in. in length. It measures 170 ft. by 329, and is supported by a central avenue of 12 massive columns, more than 80 ft. in height and 11 ft. 6 in. in diameter; besides 122 of smaller or (rather) less gigantic dimensions, being 28 ft. in circumference, distributed in nine lines of seven, each wanting four—134 columns in all. Originally the hall was roofed over, and the light only penetrated into it through the sort of clerestory, remains of which may still be seen on the S. side. From the windows with stone bars, by means of which the Great Hall was lighted, comes the Arabic name of *Karnak*. The oldest king's name found in this hall is that of Seti I., but the plan was due to Ramses I. The work was completed by Ramses II. Attached to the W. doorway are two large towers, closing the inner extremity of the hall, and inside it a second doorway was built during the joint reign of Ptolemy Philometor and Ptolemy Physkon (B.C. 170–165). The excavations and repairs of 1896 and later years have largely increased the height of the columns and walls, and made the appearance of the Hall more colossal even than before. In 1899 a great disaster happened, eleven columns of one of the aisles having fallen. One result was that the famous leaning papyrus-bud column, which is seen in all photographs taken before that date, was destroyed. The columns are now being replaced in position. The progress of the works, which are still (1906) being carried out by M. Legrain, is very interesting to watch; the drums and capitals of the columns are being gradually replaced in position by means of inclined ramps of earth, which is precisely the means employed by the ancient architects to erect them.

Comment on the magnificent effect of the Hypostyle Hall is needless. More than in any other temple an impression of religious solemnity is given akin to that felt on entering a great European cathedral. This impression is heightened by the resemblance of the plan, with its nave, aisles, and clerestories, to that of a Western cathedral. The great inscribed aisle-architraves correspond to a Western triforium. One feels impelled to remove one's hat when entering this masterpiece of ancient ecclesiastical architecture. For, utterly unlike the Parthenon or Paestum, the impression is ecclesiastical: the Egyptian priests were true ecclesiastics, the Greeks were not.

At the E. end of the Great Hall is a *Third Propylon* (E), much ruined, on which is an inscription of Amen-hotep III. This served as the entrance to the temple up to the reign of Ramses I. Through it we pass into a narrow uncovered court, extending along the whole width of the building, in which stood *four Obelisks* of red granite (*d*), 76 ft. in height. Two have disappeared, one is thrown down and broken, the fourth still stands. They bear on one side the name of Thothmes I., of the XVIII. Dynasty, and added at either side of the original inscription is another by Ramses II. of the XIX.

To this court succeeds a ruined *Fourth Propylon* (F) of smaller size, built by Thothmes I., passing through the vestibule of which—about 40 feet long—we reach the *Hall of Osiride Figures* (G), surrounded by a peristyle of the pillars so called. In it are *Two Obelisks* of red granite (*e*) like the others, but of larger dimensions, the one now standing

being 97 ft. 6 in. high. This is the second tallest obelisk in the world, being only surpassed in height by that of St. John Lateran at Rome. (The latter obelisk was erected by Thothmes III. at Heliopolis. It is 105 ft. 7 in. high.) This part of the building bears the name of Thothmes I.; the obelisk, that of his daughter Hatshepsu. From an inscription on the base of the obelisk (N. side), we learn that only seven months were employed in its erection, including the time spent in transporting it from the quarries of Aswân. (It is a monolith, like all other ancient obelisks). The work was begun on the 18th day of Mekhir in the 15th year of the queen's reign, and was finished on the last day of Mesore in the 16th year, and it included crowning the obelisk with a cap of electrum (a mixture of gold and silver) and gilding the stone itself. These obelisks bear the original central inscription simply, and are without the two lateral inscriptions which Ramses II. loved to add on the obelisks of his predecessors, as on the London "Cleopatra's Needle."

From the hall of Thothmes I. we pass through the portal of a small dilapidated pylon (the Fifth) into a small area, at either end of which a door led into two chambers, each with two rows of columns, and communicating with the passages. This area was also the work of Thothmes I., and contained two rows of 10 columns, but two ugly chapels were built in the middle of it by Thothmes III., who also engraved on the W. face of the pylon to the E. (which forms the E. limit of the area) a list of the peoples he had conquered in the Sudan and Asia. The names of the southern natives are on the S. side of the gateway; those of places in Palestine and Syria on the N. side ('Records of the Past,' New Series, v.). Among them are Megiddo, Damascus, Hamath, Hazor, Joppa, Gath, Carmel, and other places familiar to us from the Old Testament. Over the names are portraits of the Amorite inhabitants of Palestine, alternately painted yellow and light-red. The pylon (sixth) on which the names occur leads into a small vestibule (to l. is a good head of a colossal statue of Amen-Ra, dedicated by Horemheb, and apparently his portrait) in front of the granite gateway of the towers which form the façade of the court (adorned by Thothmes III. with two flat red granite pillars of great beauty, one bearing the lily of Upper Egypt, the other the papyrus of Lower Egypt, in relief) before the

Saunctary (n).—This is of red granite, divided into two apartments, and surrounded by numerous chambers of small dimensions, varying from 20 ft. by 16 to 16 ft. by 8. These were erected by Hatshopsu. They have fine black granite portals with her cartouches, usurped by Thothmes III. The actual sanctuary itself is one mass of ruins, but some of the chambers are still standing, and are covered with the sculptures of Thothmes III. The date of the original sanctuary is much earlier, though the blocks now *in situ* bear the name of Philip Arrhidæus (*XXXII. Dyn.*), who restored it; for in the large *Open Court* (r) immediately behind are the bases and remains of some polygonal columns (*f*), with the cartouche of Usertsen I. (*XII. Dyn.*), in the midst of fallen architraves of the same era; showing that the original construction of the sanctuary dates from the XII. Dynasty. It was, however, entirely rebuilt by Thothmes III., but later kings, Seti II., Shishak I., Sabako, and Taharka have left their names in some of the chambers, and Philip Arrhidæus restored the whole. The walls of the corridor on the N.

and N.W. sides of the Sanctuary were inscribed by Thothmes III. with the annals of his reign. Part of the inscription has been removed to Paris. A translation of it, so far as it has been preserved, is given by Brugsch in his 'Egypt under the Pharaohs,' p. 154. The annals begin in the 22nd year of the Pharaoh's reign (about 1500 B.C.), and continue to his 42nd year (though the sculptor has by mistake written 32, for 42), and describe his conquest of Palestine and northern Syria. E. of the Sanctuary is an open space in which are two pedestals of red granite. They are the bases of sixteen-sided columns erected by Usertsen I. This open court is filled with water during the inundation. It appears to have been surrounded by a gallery of statues of the chief dignitaries of various reigns.

At the end of this court is the **Festival Hall of Thothmes III.** (K). Its exterior wall is entirely destroyed except on the N. side. Parallel to the four outer walls is a row of square pillars, going all round, within the edifice, 32 in number; and in the centre are 20 columns, disposed in two lines, parallel to the back and front row of pillars. But the position of the front columns does not accord with that of those of the centre; and an unusual caprice has changed the established order of the architectural details, the capitals and cornices being reversed, without adding to the beauty or increasing the strength of the building. Observe on some of the columns traces of the walls of a Christian church, built here after the abolition of paganism. Several columns still bear pictures of saints, among which a figure resembling the conventional representations of St. Peter may be made out. Adjoining the S.W. angle of its front is a small room, commonly called the *Hall of Ancestors* (*g*), from its having contained on its walls a bas-relief representing King Thothmes III. making offerings to 56 of his predecessors. This valuable monument (the "Tablet of Karnak" or "Karnak List") is now at Paris. A series of small halls and rooms occupies the extremity of the temple, in one of which Set of Nubti (opposite Koptos) and Horus are teaching Thothmes III. the use of the bow and spear.

The central chamber is the sanctuary, in which are the vestiges of a colossal hawk, seated on a raised pedestal; the sculptures within and without containing the name of Alexander II., by whose order it was repaired and sculptured.

On the N. side are the foundations of a room, on the walls of which are depicted the foreign animals and plants transported by Thothmes III. in his zoological and botanical gardens in Thebes. Most of them were brought from Syria in the 25th year of his reign.

The total dimensions of this part of the temple, behind the inner propylon of the grand hall, are 600 ft., by about half that in breadth, making the total length, from the front propylon to the extremity of the wall of circuit, inclusive, 1180 ft.

The whole was surrounded by Ramses II. with a girdle-wall, embellished with reliefs: at the back of this, and in the axis of the main temple, are the ruins of an Osiride colonnade built by him.

Comparative Antiquity of the Buildings.—No part probably remains of the earliest foundations of the temple; but the name of Usertsen I. suffices to support its claim to great antiquity. The original sanctuary doubtless existed in the reign of that monarch, and may have stood

on the site of the present one, an opinion confirmed by our finding the oldest remains in that direction, as well as by the proportions of the courts and propyla, whose dimensions were necessarily made to accord with those of the previous parts, to which they were united. This consideration does not conflict with the other view that it stood further east, in the present open court. The sanctuary which was replaced by that of Philip Arrhidæus was apparently built by Thothmes III.: he may have shifted the position of the sanctuary just as Alexander shifted that of Luxor. The original building, which we may conceive as a shrine, perhaps of sandstone or fine limestone with a surrounding colonnade or pillar-hall of sixteen-sided granite columns (judging from the existent remains and the analogy of the only other temple of that early period remaining to us, that of Mentuhetep III. at Dêr el-Bâhari), was added to by Amenemhât II. and III. (*XII. Dyn.*), but remained little changed until the XVIII. Dynasty.

Then Thothmes I. built the court of Osiride columns, and put up the two obelisks in the open space outside it. The great obelisks inside the Osiride court were erected to his memory by his daughter Hatshopsu, whose name also appears on the walls of some of the chambers near the sanctuary. Thothmes I. also erected the three great pylons in front of the sanctuary, and rebuilt part of the latter. Some years later, King Thothmes III. made considerable additions to the buildings and sculptures, and erected the great festival hall at the extreme east of the enclosure of the Great Temple. He also built the two pylons facing towards the South (see p. 404).

The sanctuary, rebuilt by Philip Arrhidæus, was also erected by the same Pharaoh, who seems to have been the first to build it of red granite, and a block of that stone which now forms part of the ceiling, and bears the name of Thothmes III., belonged most probably to the sanctuary he rebuilt.

At the close of his reign the temple only extended as far as the smaller obelisks; before which were added, by Amenhotep III., the towers of the propylon, whose recesses for the flagstaves, proving them to have been originally the front towers of the temple, are still visible on the W. face.

The Great Hall was added by Seti I., the second king of the XIX. Dynasty; and besides the innumerable bas-reliefs that adorn its walls, historical scenes, in the most finished and elegant style of Egyptian sculpture, were designed on the exterior of the N. side (see p. 399).

In the reign of Seti's son Ramses II., great additions were made. He completed the sculptures on the S. side of the Great Hall, and on the exterior of the wall of circuit. He also built the area in front, with massive propyla, preceded by granite colossi and an avenue of sphinxes. It may be worth noting in connection with this part of the building that on a statue in the Munich Museum is an inscription giving an account of the career of the person represented, one Bek-en-Khensu, "skilled in art, and the first prophet of Amen," in which the following passage occurs:—"I did the best I could for the temple of Amen, as architect of my lord. I executed the pylon 'of Ramses II., the friend of Amen, who listens to those who pray to him' (thus is he named), at the first gate of the Temple of Amen. I placed obelisks at the same made of granite. Their height reached to the vault of heaven. A propylon is before the same in sight of the city of

Thebes, and ponds and gardens, with flourishing trees. I made two great double doors of gold. Their height reaches to heaven. I caused to be made a double pair of great masts. I set them up in the splendid court in sight of his temple."

The principal edifices united to the main temple by the successors of Ramses II. are the three chambers below the front propylon, and the small but complete temple (L) on the W. side of the large area; the latter by Ramses III., the former by Seti II. Several sculptures were added, during the XXII. Dynasty, at the western corner of the same area. The columns in this court, one alone of which is now standing, bear the names of Tirhakah (*XXV. Dyn.*), Psammetichus I. (*XXVI. Dyn.*), and Ptolemy Philopator (*XXXIII. Dyn.*); and the gateway between them and the grand hall having been altered by Ptolemy Physkon, additional sculptures, bearing his name, were inserted amidst those of Ramses II.

It will be seen from the above account that the earliest name found on any of the buildings of the Great Temple is that of Usertsen I., while the latest is that of Alexander II., whose name appears in one of the small chambers belonging to the columnar edifice of Thothmes III.

Historical Sculptures.—The principal historical sculptures are on the exterior of the Great Hall, which were commenced by Seti I., and finished by his son Ramses II.

EXTERIOR OF GREAT HALL.—NORTH WALL.—These relate to the campaigns of Seti I., in Syria. Beginning at the N.W. end (*a*): the upper compartment represents the king attacking a fortress near Kadesh "in the land of the Amorites." It is surrounded by a wood, and lies in the immediate vicinity of the mountains, whither the flying enemy drive off their herds on the approach of the Egyptian army. The city is taken, and its Hittite defenders thrown from the walls.

In the first compartment of the second line, the king engages the enemy's infantry in the open field, and, having wounded their chief with a lance, entangles him with his bow-string and slays him with his sword. The drawing in these figures is remarkably spirited; and, allowance being made for the conventional style of the Egyptians, it must be admitted that the principal groups in all these subjects are admirably designed. In the second compartment (following the same line) the Egyptian hero, having alighted from his car, fights hand-in-hand with the chiefs of the hostile army; one has already fallen beneath his spear, and, trampling on the prostrate foe, he seizes his companion, who is also destined to fall by his powerful hand. Returning in triumph, he leads before his car the fettered captives, who are called Rutennu (Syrians) and Tahennu (Libyans), whom he offers, with the spoil of the cities he has taken, to Amen-Ra, Mut, and Khonsu. This consists of vases, silver, gold, and other precious things, and whatever the monarch has been enabled to collect from the plunder of the conquered country.

The lowest line commences with an encounter between the Egyptians and the chariots and infantry of the Rutennu. Their chief is wounded by the arrows of the Egyptian monarch, who closely pursues him, and disables one of his horses with a spear. He then attempts to quit his car, as his companion falls by his side covered with wounds. The rout of the hostile army is complete, and they fly in the utmost con-

stormation. One is on horseback. The victorious return of King Seti is the next subject; and, alighting from his chariot, he enters the temple of Amen-Ra, to present his captives and booty to the protecting deities of Thebes. He then slays with a club the prisoners of the two conquered nations, in the presence of Amen-Ra, the names of their towns and districts being attached to other figures on the lower part of the wall.

The order of the other historical subject commences at the N.E. angle. In the upper line Seti is alighting from his chariot among the forests of Lemonon or Lebanon in the land of the Rutennu, who are compelled to cut down their cedars for the Egyptian conqueror. In the lower line Seti drives his chariot over the slain, the names of his horses being written beside him. On the l. is the fortress "of the Canaanite" (Pa-Kanâna), identified by Col. Conder with Khurbet Kan'an, near Hebron. It is situated on a rock, and surrounded by water, except on the side where the steepness of the cliff makes it inaccessible. The bodies of its Shasu or Bedâwi defenders lie below it. Their arms are a spear and a battle-axe, and they are clad in a coat of mail, with a short and close dress.

We now turn the angle of the wall and proceed westwards. In the upper line the capture of Ni on the Upper Euphrates is depicted, and its Rutennu or Syrian inhabitants hide themselves behind trees or are dragged behind the chariot of the victorious Pharaoh, who presents the spoil he has gained to the deities of Thebes. In the lower line are the chiefs of Khar or southern Palestine, on whom Seti turns his back. Then he drives past various stations on the road between Egypt and Palestine, some of which had been built by himself, and discharges arrows against the Shasu (the Amalekites of the Old Testament). Next comes a picture of his return home. Behind his chariot is the "Migdol of King Seti," which guarded the approach to Egypt, and between the legs of his horses a fortress, called the "Castle of Lions."

In front is a canal full of crocodiles, which formed the boundary of Egypt, and on the W. side of which the Egyptian priests and nobles are waiting to welcome the conqueror. The canal was that which united the Nile with the Red Sea, and was afterwards reopened by Darius. It followed the course of the present Freshwater Canal, and the crocodiles in it remind us of the name of Lake Timsah, "the Crocodile" Lake. Next, Seti is represented at Thebes, where he offers to Amen the captive princes of Syria and vases of gold and silver. On the gateway which opens into the Great Hall, Seti calls himself the conqueror of the Mentiu, or Arabs of Sinai and Arabia Petræa, the Fenkhu, the Sittiu or Bedâwis, and the natives of the Mediterranean coast of Asia Minor.

South Wall.—As has been already noticed, if we pass out of the *Portico of the Bubastides*, and turn to the E., we find the external wall of the temple covered with geographical cartouches (*b*). They commemorate a victorious campaign undertaken by Shashank I. (*XXII. Dyn.*), the Shishak of the Bible, against Palestine. To the rt. Shishak is represented with upraised arm in the act of striking a group of captives at his feet. To the l., the god Amon of Thebes, and the goddess of Thebes, holding a quiver, a box, and a mace, present themselves before him. Behind them are 133 persons whose heads alone

are visible, their bodies being hidden by a sort of battlemented shield, on which is figured the plan of a fortified town. These 133 heads and shields, as we learn from the hieroglyphs, represent the towns taken by Shishak in his campaign. The name of *Iuthmrk* on the 29th shield led Champollion, supplying the necessary vowels to read it *Iutah-merek*, to suppose that the head surmounting it was that of the *King of Judah*, Rehoboam, vanquished by Shishak. But Dr. Brugsch has shown that *Iuthmrk* can only be considered, like the others, as the name of some place in Palestine, and is probably to be read not *Iutah-merek* (Judah-melek) but *Yud ham-Melek*, "Jehud (Josh. xix. 45) of the king." It is not impossible that this "Yud of the king" may be Jerusalem itself. The list not only includes towns in Judah and places in the desert S. of it, but also Megiddo, Taanach, Shunem, and other cities of the northern kingdom, indicating that Shishak's campaign was as much directed against Jeroboam as against Rehoboam. The inscriptions tell us nothing of the actual campaign. For this we have only the meagre Biblical accounts, 2 Chron. xii. 2-4, and 1 Kings xiv. 25, 26: "And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came to Jerusalem." "And it came to pass in the fifth year of king Rehoboam, that Shishak, king of Egypt, came up against Jerusalem: and he took away the treasures of the house of the Lord and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made."

Continuing eastwards along this same S. wall, we reach a wall jutting out from it at right angles, on the W. face of which is a *stela*, containing the treaty of peace concluded between Ramses II. and Kheta-sira, king of the Kheta, in the 21st year of the reign of the former prince. The inscription is the more interesting as containing the text of the first extradition treaty on record (see Brugsch's 'History of Egypt,' new edition, p. 281). The concluding portion of the inscription, which is not given by Dr. Brugsch, has been published in the 'Recueil de Travaux relatifs à la Philologie et à l'Archéologie Égyptiennes et Assyriennes,' xiii. 3, 4 (1890), by M. Bouriant, who cleared away the rubbish that covered it. Fragments of another copy of the treaty are to be found at the Ramesseum. The incidents are probably those which preceded this peace and are sculptured on the main wall to the W. of this side wall (*c*). Beyond this again, on the same wall, is an inscription of Merenptah, recounting the victory of that king over the allied Libyans and northern tribes, *Shardina*, *Tuirsha*, *Akaivasha* (Achaians, Ἀχαιϝοί), and Philistines, at Piari in the Delta. To the E. of this cross wall, on the main wall, is a long column of hieroglyphs containing the famous *poem of Pentaur*, recounting the great feats of arms accomplished by Ramses II. This poem is repeated on the walls of the temples of Abydos, Luxor, and Abû Simbel, as well as here, and a copy of it is preserved in a papyrus in the British Museum. The first to present a translation of it to the world was M. de Rougé. An English translation of it will be found in

'Records of the Past,' ii. 65. There are a variety of other warlike scenes, all more or less like those already described.

Other Buildings and Remains.—*North Side.*—The first ruins met with to the N. of the Great Hall are those of a little temple with the names of Amasis and Psammetichus III., as well as of the queens Ankhnesneferabra and Nitokris, of the XXVI. Dynasty. Surrounding the temple are the remains of a village of the Greek and Roman age, in which an immense number of Greek and demotic ostraka (inscribed potsherds) have been found, beginning with the reign of Ptolemy Physkon, and coming down to that of Aurelian (A.D. 270). Close by are some interesting private sanctuaries of brick, dating to the time of the XVIII. Dynasty, in which M. Legrain discovered votive statues of the owners. About 150 yds. eastward of this are the remains of the small **Temple of Ptah and Hathor**, in which are found the names of Thothmes III., Hor-em-heb, Ramses III., Shabak, Taharka, and several of the Ptolemies. This temple, which is very perfect, and contains some interesting objects found during the excavation of it, was built against the great exterior wall of crude brick which surrounded the principal monuments at Karnak, and the remains of which can still be seen on the E., W., and S. sides.

On the other side of this girdle-wall is a small enclosure, containing the **Temple of Mentu** or Mont, the older god of the Thebaïd, erected by Amen-hetep III. It was once adorned with elegant sculptures and two granite obelisks, but is now a confused heap of ruins, whose plan is with difficulty traced beneath its fallen walls. In it were employed Hathor capitals, which are unusual at Thebes. The entrance to it is on the N., and was approached by an avenue of sphinxes, of which some are still in their places. They lead up to a well-proportioned pylon, bearing the names and sculptures of Ptolemy Philadelphos with Berenikê and of Philopator, which is called *Bâb el-'Abîd*, "the Gate of the Slaves," by the natives, who believe that it opens into a magic treasure-chamber guarded by a gigantic negro slave. It is the only portion of this building which has remained uninjured; and, though we may with reason attribute much of the ruinous condition of Thebes to the Assyrians, the names on this pylon, and many Ptolemaic additions to the temple of Amon, fully prove that its capture by Lathyros was far more detrimental to this city than any previous one.

To the W. of the temple is a small Ptolemaic temple, of which little is left, and against the encircling wall of brick are six chambers, the first of which contains the name of Nekht-hor-heb, the second those of Osorkon II., Takeleth II., and Naifaarut (*XXIX. Dyn.*), and the fifth those of Amenartas and Shabak.

East Side.—A little beyond the Festival Hall of Thothmes III. and Ramses II.'s colonnade are the ruins of a small temple of Ramses II., beyond which the magnificent **East Gate** leads through the wall of enclosure. The sculptures of it have never been completed. In the doorway is the name of Nekhtnebf, and on the upper part of the S.E. side those of Ptolemy Philadelphos, and of Arsinoë, his sister and second wife. In the area within this gateway are a few other remains of the time of Seti I., Ramses II., Taharka, Ptolemy Physkon, Auletes, and Tiberius. Inside the enclosure, near the N.E. angle, is a small sanctuary of Osiris, dedicated by Queen Amenartas (*XXV. Dyn.*) and her daughter

Shepenapet, the queen of Psammetichus I. All the ground to the N.E. is covered with mounds and crude-brick remains, among which may be noticed the ruins of a *Temple of Ptolemy Euergetes I.* close to the village of Negga el-Fokâni.

South Side.—Close to the S. wall of the eastern part of the Great Temple is a crude-brick enclosure surrounding the **Sacred Lake**, which still receives an annual supply of water by infiltration from the Nile, but is strongly impregnated with nitre and other salts, and stagnant during the summer. The lake is lined with masonry. On it the sacred boats of the gods floated on occasions of high ceremony. It is remarkable that the fellahîn tell a tale of how once a year a ghostly golden "dahabîya" is seen passing across the lake at night. This is very probably a real tradition. Between the lake and the E. wall of the temple is part of the buildings of Thothmes III., and a room built by Taharka. To the S. of it are the remains of some building with the names of Ramses II. and Psamut. S.W. again is a small building with a pylon, bearing the names of Amen-hetep II. and III.

Returning from these unimportant ruins to the S. end of the open court between the Great Hall and the Hall of Osiride Pillars (between E and F), we have in front of us, looking S., a long avenue marked at certain distances by **Four Pylons**, resembling so many triumphal gates, which was adorned by an avenue of **Colossal Statues**. All these pylons are more or less ruined, and the first and fourth almost entirely so. They all bear the name of the Thothmes and other kings of the XVIII. Dynasty. On the first (*Pylon VII.*) Thothmes III. has engraved a list of the places and peoples conquered by him in the Sudan (on the E. side), and in Palestine and northern Syria (on the W. side). In front of this pylon were erected statues of this king and of monarchs of the XIII. Dynasty (with later names); it is doubtful whether these last are in their original position, or were not moved there by Thothmes. The E. wall of the court between this pylon and the main temple is inscribed with the Treaty of Ramses II. with the Hittites and the Victory of Merenptah over the Libyans and Northerners, already described. On the W. side is the second entrance to the temple, mentioned on p. 392. Immediately N. of this, within the court, is the piece of ground in which, in 1903–4, M. Legrain discovered the famous *cache* of votive statues of all ages from the VI. Dynasty to the Roman period, which had been dedicated in the temple, and buried here, very possibly at the time of the Edict of Theodosius, when the temples were finally closed and the statues of the gods overthrown. The find comprised hundreds of perfect statues and statuettes; one figure, two feet high, is of green felspar or "mother-of-emerald." All are now in the Cairo Museum (see description, p. 129, especially Room M, with the wonderful portrait statue of Thothmes III.). Fragmentary reliefs of Amen-hetep I., of great delicacy of workmanship, were also found in this court by M. Legrain. On the further (S.) side of the pylon are two mutilated colossi of Amon bearing the names of Merenptah, Ramses III. and other kings. The second pylon (*Pylon VIII.*) was erected by Hatshepsu, and finished by Thothmes II. and III. There are also the names of Amen-hotep II., Seti I., and Ramses III. In front of the pylon, which is the best-preserved of this series, stand colossi. One, in calcareous white limestone, was erected by Amen-hotep I., and next to

this is a small figure of Queen Aahmes-nefertari. Close by is a mutilated stela of Amen-hotep II., announcing that he captured Ni in northern Syria (restored by Seti I.). Another colossus was erected by Thothmes III., in the 42nd year of his reign, in memory of Thothmes II. It is of red quartzite. The reliefs on the pylon originally depicted Queen Hatshepsu in various scenes: her place was usurped by the later kings, especially Ramses II. (good portraits in the doorway). The third pylon (*Pylon IX.*) was built by Hor-em-heb, out of the ruins of a temple erected by Khu-n-Aten to the Solar Disk. The limestone colossi on the N. side of the pylon were usurped by Ramses II. In the middle of the wall is a building with square columns which was built by Amen-hetep II. On the S. side of the fourth pylon (*Pylon X.*) stood a statue of Hor-em-heb.

From this fourth pylon (the tenth of the whole temple) an avenue of sphinxes leads through a Ptolemaic gateway to the Temple of Mut, the mother goddess, second person of the Theban triad. This was known as the Temple of Mut "in Asheru," the name of the locality. Outside the temple is a double avenue of sphinxes connecting it with the line of sphinxes which run between the Temple of Luxor and Karnak. A horseshoe lake lies round the W., S., and E. sides of the temple. The first and second courts of the temple contain about 100 black granite statues of the lioness-headed goddess Sekhemet. Some of these are nearly perfect, but the greater number are much broken and decayed. They average about 5 ft. 6 in. in height; but three or four are over 9 ft. high, and there is one very large and perfect head which must have belonged to a statue from 14 to 16 ft. in height. Most of them were dedicated by Amen-hetep III. It is probable that the large number of Sekhemet figures in the British and other museums were brought from this temple. In the second court there is also a black granite sitting statue of a king about 11 ft. high; the cartouche and inscription on this are erased, but the workmanship has been thought to indicate that it dates from the XIII. Dynasty. The southern part of the temple consists of passages, in which are more Sekhemet statues, and chambers. It is doubtful which of these latter was the sanctuary, but probabilities point to a chamber on the axis of the temple, having a small vault beneath it. At the southern end another small Ptolemaic gateway opens on the lake with two Sekhemet figures picturesquely placed before it. The temple is a patchwork of different reigns, and so many reworked stones are used that it is difficult to decide with certainty when any part was built. Amen-hetep III. was the founder; the gateway was known to have been built by Seti II. Pinetjem II. and Shashank I. dedicated Sekhemet statues; Taharka built and inscribed a small chamber on the eastern side of the temple, and there is a Ptolemaic addition to Seti's pylon giving figures of Bes in relief.

During the excavations carried on by Miss Benson in the winter of 1895–96 there were discovered a statue of Sen-Mut, the architect of Dêr el-Baḥari, bearing the cartouche of Hatshepsu, and showing by the inscription that he was concerned in the building of this temple of Mut; reworked blocks which originally bore the name of Thothmes III.; a statue of a royal scribe with the cartouche of Amen-hetep II.; a block of rose granite bearing the cartouche of Tutankh-Amen; a statue of Ramses II., and one of Bek-en-Khensu, a high priest of Amen during the XIX. Dynasty; the cartouche of Set-nekht on a gateway of the

second court; two cynocephali inscribed by Ramses III., and pieces of two portrait Sphinxes of the same king. Cartouches of Ramses IV. on walls of the second court, which seem to point to extensive rebuilding during this reign; the remains of a frieze bearing an important inscription of the Ethiopian king Piankhi on the subject of the capture of galleys from the native Egyptian princes. Besides this a large number of mutilated statues were discovered dedicated by private persons and belonging to different periods; the mutilation of these and the havoc made in different parts of the temple indicates an intentional destruction which possibly took place at the time of the Assyrian invasion. Among them was a fine head of the prince Montuemhat, who governed Thebes about the time of the invasion, and was buried in the Asasif (see p. 471).

On the W. side of the Sacred Lake are the ruins of a small *temple of Ramses III.*, in which he recorded his campaign in Tjahi or Palestine. It was included within the brick surrounding wall of the temple of Mut.

5. Medamôt.

The ruins of Medamôt, which lie about 2 hrs.' ride from Luxor, beyond Karnak in a N.E. direction, consist of the crude-brick houses of a small town, about 404 paces square, in the centre of which is a sandstone temple dedicated to Montu; but of this little remains, except part of the portico, which is apparently, from the style of its architecture, of Ptolemaic date. On the columns (the capitals of which are covered with wild bees' nests) may be traced the cartouches of Ptolemy Euergetes II., of Lathyros, and of Auletes, as well as those of the Emperor Antoninus Pius; but a block of granite with the name of Amen-hetep II. proves the temple to be of much greater antiquity. The pylon before the portico bears the name of Tiberius, but the blocks used in its construction were taken from some older edifice, erected or repaired during the reigns of Seti I. and Ramses II.

This pylon formed one of several doorways of a crude-brick enclosure which surrounded the temple; and a short distance before it is a raised platform, with a flight of steps on the inner side, similar to that before the temples at El-Kharga (in the Great Oasis), at Karnak, and many other places. To the southward of the portico appears to be the site of a reservoir, beyond which a gateway leads through the side of the crude-brick wall to a small ruin, bearing the name of Ptolemy Euergetes I. Beside the enclosure of the temple is a wall of similar materials that surrounded the whole town, which was of an irregular shape. These ruins, though small, are exceedingly picturesque, and the pastoral scenes around very beautiful.

6. The Western Bank: General Description.

The remains of antiquity on the Western Bank are scarcely inferior in interest to those on the Eastern, and rise superior to them in the fact that they are seen in the beautiful setting supplied by the majestic Western Hills of the Thebaïd.

The ancient western city was, as has been said, a city of the dead; its houses were tombs, its temples funerary chapels of the kings, its inhabitants mummies; the only living inhabitants, as far as the desert and the hills were concerned, being those connected with the necro-

polis, where dwellings were intermingled with the tombs much as are the modern villages of Ḳûrna. The cultivated land was of course occupied by the villas and farms of the wealthy among those still "living on earth." The ancient names of the western city have been given; the various parts of the necropolis were very carefully marked off, and in the time of the Ptolemies even the tombs were portioned off into districts, attached to the quarters of the town. Thus we find that Thynabunun, where the priests of Osiris were buried, belonged to and stood within the limits of the Memnonium. It is probable that in late times, when the city and its territory were divided into two separate nomes, the portion on the western bank being under the protection of Hathor, received the name "Pathyritic"; and Thebes being afterwards broken up into several small detached towns, which was the case even in Strabo's time, Pathyris became a distinct city.

The same small subdivision of the desert tract is still in existence: Ḳûrnet Murrâ'i, Shekh 'Abd el-Ḳurna, Ḳurna proper, Dra' Abu 'l-Negga, the Assasîf, and the rest are quite small tracts of land, marked by some prominent feature such as a small hill, a temple, or a tomb. The district has a large population, who live to some extent in the actual tombs, with a small forecourt in front. The brick constructions above ground have the usual poverty-stricken appearance, but it must be remembered that much that we regard as necessary even for the very poorest is entirely unnecessary here, and that in this climate a roof is more or less a superfluity, except to sleep on in the hot summer nights. A characteristic object to be noticed is the strange mushroom-like erection of mud, sometimes decorated in a barbaric style, which is seen outside most of these hovels; it serves as a receptacle for odds and ends of various kinds, a place for the hens to lay eggs in, for the pigeons to roost, and the dogs to sleep on, as a safe receptacle for babies, &c. The whole place is usually known as Ḳûrna, though properly this appellation should be restricted to the northern village, where is the mosque and the tomb of Shêkh Tala, the local saint; this lies N. of the temple of Ḳûrna. In common parlance, however, "Ḳûrna" is the equivalent of the ancient Pathyris or "the Memnonia." *Ḳûrna* proper, where is the *Temple of Seti I.*, lies at the mouth of the *Wâdiyên*, the great twin-valley, which runs W. and S.W. into the mountain-ganglion which here projects into the plain, the most prominent point of which, called *el-Ḳûrn*, "the horn," reaches an altitude of 1400 ft. This is the stately hill which faces the visitor as he rides out across the cultivation to the Colossi and the Ramesseum. Its summit, which looks so solid from below, is really a very narrow knife-edge; the hills behind, which are in reality higher, and only look lower on account of their greater distance (they are on the farther side of the Valley of the Kings), form a solid plateau. The Wadiyên divides into the two valleys from which it takes its name ("Two Valleys"): the eastern, which runs S., parallel to the plain, is the *Bibân el-Mulûk*, the Valley of "the Tombs of the Kings," properly speaking, which again splits into two valleys, of which the westernmost is known as "the Western Valley" (*Wâdi el-Gharbi*). The long spit or spur of lower hill which separates the Bibân el-Mulûk from the plain is known as *ed-Dra' Abu 'l-Negga*, "Abu 'l-Negga's Arm." The houses which bear this name lie at its N. end, and are hardly to be distinguished from Ḳûrna proper. At the end of the Biban el-Mulûk and foot of the Ḳûrn, which forms

the southern barrier of both the Dra' and the Bibân, the breadth of the Dra' is very small, as the lower desert of the plain here cuts into the hills, forming a semicircular bay bounded on the W. by high cliffs. In this bay stood the two temples of Mentuhetep III. and Hatshepsu, known to the ancients as *Tjeseret* or *Tjeserti*, "the Holy Place" or "Two Holy Places," and to the moderns as *Dêr el-Baḥari*, from the "Northern Convent" of St. Phœbammon, which was built on their ruins. Beyond Dêr el-Baḥari a great mass of the hillside has, as the result of some primæval landslip, fallen bodily forward towards the cultivated land, forming an isolated hill known as *Shêkh 'Abd el-Kûrna*. The whole eastern face of the hill is honeycombed with tombs of the time of the XVIII. Dynasty, the colonnaded outer galleries of which are conspicuous from afar. A small wâdi running into the hills towards Dêr el-Baḥari separates this hill from another, known as *Kûrnet Murrâi*. The eastern flanks of both hills have good-sized villages clinging to them; the hovels are inextricably mixed up with the tombs, which often form actual parts of the dwelling-places. The gap left by the Shêkh 'Abd el-Kûrna landslip forms a small pass by which Dêr el-Baḥari can be attained from the wâdi just mentioned. A similar pass at the back of Kûrnet Murrâi contains the picturesque little temple of Hathor of the Waste, known now as *Dêr el-Medîna*, from having been colonized by Coptic monks. From the wâdi on the farther (southern) side of Kûrnet Murrâi and Dêr el-Medîna the valley of the *Tombs of the Queens* is attained by a rocky path over a shoulder of hill; this valley, which shows very plainly the traces of the mountain-stream which filled it during the geological age corresponding to our northern Glacial period, leads out on to a flat and open desert plain, in which, on the borders of the cultivation, stand the temples of *Medînet Habû*. South of this is the arid tract of *el-Malḳata*, in which are the ruins of the palace of Amen-hetep III. and a small Coptic *dêr*. The remains of the great dike which enclosed the artificial lake attached to the palace stand up out of the plain and are crowned with the huts of the villages of *el-Bâ'irât*. The land on the site of the ancient lake is called the *Birket Habû*, "Habu Lake." Not far south of this is the Roman temple of *Dêr esh-Shalwit*. Returning north to Kurna, to the eastward of Kûrnet Murrâi, on the right the low mounds of *Kôm el-Hettân*, "the Mound of the Walls," is passed; this represents all that is left of the temple in front of which the *Colossi of Memnon* were erected. The great temple of the *Ramesseum* is next passed, also on the right, and we enter the tract of desert which stretches up from the cultivated land to Dêr el-Baḥari; this is called the *Asasîf*. It is honeycombed in the most extraordinary way with pit-tombs, mostly of the time of the XXVI. Dynasty. The arid chaos of pits and mounds resembles a landscape on the moon, with its wilderness of dead craters, rather than anything sublunary. Standing up prominently in the direction of Dêr el-Baḥari are the brick pylons of the huge subterranean tombs of Mentuemhat and Petuamenapt, dignitaries of the XXV. and XXVI. Dynasties. Further north lie Dra' Abu 'l-Negga and Kûrna again.

[We have now completed our general survey of the "Memnonia." It is evident that such a confused wilderness of hills and valleys, temples and tombs, is difficult to visit on any one specified route without constant crossing and recrossing of the route. It is therefore advisable to describe each well-defined area, centreing round

some prominent temple or village, separately, leaving the visitor to combine them in any order he pleases. In the earlier part of the winter season (Oct.–Nov.), when the cultivated land is still partly covered with water or is impassable on account of the not yet hardened mud, he will have to begin his survey with the temple of Ḳûrna, which lies at the end of a long *gisr* or canal-like running up from the direction of Luxor, and will find Medînet Hâbû his furthest goal. But in December he will be able to cross the fields directly to the Colossi. Tourists then usually visit Western Thebes on different days. The Colossi, the Ramesseum, and Medînet Hâbû are usually visited together: the tombs of Shêkh 'Abd el-Ḳûrna are sometimes combined with the Ramesseum and Dêr el-Bâḥari; Ḳûrna, the Tombs of the Kings, and Dêr el-Bâḥari is a regular route.

Details as to the ferry-boats will be found on p. 379; donkeys are usually taken across from Luxor, but local Ḳûrna donkeys are to be had, and are naturally not so expensive, the ferry-fare being avoided; they are quite good. Tariff usually P.T.5 half-day; P.T.10 whole day. Bakhshish should not exceed P.T.2.

In December and later, when the river is getting low, the donkeys await the boats on the sand-spit opposite Luxor: from this to the cultivated land is rather heavy going over sand. In November it is necessary to go further S., where an embankment or *gisr* comes near the river-side.]

7. The Colossi.

From the border of the cultivation we ride up a narrow lane, on the right of which is a farmhouse (*Esbet Ayûb Bey*) standing in a garden. Turning sharply to the rt. the lane runs between the wall of the garden and the *Fadliya Canal*, which we cross by a couple of small bridges (*l.*), beyond a house with some magnificent acacias (*lebbek*) standing in front of it. Beyond the bridges the path to Ḳûrna runs along the top of the dyke on the W. bank of the canal; that to the Colossi and the Ramesseum diverges *l.* by the side of the embankment of the *Light Railway* from Erment, finally, when the rly. turns S., making direct across the fields to the Colossi (25 min. from the Nile).

These two gigantic statues, commonly called **The Colossi** (in Arabic *es-Sanamât*, "The Idols"), both represent Amen-hotep III., and no doubt stood at the entrance of the temple of that monarch, already mentioned, of which hardly anything remains. They are of a coarse hard gritstone mixed with chalcedonies, and were both originally monoliths. They stood on pedestals of the same material, which in their turn rested on a built sandstone foundation. The height of the statues alone is 52 ft.; but with the pedestals they are 65 ft. above the surrounding plain. The weight of the southern colossus is calculated to be 1175 tons. At the time they were erected, the ground immediately surrounding them was desert. The soil, which now rises to a height of about 7 ft. above their base, has been deposited by the Nile in the course of the successive years which have since elapsed. During the inundation they are surrounded by water.

The northernmost of the two statues is known as the **Colossus of Memnon**, or the **Vocal Statue of Memnon**; and was once the wonder of the ancients, owing to the sound which it was said to emit every morning at the rising of the sun. Like the other statue, it was a monolith; but it is conjectured to have been partially thrown down by the earthquake of B.C. 27, to which Eusebius attributes the destruction of so many of the monuments of Thebes. The repairs, effected by means of blocks of sandstone placed horizontally in five layers, and forming the body, head, and upper part of the arms, were made in the reign of Septimius Sevērus.

No record exists of the sound which made the statue so famous having been heard while it was entire. Strabo, who visited it with Ælius Gallus, the Governor of Egypt, speaks of the "upper part" having been "broken and hurled down," as he was told, "by the shock of an earthquake," and says that he heard the sound, but could "not affirm whether it proceeded from the pedestal or from the statue itself, or even from some of those who stood near its base; for the cause being uncertain, I am disposed to believe anything rather than that stones thus erected could emit a sound." And it appears, from his not mentioning the name of Memnon, that it was not yet supposed to be the statue of that legendary personage. But it was not long before the Roman visitors, misled by the sound of the name Amenothes or Amenophis, ascribed it to Memnon, the son of Tithonus (see p. 546), who was said to have led a host from Ethiopia to the siege of Troy, and a multitude of inscriptions, the earliest in the reign of Nero, and the most recent in the reign of Septimius Severus, testify to its miraculous powers, and the credulity of the writers.

Pliny calls it the statue of Memnon, and Juvenal thus refers to it:—

"Dimidio magicæ resonant ubi Memnone chordæ."

Various opinions exist among modern critics as to whether the sound this statue was said to emit, and which is described as resembling either the breaking of a harp-string or the ring of metal, was the result of a natural phenomenon or of priestly craft. Some say that the action of the rising sun upon the cracks in the stone moist with dew caused the peculiar sound produced; while others declare that it was a trick of the priests, one of whom hid himself in the statue, and struck a metallic-sounding stone there concealed. The chief arguments in favour of this last view are, that such a stone still exists in the lap of the statue, with a recess cut in the block immediately behind it, capable of holding a person completely screened from view below, and, above all, the suspicious circumstance that the sound was heard twice or thrice by important personages, like the Emperor Hadrian. An inscription states that, rejoicing (at the presence of the emperor), it "uttered a sound a third time,"—while ordinary people only heard it once, and that sometimes not until after two or three visits. The fact, however, of there being no record of the sounds having been heard when the statue was entire or after it was repaired, is very much in favour of their having been produced by the action of the hot sun on the cracks in the cold stone, similar phenomena being by no means uncommon.

The form of these Colossi resembles that mentioned by Diodorus in the tomb of Osymandyas, in which the figures of the daughter and mother of the king stood on either side of the legs of the larger central statue, the length of whose foot exceeded 7 cubits, or 3½ yards. Such indeed is the size of their feet; and on either side stand attached to the throne the wife and mother of Amen-hetep, in height about 6 yards. The traces of a smaller figure of his queen are also seen between his feet.

The proportions of the Colossi are about the same as of the granite statue of Ramses II. in the Ramesseum; but the Colossi are inferior in the weight and hardness of their materials. They measure about 18 ft. 8 in. across the shoulders; 16 ft. 6 in. from the top of the shoulder to the elbow; 10 ft. 6 in. from the top of the head to the shoulder; 17 ft. 9 in. from the elbow to the finger's end; and 19 ft. 8 in. from the knee to the plant of the foot. The thrones are ornamented with figures of the god of the Nile, who, holding the stalks of two plants peculiar to the river, is engaged in binding up a podestal or table, surmounted by the name of the Egyptian monarch—a symbolic group, indicating his dominion over the upper and lower countries. A line of hieroglyphs extends perpendicularly down the back, from the shoulder to the podestal, containing the name of the Pharaoh they represent.

The pedestal of "Memnon," called *Tama* by the Arabs, the southern colossus being *Shama*, is covered with the Greek and Latin inscriptions of the visitors who came to hear the sounds emitted by the statue, usually at sunrise. The earliest dated one is of the 11th year of Nero. Some of them are very bad verses by the court poetess, Balbilla, celebrating Hadrian's visit in A.D. 130. There is also a poem of six elegiac verses by Asklepiodotos, and on the right leg of the Colossus is a curious cento of four lines from the Iliad and Odyssey by a certain Areiôs. On the left leg are two inscriptions in unknown characters, one of which ends with the Greek words, "the third hour." Some modern names have been barbarously cut over some of the ancient inscriptions.

300 ft. behind the Colossi are the remains of another *Colossus* of similar form and dimensions, which, fallen prostrate, is partly buried by the alluvial deposits of the Nile.

Corresponding to this are *Four Smaller Statues*, formed on one block, and representing male and female figures, probably of Amenhetep and his queen. They are seated on a throne, now concealed beneath the soil, and two of them are quite defaced. Their total height, without the heads, which have been broken off, is 8 ft. 8 in., including the pedestal, and they were originally only about 9 ft. 10 in. high. They are therefore a strange pendant for a colossus of 60 ft., and, even making every allowance for Egyptian symmetrophobia, it is difficult to account for their position. But the accumulation of the soil, their position on sandy ground, and their general direction, satisfactorily prove that they occupy their original site.

88 yds. behind these are the fragments of another Colossus, which, like the last, has been thrown across the *dromos* it once adorned; and if the nature of its materials did not positively increase its beauty, their novelty, at least, called on the spectator to admire a statue of an enormous mass of crystallized carbonate of lime. From this point it is readily perceived that the ground has sunk beneath the vocal statue, which may probably be partly owing to the numerous excavations that have been made at different times about its base.

This *dromos*, or paved approach to the temple, was probably part of the "*Royal Street*" mentioned in some papyri found at Thebes; which, crossing the western portion of the city from the temple there, communicated, by means of a ferry, with that of Luxor, founded by the same Amen-hotep, on the other side of the river; as the great *dromos* of sphinxes, connecting the temples of Luxor and Karnak, formed the main street in the eastern district of Thebes.

The dromos from the Colossi to the **Kôm el-Hettân**, which marks the site of Amen-hotep's temple, is 1100 ft. long. All that now exists of the temple are the bases of its columns, some broken statues, and syenite sphinxes of the king, with several lion-headed figures of black granite. About 200 ft. from the N. corner of these ruins are granite statues of the asp-headed goddess and another deity, formed of one block, in very high relief. In front of the door are two large tablets (*stelæ*) of gritstone, with the usual circular summits, in the form of Egyptian shields, on which are sculptured long inscriptions, and the figures of the king and queen, to whom Amen-Ra and Ptah-Sekar present the emblems of life.

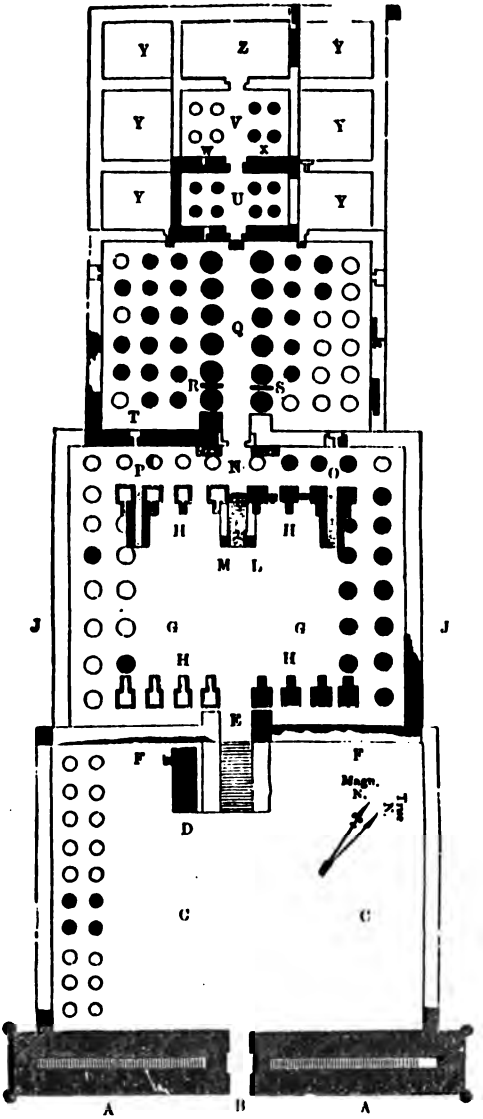
Proceeding northwards, and skirting the edge of the cultivated land, we reach in about 20 min.

8. The Ramesseum, or Memnonium.

The **Ramesseum**, or mortuary Temple of Ramses II. (*XIX. Dyn.*), was erroneously called by the Greeks the **Memnonium**, and the Tomb of Osymandyas. It has been supposed that the name Memnonium is a corruption of the Egyptian word *mennu*, "monument." It is certainly the Tomb of Osymandyas described by Diodorus, Osymandyas being User-maât-Ra, otherwise Ramses II. The word "Tomb" as applied to it is no misnomer, as it is purely funerary in its character, and was intended to be the chapel of the royal tomb, which was itself placed in the Bibân el-Mulûk.

Plan.—For symmetry of architecture and elegance of sculpture the Ramesseum may vie with any other Egyptian monument. No traces are visible of the *dromos* that probably existed before the pyramidal towers (A A), which form the façade of its first area (C C)—a court whose breadth of 180 ft., exceeding the length by nearly 13 yards, was reduced to a more just proportion by the introduction of a double avenue of columns on either side, extending from the towers to the N. wall. In this area, on the rt. of a flight of steps leading to the next court, was a stupendous Syenite **Statue of Ramses II.** (D), seated on a throne, in the usual attitude of Egyptian figures, the hands resting on the knees, indicative of that tranquillity which the king had returned to enjoy in Egypt after the fatigues of victory. But the hand of the destroyer has levelled this monument of Egyptian grandeur, whose colossal fragments lie scattered round the pedestal: and its shivered throne evinces the force used for its destruction. If it is a matter of surprise how the Egyptians could transport and erect a mass of such dimensions, the means employed for its ruin are scarcely less wonderful; nor should we hesitate to account for the shattered appearance of the lower part by attributing it to the explosive force of powder had that composition been known at the supposed period of its destruction. But is this early destruction certain? It is hardly conceivable that this tremendous and evidently sudden overthrow can have been due to an earthquake. The throne and legs are completely destroyed, and reduced to comparatively small fragments, while the upper part, broken at the waist, is merely thrown back upon the ground, and lies in that position which was the consequence of its fall; nor are there any marks of the wedge or other instrument which should have been employed for reducing those fragments to the state in which they now appear. The fissures seen across the head and in the pedestal are the work of a later period, when some of the pieces were cut for millstones by the Arabs. To say that this is the largest statue in Egypt will convey no idea of the gigantic size or enormous weight of a mass which, from an approximate calculation, exceeded, when entire, nearly three times the solid contents of the great obelisk of Karnak, and weighed over 1000 tons. The ear alone is 3½ ft. in length, while the circumference of the arm at the elbow is 17½ ft.

The second area (G G) is about 140 ft. by 170, having on the S. and N. sides a row of Osiride pillars (H H), connected with each other by two lateral corridors of circular columns. Three flights of steps lead to the northern corridor (which may be called the portico), behind the Osiride



PLAN OF THE RAMESSEUM, OR MEMNONIUM.

A A, Towers of Pylon. B, Entrance. C C, Area. D, Broken granite statue of Ramses II. E, Entrance, between F F, the Pylon. G G, 2nd Area, with H H, Osiride columns. I and J, Traces of Sculpture. K, Sculptures representing the wars of Ramses II. L and M, Sphinxes. N, O, P, Entrances into Q, the grand hall. R, S, Pedestals for statues. T, Sculptured battle scenes. U, Chamber with astronomical subject on ceiling. V, Another chamber, with W, X, Sculptured scenes. Y, Z, Other chambers.

pillars, the centre flight having on each side a black granite statue of Ramses II., the base of whose throne is cut to fit the ascent.

Behind the columns of the northern corridor, and on either side of the central door of the great hall, is a limestone pedestal, which, to judge from the space left in the sculptures, must have once supported the sitting figure of a lion, or perhaps a statue of the king. Three entrances (N O P) open into the grand hall (Q), each with a sculptured doorway of black granite: and between the first two columns of the central avenue, two pedestals (R S) supported (one on either side) two other statues of the king. Twelve massive columns, 32 ft. 6 in. high, without the abacus, and 21 ft. 3 in. in circumference, form a double line along the centre of this hall, and 18 of smaller dimensions (17 ft. 8 in. in circumference), to the rt. and l., complete the total of the 48, which supported the solid roof studded with stars on an azure ground. To the hall, which measures 100 ft. by 139, succeeded 3 central (U V Z) and 6 lateral chambers (X X X X X X), indicating by a small flight of steps the gradual ascent of the rock on which this edifice is constructed. Of 9, two only (U V) of the central apartments now remain, each supported by 8 columns, and each measuring about 30 ft. by 55; but the vestiges of their walls, and the appearance of the rock, which has been levelled to form an area around the exterior of the building, point out their original extent.

Sculptures. — The sculptures, much more interesting than the architectural details, have suffered far more from the hand of the destroyer; and of the many curious battle-scenes which adorned its walls, 4 only now remain; though the traces of another may be perceived behind the granite colossus on the N. face of the wall.

On the N. face of the eastern pyramidal tower or propylon (A), which is in a picturesquely ruinous condition, was represented the capture of 18 towns in Palestine and Syria, 14 of which now alone remain. We learn from the texts annexed to the sculptures that one of them was "Shalem," or Jerusalem, and that the campaign took place in the 8th year of Ramses. Among the other names are those of Askelon, Beth-Anath, Merom, and Damascus. The campaign was waged against the *Kheta*, who are possibly the Biblical "Hittites."

It will be noticed that in the scene before us, an insolent soldier pulls the beard of his helpless captive, while others wantonly beat a suppliant; and the display of this principle is the more striking, as the Egyptians on other occasions have recorded their humane treatment of an enemy in distress. The inscription close by reads, "bringing the vile Kheta before Pharaoh: beating those of the vile Kheta who were there." Beyond these is a corps of infantry in close array, flanked by a strong body of chariots; and a camp, indicated by a rampart of Egyptian shields, with a wicker gateway, guarded by four companies of sentries, who are on duty in the inner side, forms the most interesting object in the picture. Here the booty taken from the enemy is collected; oxen, chariots, waggons, horses, asses, sacks of gold, represent the confusion incident after a battle; and the richness of the spoil is expressed by the weight of a bag of gold, under which an ass is about to fall. One chief is receiving the salutation of a foot-soldier; another, seated amidst the spoil, strings his bow; and a sutler suspends a water-skin on a pole he has fixed in the ground. Below this a body of infantry marches homewards; and beyond them the king, attended

by his fan-bearers, holds forth his hand to receive the homage of the priests and principal persons, who approach his throne to congratulate him on his return. His charioteer is also in attendance, and the high-spirited horses of his car are with difficulty restrained by three grooms who hold them. Two captives below this are doomed to be beaten by four Egyptian soldiers; while they in vain, with outstretched hands, implore the clemency of their heedless conqueror. We may also observe some drunken and riotous soldiers, as well as a surgeon, operating on the hoof of an ass.

The sculptures on the gateway refer to the *panegyries*, or jubilee-festivals, of the king, to whom different divinities are said to "give life and power." Over this gate passes a staircase, leading to the top of the building, whose entrance lies on the exterior of the E. side.

Upon the W. tower is represented a battle against the Kheta or Hittites (?), in which the king discharges his arrows on the broken lines and flying chariots of the enemy; and his figure and car are again introduced, on the upper part, over the smaller sculptures. In a small compartment beyond these, which is formed by the end of the corridor of the area, he stands armed with a battle-axe, about to slay the captives he holds beneath him, who, in the hieroglyphs above, are called "the chiefs of the foreign countries." In the next compartment, still wearing his helmet, he approaches the temple attended by his sons, whose names are enumerated, the fan-bearers being Amon-her-khopesh-f, Ramses, and Ra-her-unami-f, followed by others to the number in all of 23, of whom the 18th is Mer-en-Ptah, his successor; and to this the hieroglyphs before him allude.

On the N. face of the S.E. wall of the **2nd Area** (G G) is another historical subject (K), representing Ramses II. pursuing the Kheta, whose numerous chariots, flying over the plain, endeavour to regain the river Orontes, and seek shelter under the fortified walls of their capital-city Kadesh, close to the Lake of Homs. And so forcibly do the details of this picture call to mind the battles of the Iliad, that some of them might serve as illustrations to that poem. In order to check the approach of the Egyptians, the enemy had crossed the river, whose stream, divided into a double fosse, surrounded the towered walls of their fortified city, and had opposed their advance by a considerable body of chariots; while a large reserve of infantry, having crossed the bridges, is posted on the other bank, to cover the retreat or second their advance; but, routed by the Egyptians, they are forced to throw themselves back upon the town, and many, in recrossing the river, are either carried away by the stream, or fall under the arrows of the invaders. Those who have succeeded in reaching the opposite bank are rescued by their friends, who, drawn up in three phalanxes (described in the hieroglyphs as 8,000 strong), witness the defeat of their comrades, and the flight of the remainder of their chariots. Some carry to the rear the lifeless corpse of the King of Khilibu (Aleppo), who has been drowned in the river, and in vain endeavour to restore life, by holding his head downwards to expel the water; and others implore the clemency of the victor, and acknowledge him their conqueror and lord. Among the Kheta slain were their scribe Khirpasar, "the writer of books," the prince Mojarima, "brother of the vile Kheta," Komaija and Tidur, "the chiefs of the men of valour" (*aa n tuhiru*), Agma and Irbasunna, the "chiefs of the bowmen," Javajasa, "chief of the land of Tanisa,"

Payasa and Targamonasa the *Kajens*, and two other chiefs named Targatijasa and Girbatusa. The flower of the Kheta host had perished.

The scene thus represented in sculpture was the subject of a long historical poem, carved on one of the exterior walls of Karnak, and on the N. face of the pylon of the temple of Luxor. It is known as the Poem of Pentaur, the court poet of Ramses II., and has been translated by M. de Rougé; and into English by Dr. Lushington ('Records of the Past,' ii. 65). It was suggested by the personal bravery of Ramses himself, who in the battle before Kadesh found himself deserted by his own soldiers, and confronted by 2508 hostile chariots. Thanks to the gods, however, and his own prowess, the Pharaoh succeeded in escaping from the danger that threatened him, and eventually inflicted a signal defeat on the foe. It should be noticed that in one part of the sculptures (which were the work of more than one artist) the Kheta are represented with those "snow-boots" with upturned toes which were characteristic of their northern home in Asia Minor, and which, like the Turks in later days, they must have carried with them to the warm plains of Syria. Similar boots have always been worn in Crete.

Above the battle-scenes is a procession of priests, bearing the figures of the ancestors of Ramses II. The first of these is Mena; then a king of the XI. Dynasty; and after him those of the XVIII. Dynasty. The intermediate monarchs are omitted. The remaining subjects are similar to those in the coronation of the king at Medinet Habû, where the flight of the four birds into which the children of Horus have transformed themselves, the king cutting ears of corn (afterwards offered to the god of generation), the queen, the sacred bull, and the figures of his ancestors, placed before the god, are more easily traced from the greater preservation of that building. This wall, which was in a dangerous condition, standing only by the weight of its own stones, was supported by brick buttresses by Mr. Carter, then Chief Inspector of Antiquities at Thebes, in 1899, and is now safe. Beyond the W. staircase of the N. corridor, the king kneels before Amen-Ra, Mut, and Khonsu; Thoth notes on his palm-branch the years of the panegyries; and the gods Montu and Atmu introduce Ramses into the presence of that triad of deities.

On the other side, forming the S. wall of the **Great Hall** (Q), is a small but interesting representation of the storming of "Dapur in the land of the Amorites," which was probably an incident of the Kheta war (T), where the use of the ladder and of the testudo throws considerable light on the mode of warfare at that early period. The town, situated on a lofty rock, is obstinately defended, and many are hurled headlong from its walls by the spears, arrows, and stones of the besieged; but the defenders, on the nearer approach of the Egyptian king, are obliged to sue for peace, and send heralds with presents to deprecate his fury; while his infantry, commanded by his sons, are putting to the sword the routed enemy they have overtaken beneath the walls, where they had in vain looked for refuge, the gates being already beset by Egyptian troops, who are led by Kha-em-uaset and other sons of Ramses.

One of the architraves in the Great Hall presents a long inscription, purporting that Ramses Meri-Amen has made the sculptures (or the work) for his father Amen-Ra, king of the gods, and that he has erected

the hall . . . . . of hewn stone, good and hard blocks, supported by fine columns (alluding, from their form, to those of the central colonnade) in addition to (the side) columns similar to those of the lateral colonnades. At the upper end of this hall, on the N.W. wall, the king receives the falchion and sceptres from Amen-Ra, who is attended by the goddess Mut; and in the hieroglyphs mention is made of this palace of Ramses, of which the deity is said to be the guardian. We also learn from them that the king is to smite the heads of his foreign enemies with the falchion, and with the sceptres to defend or rule his country, Egypt. On the corresponding wall he receives the emblems of life and power from Amen-Ra, attended by Khonsu, in the presence of the lion-headed goddess. Below these compartments, on either wall, is a procession of the twenty-three sons of the king; and on the W. corner are three of his daughters, but without their names.

On the ceiling of the next chamber (u) is an astronomical subject. On the upper side of it are the twelve Egyptian months, and at the end of Mesore a space seems to be left for the five days of the epact, opposite which is the rising of the Dog-star, under the figure of Isis-Sothis. In the hieroglyphs of the border of this picture, mention is made of the columns and of the building of this chamber with "hard stone," where apparently were deposited the "books of Thoth," so that it must have been a library. On the walls are sculptured sacred arks, borne in procession by the priests; and at the base of the door leading to the next apartment (v) is an inscription, purporting that the king had dedicated it to Amon, and mention seems to be made of its being beautified with gold and precious ornaments. The door itself was of two folds, turning on bronze pins, which moved in circular grooves of the same metal, since removed from the stones in which they were fixed.

On the N. wall of the next and last room that now remains (z), the king is making offerings and burning incense, on one side to Ptah and the lion-headed goddess; on the other to Ra (the sun), whose figure is gone. Large tablets before him mention the offerings he has made to different deities. It has been conjectured that Ramses II. was actually buried in this temple. The tomb in the Bibân el-Mulûk which bears his name seems to have been abandoned incomplete.

About 120 ft. to the E. of the outer court and the front towers of the Ramesseum is the tank cased with stone usually attached to the Egyptian temples.

Other Ruins.—The Ramesseum was built on an ancient necropolis of the XI. and XII. Dynasties, and as at a later period, in the time of the XXII. Dynasty, tombs were again sunk in the ground immediately around the building, the whole place is like a gigantic rabbit-warren. The Ramesseum itself was partly built out of the ruins of other temples in the neighbourhood, including that of Dêr el-Bâhari. From the west end of the temple we step out into the ancient **Town of Storehouses and Priests' Dwellings**, attached to the temple. They are built of brick and form a regular village, with streets and lanes. They were investigated by Prof. Petrie in 1895-6 and have since been partially cleared by the Service of Antiquities under the direction of Mr. Carter; the excavated rubbish being disposed to form a rectangular girdle-wall round the town. From this a good view of the buildings

can be obtained. Walking down the main street we see to rt. and l. the long brick cellars or storehouses, with their arched roofs; further on a regular colonnaded forum, with limestone pillar-bases in position, is reached; out of this opens a gallery with remains of seated statues, of brickwork cut to shape and covered with plaster, placed against the E. wall. Beyond this is an altar, and W. of this an entrance in the modern girdle wall, which leads out on to the desert. Here the donkeys may be ordered to await the visitor.

This mass of buildings is extremely interesting, and is a veritable little Egyptian Pompeii. The ruins show considerable alterations of plan, probably in the time of the XXII. Dynasty. Under the arches of the ruined brick buildings on the N. side of the Ramesseum, several hundred fragments of wine-jars have been found, giving the year of the reign of Ramses II. in which the wine was "bottled" in each jar, as well as the name of the superintendent of the temple-cellars.

Prof. Petrie's excavations in 1895–6 have shown that to the N. and S. of the great temple were temples of the XVIII. and XIX. Dynasties. Immediately to the S. was a small chapel of Uatj-mes, an official of Ramses II.; S. of this was the temple of Thothmes IV.; S. of this again, and in the S.W. corner of an older cutting in the rock, was the temple of a queen whose cartouches read Set-Ra-merit-Amen Ta-usret-setep-n-Amen, and who is probably Ta-usret, the wife of Si-Ptah and last sovereign of the XIX. Dynasty. S. of this are the foundations of another temple hitherto supposed to have been that of Amen-hetep III., whose name occurs on several of the stones belonging to it. Professor Petrie found, however, that it had really been built by Mer-en-Ptah, the son of Ramses II., out of the ruins of the temple of Amen-hetep III., which stood further to the S.E. near the Colossi. In it he discovered a large granite *stela* with an inscription on one side which, after having been erased in the time of Khu-n-Aten, had been re-engraved by Seti I., and on the other side a valuable historical inscription of Mer-en-Ptah, in which he refers to the defeat of the Libyans and to a subsequent campaign in Palestine, "the Israelites" being mentioned in connection with Canaan and Ashkelon.

On the N. side of the Ramesseum was a temple of Amen-hetep II.; immediately to the N. of this, a temple of Si-Ptah, who is associated with his prime minister Bai; and to the N. of this again a *temple of Thothmes III.* This last has been cleared by Mr. Weigall, the present Chief Inspector of Antiquities at Luxor. The site of the central hall is approached by an ascending way. The plan may be made out without much difficulty. There are interesting remains of brickwork and coloured reliefs. Still further to the N. Dr. Spiegelberg has discovered the traces of a temple of Amen-hetep I., probably the "Temple of Amen-hetep in the Garden," which is mentioned in the Abbott Papyrus.

To the S.E. of the temple of Mer-en-Ptah lie *two broken statues of Amen-hetep III.* which once faced towards the palace of Ramses II. They stood in the usual attitude of Egyptian statues, the left leg placed forward and the arms fixed to the side. Their total height was about 35 ft. These are probably connected with the great Temple of the Colossi, which has disappeared. The *Kom el-Hettân*, which marks its site, lies about 700 ft. S. (see p. 411).

9. Medînet Habû.

Riding S.W. from the Colossi, we pass a house belonging to the Service of Antiquities and soon reach the ruins at Medînet Habû (*XVIII.-XX. Dyn. and later*). They have been recently cleared of rubbish by M. Daressy, and exposed to view. They form undoubtedly one of the four temples mentioned by Diodorus; the other three being those of Karnak, Luxor, and the Memnonium or first Ramesseum. Strabo, whose own observation, added to the testimony of several ruins still traced on the W. bank, is far more authentic, affirms that Thebes "had *many* temples, the greater part of which Cambyses defaced."

During the Roman empire the village of Medînet Habû was still inhabited, and the early Christians converted one of the deserted courts (D) of the great temple into a church, having its nave separated from the aisles by columns, and terminating in an apse at the E. end; the idolatrous sculptures of their Pagan ancestors being concealed by a coating of clay. The small apartments at the back part of this building were appropriated by the priests of the new religion, and houses of crude brick were erected on the ruins of the ancient village, and within the precincts of the temple. The size of the church and extent of the village, the brick ruins of which, built on the top of the old storehouses and priests' dwellings (analogous to those of the Ramesseum), still partly surround the temple, prove its Christian population to have been considerable, and show that Thebes ranked among the principal dioceses of the Coptic Church. But the invasion of the Arabs put an end to its existence, and its timid inmates, on their approach, fled to the neighbourhood of Esna, from which time Medînet Habû ceased to hold a place among the villages of Thebes. Its Coptic name seems to have been *Pkastron n-Tjême*, "the Castle of Tjêmo" (see *ante*, pp. 381, 384).

The Temple of Medînet Habû is mainly the work of Ramses III. (*XX. Dyn.*), who built it as his funerary temple, in which the offerings due to his spirit should be made for all time. On the walls the chief events of his life, including the defeat of the Libyan and northern invaders of Egypt, are chronicled. Its temenos-wall inclosed a small temple of the XVIII. Dynasty, opposite to which in later days the Ethiopian princess Amenartas built another shrine on the S. side of the great court. In front of all was built a Roman court.

We enter by the great Gate of Ramses III., which is described below. Beyond this is the court before the First Pylon, with, on the left, the Temple of Amenartas, on the rt. the Temple of the XVIII. Dynasty.

The Small Temple of the XVIII. Dynasty.—In front of this temple, facing S.E., is an open court about 80 ft. by 125, whose front gate bears on either jamb the figure and name of Antoninus Pius. Besides this court, Antoninus Pius added a row of 8 columns, united (4 on either side) by inter-columnar screens, which forms its N. end; and his name again appears on the inner faces of the doorway, the remaining part being unsculptured. Of the columns the two by the entrance are complete. In the court is a large red granite funerary stela of Thothmes III., and here lie the fragments of a large colossus of Ramses III. and his wife, Queen Titi; the head of the latter is remarkably beautiful (it is proposed to remove this head to the Cairo

Museum). On the N. of the transverse area, behind this colonnade, is a pylon with a gate bearing the names and sculptures of Ptolemy Lathyros on the S., and of Ptolemy Aulotes on the N. face. To this succeeds a small hypæthral court and pylon of the Ethiopians Shabak and Tirhakah (*XXV. Dyn.*), which, previous to the Ptolemaic additions, completed the extent of the elegant and well-proportioned vestibules of the original temple. This court was formed by a row of 4 columns on either side, the upper part of which rose considerably above the screens that united them to each other and to the towers at its northern extremity. Here Nekhtnebf (*XXX. Dyn.*) has effaced the name of Shabak and introduced his own; and the hieroglyphs of Ptolemy Lathyros have usurped a place among the sculptures of the Ethiopian monarch. The screens between the columns were probably entirely added by Nekhtnebf.

Passing these towers you enter another court, 60 ft. long, on either side of which stood a row of 9 columns, with a lateral entrance to the right and left. The jambs of one of these gateways still remain. They are of red granite, and bear the name of Thothmes III.

The corresponding door is, like the rest of the edifice, of sandstone from the quarries of Silsilis. This court may be called the inner vestibule, and to it succeeds the original edifice, composed of an isolated sanctuary, surrounded on three sides by an open corridor of square pillars, and on the fourth by six smaller chambers. The whole is an interesting example of the smaller type of temple.

The original founders of this part of the building were Amenhotep I. and Thothmes I., and it was completed by Hatshepsu, Thothmes II., and Thothmes III. It was restored by Hor-em-heb, and again by Seti I. We find also the names of Mer-en-Ptah (2nd year), Ramses III. (who covered the exterior with the huge hieroglyphics characteristic of his inscriptions), the priest-king Pinetjem I., and Hakor (*XXIX. Dyn.*). Some restorations were afterwards made by Ptolemy Physkon; and, in addition to the sculptures of the two front doorways, he repaired the columns which support the roof of the peristyle. Hakor had previously erected the wings on either side, using for the purpose old blocks of Ramses III., inserted at haphazard, often upside down. The two unfinished stumpy columns in the N. wing are also Hakor's. A stone gateway was also added at the N.E. extremity of this temple by Petuamenapt, an official of the XXVI. Dynasty, who was buried in the large tomb in the Asasif, mentioned on p. 469. The doorway is curious, from being made in the fashion of those of the early time of the Pyramid kings. About 170 ft. N. by E. from this is an underground passage, upwards of 60 ft. in length and 2 ft. 5 in. in breadth, descending to a small tank, also of hewn stone, and still containing water, about 8 ft. deep, and what is most remarkable is that the water is perfectly sweet, though in the midst of mounds abounding in nitre. This is a nilometer.

About 90 ft. from the E. side of the inner court is an open *Tank* or basin, cased with hewn stone, whose original dimensions may have been about 50 ft. square; beyond which, to the S., are the remains of a large crude-brick *Wall*, with another of stone, crowned by battlements in the form of Egyptian shields, and bearing the name of Ramses V., by whom it was probably erected. This wall turns to the N. along the E. face of the mounds, and appears to have enclosed the whole of the temenos

surrounding the temples, and to have been united to the E. side of the front tower of the great temple. W. of the tank are the remains of a brick chapel containing broken statues, bearing the cartouches of Ramses II. and Nefertari his queen; and several stones, inscribed with the name of this Ramses, have been used in the construction of the gateway of Lathyros and the adjoining towers. S. of this chapel is a gate built by Domitian, and by the wall to the N. are two peculiarly thin and small columns belonging to an earlier edifice.

Great Temple of Ramses III. (*XX. Dynasty*).—*Plan and General Features.*—The S. or front part consists of a building once isolated, but since united by a wall with the Ptolemaic towers of the last-mentioned temple. On each side of the entrance is a rectangular watch-house for the guard, covered with deeply-cut inscriptions. Still farther to the S. of these stood a raised platform, strengthened by other masonry, bearing the name of the founder of the edifice, similar to those met with before the *dromoi* of several Egyptian temples. Within, or to the N. of the lodges, is the main part of the building. It consists of a massive tower with two wings, between which runs an oblong court, terminated by a gateway, which passes beneath the main tower, which is crowned with battlements. In addition to several chambers that still remain, several others stood at the wings and in the upper part, which have been destroyed. The sculptures on the walls of the apartment over the gate on the 3rd floor are interesting, as they represent the king attended by the ladies of his harim, some of whom present him with flowers, or wave before him fans and flabella; and a favourite is caressed, or invited to divert his leisure hours with a game of draughts; but they are all obliged to stand in his presence, and the king alone is seated in a gorgeous chair amidst his female attendants—a custom still prevalent throughout the East. The queen is not among them; and her cartouche is always blank, wherever it occurs, throughout the building.

The same game of draughts is represented in the tombs of Beni Hasan, which are of a much earlier period, as they belong to the XII. Dynasty. That it is not chess is evident from the men being all of similar size and form, varying only in colour on opposite sides of the board. They have sometimes human heads; and some have been found of a small size, with other larger pieces, as if there was a distinction like our kings and common men in draughts.

On the front walls the conqueror smites his suppliant captives in the presence of Amon-Ra, who, on the N.E. side, appears under the form of Ra, the Sun, with the head of a hawk. An ornamental border, representing "the chiefs" of the vanquished nations, European, Asiatic, and African, extends along the base of the whole front; and on either side of the oblong court or passage of the centre Ramses offers similar prisoners to the deity of the temple, who says, "Go, my cherished and chosen, make war on foreign nations, besiege their forts, and carry off their people to live as captives." Here ornamental balustrades, supported each by four figures of African and Northern barbarians, remind us of the gargoyles of Gothic taste, and the summit is embattled.

This remarkable building is not a palace or a pavilion, as it has sometimes been called, but a triumphal entrance to the temple, designed in the style of the embattled forts or "migdols" of the Semitic neighbours of Egypt.

From this grand entrance a *dromos* of 265 ft. led to the **Great Temple.**

In the Great Court, between the "Pavilion" and the Great Temple, to the rt. is the temple of the XVIII. Dynasty, already described. To the l. is a well-preserved **Temple of Amenartas,** or Ameniritis, the sister of Shabak and wife of Piankhi II., whose daughter Shep-en-apt married Psammetichus I., the founder of the XXVI. Dynasty, and so gave him a legitimate right to the throne. On the walls of the temple the name of Amenartas is associated with that of her father, the Ethiopian King Kashta.

The vaulted shrine is surrounded by a dark ambulatory, the walls of which are covered with inscriptions. On the l., passing from E. to W. round the ambulatory, are good portraits of the queen. A little light is let into the passage by square openings in the roof.

The sculptures over the gate of the *First Pylon* of the **Great Temple** (A) (tickets to be shown here) refer to the *panegyries* of the king, whose name appears in the centre. Those on the pylon represent the monarch about to slay two prisoners in the presence of Amen-Ra-Harmachis, others being bound below and behind the figure of the god. In the lower part is an inscription recounting the victory of the Pharaoh over the Libyans in the 11th year of his reign, and to rt. of the gate is a tablet dated in the 12th year of Ramses and containing a conversation between Ptah and the Pharaoh.

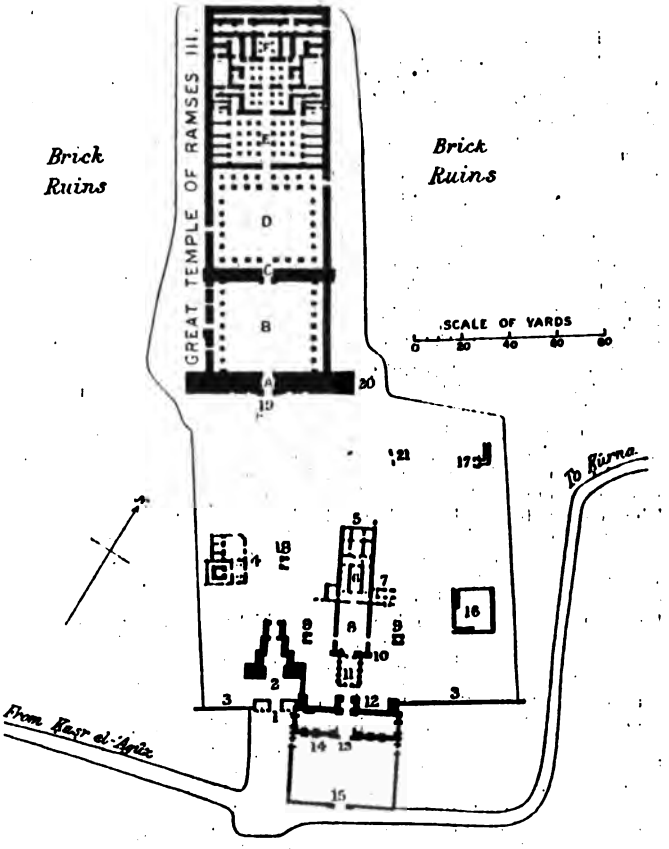
The exterior walls of both towers of the pylon are covered with cartouches containing the names of the countries and cities which Ramses III. claims to have conquered. They are of considerable historical importance, even if in some cases the claim made by the Pharaoh was not founded on fact. We gather from them that he made a campaign in the S. of Palestine and occupied among other places the districts of Hebron and Jerusalem. Many of the names are those of countries and tribes in northern Syria and Asia Minor. We also find the name of Shenir, the Amorite name of Hermon (Deut. iii. 9), along with that of Hamath.

Passing through the pylon, you enter the **First Court** (B), about 110 ft. by 185 ft., having on the rt. or N. side a row of seven Osiride pillars, and on the l. or S. eight circular columns, with bell-formed capitals, representing, not as is erroneously supposed, the full-blown lotus, but the papyrus plant.

On the inner walls of the towers is an account of the overthrow of the Libyans and Mashauasha, or Maxyes, under their King Mashashal, son of Kapul, and of the slaughter in one battle of 4227 Maxyan warriors.

We now come to the *Second Pylon* (C).

On the W. tower Ramses III. leads the prisoners he has taken to Amen-Ra, who presents the falchion of vengeance, which the king holds forth his hand to receive. The prisoners in the topmost row are Shakalsha, probably Sagalassians of Pisidia, those in the second row being Daanau, the "Danaans" of Homer, while in the third row are the Pulsata or Philistines. On the E. tower is an inscription dated in the eighth year of Ramses III., which describes the great invasion of Egypt by the northern nations of Asia Minor and the Greek islands. In the fifteenth and following lines we read: "the Isles were restless, disturbed among themselves at one and the same time. No land stood



1. Entrance to the Enclosure: Potter's Lodges.
2. Pavilion of Ramses III.
3. Wall of Ramses III.
4. Temple of Amenartas.
5. XVIII. Dynasty Temple.
6. Cella and Colonnade of Hatshepsu and Thothmes III.
7. Chamber of Baker.
8. Saïte Court.
9. Gateways of Pelnamenapt.
10. Pylon of Shabak.
11. Court of Nekhtnebf.
12. Ptolemaic Pylon.
13. Antonine Gateway and Pillars.
14. Stela of Thothmes III.
15. Roman Gate (closed).
16. Tank.
17. Nilometer.
18. Gateway of Nekhtnebf.
19. Entrance of Great Temple.
20. Door of the Pylon.
21. Gateway of Domitian.

THE TEMPLES OF MEDÎNET HABÛ, THEBES.

before them, beginning from Kheta (Cappadocia and Cilicia), Kedi (the North Syrian coast), Carchemish, Arvad and Alasiya (Cyprus ?). They wasted these countries and pitched their camp together in the land of the Amorites. . . . Then they marched against Egypt. They had come from the lands of the Philistines, the Tjakarai, the Shakalsha, the Daanau, and the Uashuash (Cretans ?)." But Ramses was ready for the attack, and in a great battle, partly on land, partly on the water, off the Palestinian coast, he utterly annihilated the invaders.

The gate (c) is of red granite. The hieroglyphs on its jambs are cut to the depth of 2 or 3 in. Those on the outer face detail offerings to different deities, among which we find a representation of the gateway itself; and at the base of the jambs are four lines, stating that "Ramses made these buildings for his father Amen-Ra, (and) erected for him (this) fine gateway of good blocks of granite stone, the door itself of wood embellished with plates of pure gold . . . for his good name (Ramses'), Amen rejoicing to behold it."

The summit of this pylon is crowned by a row of sitting cynocephali (dog-headed apes), the emblems of Thoth.

We now enter the **Second Court** (d), one of the finest which adorn the various temples of Egypt. Its dimensions are about 123 ft. by 133 ft., and its height from the pavement to the cornice 39 ft. 4 in. It is surrounded by an interior peristyle, whose E. and W. sides are supported by five massive columns, the S. by a row of eight Osiride pillars, and the N. by a similar number, behind which is an elegant corridor of circular columns, whose effect is unequalled by any other in Thebes. The colours, too, add greatly to the beauty of its columns, of whose massive style some idea may be formed, from their circumference of nearly 23 ft. to a height of 24 ft., or about three diameters. This court, which was called the Festival Hall, was converted into a Christian church, and an inscription in bad Greek states that it was "decorated" for the purpose by the Arch-priest Imuthi-Plê. The remains of this church, including a large number of interesting columns with sculptured capitals, were removed during the clearing of the temple by M. Daressy. The architraves of the Temple present the dedication of the palace of "Ramses at Thebes," which is said to have been built of hard blocks of sandstone, and the adytum to have been beautified with the precious metals. Mention is also made of a doorway of hard stone, ornamented in a manner similar to the one before noticed.

The reliefs of the *N. and N.E. Colonnades* represent *Scenes from the Festival of the God Min*, in which the king takes part in solemn processions, and goes through the ceremonies of cutting the first sheaf of corn, which is presented to the god by the attendant priests. *The S. and S.E. Colonnades* have reliefs depicting a *Festival of Ptah-Seker* and *the Campaigns of Ramses*. (For more detailed description see below.)

In the E. wall of the corridor of the court is a secret passage, which leads to an opening over the side door, as if intended to enable those within to look down and annoy any assailants from without; and another passage is on the W. wall; but both appear to have been made after the building was completed.

The remainder of the temple to the W. was until lately completely buried beneath the ruins of the Coptic village. A doorway leads into a hall of columns (e), now in a state of ruin, but which must have been

magnificent when first erected. On either side of the nave is a red granite colossal group: that on the l. of Amen and Maût, that on the rt. of Tum and Thoth. The chambers on either side of it contained the treasures presented to the temple by Ramses, and the representations on their walls of the objects of gold and silver, including solid ingots as well as splendid specimens of the goldsmith's art, give a high idea of the wealth and liberality of the king. Indeed, as we learn from the great Harris papyrus, his gifts of gold, precious stones and other valuables, to the various temples of Egypt, were on the most prodigious scale, and it is little wonder that they earned for him in later folk-lore the name of the "wealthy" Rhampsinitos. In his day indeed the "heaps of precious ingots gleamed" in hundred-gated Thebes. In one room, besides the ingots already mentioned (which are of the same peculiar shape as the pigs of bronze discovered a few years ago at Agia Triada, near Phaistos in Crete), we see heaps of gold rings and bags containing different sorts of gold and lapis-lazuli.

To the hall of columns succeed two smaller columnar halls leading to the sanctuary of the temple (r); on either side are an immense number of small funerary chambers, the walls of which are adorned with religious scenes, many of them being illustrations of the "Book of the Dead," and shewing the adventures which would befall the dead king in the next world. Thus in a small room (which opens out of another containing a sort of stone ledge or divan) we see the snake-headed Bark of Harmachis on the waters of Seh near the lake *Henem* (of which a map is represented on the wall), "after he [the king, now identified with Osiris] has sailed across the Field of Iarot"; and we read the "Chapter of the Hippopotamus on the River *Em-uteb-f*, there is no fish in it, there is no snake in it." A map of the infernal lake *Neter-am-i-s* is also provided for the use of the dead man. These representations emphasise the funerary character of the temple, which was the chapel of the king's tomb, just as the Ramesseum was Ramses II.'s funerary chapel and the Temple of Kûrna that of Ramses I. The colours of the paintings in some of these chambers are still very bright.

In the corner of one of them a large number of little Osiride figures, all broken, was found under the pavement; they had been placed there probably for the purpose of consecrating the place.

Characteristic of the whole temple are the huge size and deep cutting of many of the hieroglyphic inscriptions. The head and forepart of several lions project, at intervals, from below the cornice of the exterior of the building, whose perforated mouths, communicating by a tube with the summit of the roof, served as conduits for the rain-water which occasionally fell at Thebes. Nor were the builders neglectful of any precaution that might secure the paintings of the interior from the effects of rain; and the joints of the stones which formed the ceiling, being protected by a long piece of stone let in immediately over the line of their junction, were rendered impervious to the heaviest storm. For slight showers fall annually in Thebes; and every eight or ten years heavy rains fill the torrent-beds of the mountains, which run to the banks of the Nile. It was a storm of this kind that did much damage to the tomb of Seti I.

Square apertures were also cut at intervals in the roofs, the larger ones intended for the admission of light, the smaller probably for suspending the chains that supported lamps for the illumination of the interior.

Sculptures.—The sculptures on the walls of this temple are very interesting. Some of them have been referred to in passing through it, but others merit a more detailed description. We will begin with those in the .

INTERIOR OF THE SECOND COURT (D).—The upper compartments of the N., S., E., and W. sides of this court are occupied with a representation of the ceremonies of a coronation, and of the Festivals of the gods Min and Ptah-Seker. Beginning with the E., or rather N.E. side (to the rt. on entering), Ramses is borne in his shrine, or canopy, seated on a throne ornamented by the figures of a lion and a sphinx which is preceded by a hawk. Behind him stand two figures of Truth and Justice, with outspread wings. Nine Egyptian princes, whose names are above them, sons of the king, bear the shrine; officers wave *flabella* around the monarch; and others, of the sacerdotal order, attend on either side, carrying his arms and insignia. Four others follow: then six of the sons of the king, behind whom are two scribes and eight attendants of the military class, bearing stools and the steps of the throne. In another line are members of the sacerdotal order, four other of the king's sons, fan-bearers, and military scribes; a guard of soldiers bringing up the rear of the procession. Before the shrine, in one line, march six officers, bearing sceptres and other insignia; in another, a scribe reads aloud the contents of a scroll he holds unfolded in his hands, preceded by two of the king's sons and two distinguished persons of the military and priestly orders. The rear of both these lines is closed by a priest, who, turning round towards the shrine, burns incense before the monarch; and a band of music, composed of the trumpet, drum, double pipe, and *crotala*, or clappers, with choristers, forms the van of the procession. The king, alighted from his throne, officiates as priest before the statue of Min; and still wearing his helmet, he presents libations and incense before the altar, which is loaded with flowers and other suitable offerings. The statue of the god, attended by officers bearing *flabella*, is carried on a palanquin, covered with rich drapery, by twenty-two priests; and behind it follow others, bringing the table and the altar of the deity. Before the statue is the sacred bull, followed by the king on foot, wearing the cap of the "lower country." Apart from the procession itself stands the queen as a spectator of the ceremony; and before her a scribe reads a scroll he has unfolded. A priest turns round to offer incense to the white bull, and another, clapping his hands, brings up the rear of a long procession of hieraphori, carrying standards, images, and other sacred emblems; and the foremost bear the statues of the king's ancestors. This part of the picture refers to the *Coronation* of the king, who, in the hieroglyphs, is said to have "put on the crown of the upper and lower countries"; which the four children of Horus in the form of geese, flying to the four sides of the world, are to announce to the gods of the S., N., E., and W.

In the next compartment the president of the assembly reads a long invocation, the contents of which are contained in the hieroglyphic inscription above; and the six ears of corn, which the king, once more wearing his helmet, has cut with a golden sickle, are held out by a priest towards the deity. This has reference to the fact that the harvest was gathered in during the month Pakhons. The white bull, and the images of the king's ancestors, are deposited in his temple, in the presence of Min, the queen still witnessing the ceremony, which is

concluded by an offering of incense and libation made by Ramses to the statue of the god.

In the lower compartments on this side is a procession of the arks of Amen-Ra, Mut, and Khonsu, which the king, whose ark is also carried before him, comes to meet. In another part the gods Set and Hathor pour alternate emblems of life and power (or purity) over the king; and on the S. wall he is introduced by several divinities into the presence of the patron deities of the temple.

In the upper part of the W. wall Ramses makes offerings to Ptah-Seker and to Khnumu; in another compartment he burns incense to the ark of Seker; and near this is a tablet relating to the offerings made to the same deity. The ark is then borne by 16 priests, with an archpriest and another of the sacerdotal order in attendance. The king then joins in another procession formed by eight of his sons and four chiefs, behind whom two priests turn round to offer incense to the monarch. The hawk, the emblem of the king, or of Horus, precedes them, and 18 priests carry the sacred emblem of the god Nefer-Atmu, which usually accompanies the ark of Seker.

On the S. wall marches a long procession, composed of hieraphori, bearing different standards, thrones, arks, and insignia, with musicians, who precede the king and his attendants. The figure of the deity is not introduced, perhaps intimating that this forms part of the religious pomp of the corresponding wall, and, from the circumstance of the king here wearing the *pskhent*, we may gather that it is again a scene from his coronation.

On the N. wall the king presents offerings to different gods, and below is an ornamental kind of border, composed of a procession of the king's sons and daughters. Four of the former, his immediate successors, bear the sacred uræus, the emblem of majesty, and have their names enclosed in cartouches.

The lower compartments of the N., S., E., and W. sides of this court are filled with *Historical* or *Battle Scenes*. They commence on the S.W. wall (to the l. on entering).

Here Ramses, standing in his car, which his horses at full speed carry into the midst of the Libyans, discharges his arrows on their flying infantry. The Egyptian chariots join in the pursuit, and a body of their allies assist in slaughtering those who oppose them, or bind them as captives. The right hands of the slain are then cut off as trophies of victory.

The sculptures on the lower part of the W. wall are a continuation of the scene. The Egyptian princes and generals conduct "captive chiefs" into the presence of the king. He is seated at the back of his car, and the spirited horses are held by his attendants on foot. Besides other trophies, large heaps of hands are placed before him, which an officer counts one by one as the other notes down their number on a scroll, each heap containing 3000, and the total indicating the returns of the enemy's slain. The number of captives, reckoned 1000 in each line, is also mentioned in the hieroglyphs above, where the name of the *Libu* (Libyans) points out the nation against whom this war was carried on. A long hieroglyphic inscription is placed over the king, and a still longer tablet of 75 lines, occupying a great part of this wall, refers to the exploits of the Egyptian conqueror, and bears the date of his fifth year.

The continuation of this historical subject is on the S. wall. The

king, returning victorious to Egypt, proceeds slowly in his car, conducting in triumph the prisoners he has made, who walk beside and before it, three others being bound to the axle. Two of his sons attend as fan-bearers, and the several regiments of Egyptian infantry, with a corps of their allies, under the command of three other of these princes, marching in regular step and in the close array of disciplined troops, accompany their king. He arrives at Thebes, and presents his captives to Amen-Ra and Mut, the deities of the city, who compliment him, as usual, on the victory he has gained, and the overthrow of the enemy he has "trampled beneath his feet."

EXTERIOR OF THE BUILDING.—But if the sculptures of the area arrest the attention of the antiquary, or excite the admiration of the traveller, those of the exterior of the building are no less wonderful, and the N. and E. walls are covered with a profusion of the most varied and interesting subjects, which may also be divided into ceremonial and historical.

The *Ceremonial Scenes* are on the W. wall, which is entirely covered with a list of the Festivals celebrated between the 26th of Pakhons, the day of Ramses' accession, and the 19th of Tybi, and on the upper part of the N. wall, where the king is making suitable offerings to the gods.

The Historical or Battle Scenes are on the N. and E. walls. Beginning at the E. end of the W. wall, there is a succession of ten pictures, arranged in compartments, illustrating the history of a war waged by Ramses III. against the Libyans or *Libu*, and the *Zakkal* or *Tjakarai*, who are associated with the Philistines.

1*st Picture*: A trumpeter assembles the troops, who salute the king as he passes in his car. Ramses advances at a slow pace in his chariot, attended by fan-bearers, and preceded by his troops; and a lion running at the side of the horses reminds us of the account given of Osymandyas, who was said to have been accompanied in war by that animal. Other instances of it are met with in Nubia, among the sculptures of the second Ramses.

2*nd Picture*: The enemy are the *Tamahu*, or Libyans, who await the Egyptian invaders in the open field; the king presses forward in his car, and bends his bow against the enemy. Several regiments of Egyptian archers in close array advance on different points, and harass them with showers of arrows. The chariots rush to the charge, and a body of allies maintains the combat, hand to hand, with the enemy, who are at length routed, and fly before their victorious aggressors.

3*rd Picture*: Some thousands of Libyans and Maxyes (*Mashawash*) are left dead on the field, whose phalli and hands, being cut off, are brought by the Egyptian soldiers as proof of their success. 3535 hands and phalli form part of the registered returns; and two other heaps, and a third of phalli, containing each a somewhat larger number, are "brought" under the superintendence of the chief officers, like David's trophies, "to the king." (*Cf.* 1 Sam. xviii. 27, and 2 Kings x. 8.)

4*th Picture*: The monarch then alights from his chariot and distributes rewards to his troops, and harangues the generals, while his military secretaries draw up an account of the number of spears, bows, swords, and other arms taken from the enemy, which are laid before them; and mention seems to be made in the hieroglyphs of the horses that have been captured.

5*th Picture*: Ramses then proceeds in his car to Tjahi (the coast of

Palestine), having his bow and sword in one hand and his whip in the other. The van of his army is composed of a body of chariots; the infantry, in close order, preceding the royal car, constitute the centre, and other similar corps form the wings and rear. The hieroglyphic text contains little but praises addressed to the king and thanks to the gods.

6th Picture: The troops are again summoned by sound of trumpet to the attack of another enemy, the Tjakarai, and the Egyptian monarch gives orders for charging the hostile army drawn up in the open plain. The troops of the enemy, after a short conflict, are routed, and retreat in great disorder. The women endeavour to escape with their children on the first approach of the Egyptians, and retire in wagons drawn by oxen. The flying chariots denote the greatness of the general panic.

7th Picture: The conquering Egyptians advance into the interior of the country. Here, while passing a large morass, the king is attacked by several lions, one of which, transfixed with darts and arrows, he lays breathless beneath his horse's feet; another attempts to fly towards the jungle, but receiving a last and fatal wound, writhes in the agony of approaching death. A third springs up from behind his car, and the hero prepares to receive and check his fury with his spear. It was, perhaps, in this country that Amen-hetep III. killed the 110 lions which, according to the inscription on a scarabæus in the Cairo Museum, he boasts of having slain in the first ten years of his reign. Below this group is represented the march of the Egyptian army, with their allies, the *Shardana*, or people of Asia Minor, the *Shasu*, or Arabs, and the *Kahak*, or Libyans, armed with clubs, whose form and character are very imperfectly preserved.

8th Picture: Here we have the only representation existing in Egypt of a naval engagement. The Egyptians attack the hostile ships of the great northern confederacy with a fleet of galleys, which in their shape differ essentially from those used on the Nile. The general form of the vessels of both combatants is very similar: a raised gunwale, protecting the rowers from the missiles of the foe, extends from the bow to the stern, and a lofty poop and forecastle contain each a body of archers; but the head of a lion, which ornaments the prows of the Egyptian galleys, serves to distinguish them from those of the enemy. The former bear down upon their opponents, and succeed in boarding them and taking several prisoners. One of the hostile galleys is upset, and the slingers in the shrouds, with the archers and spearmen on the prows, spread dismay among the few who resist. The king, trampling on the prostrate bodies of the enemy, and aided by a corps of bowmen, discharges from the shore a continued shower of arrows; and his attendants stand at a short distance with his chariots and horses, awaiting his return. The scene of this engagement is doubtful, but it took place off the Palestinian coast.

The main body of the enemy consists of Philistines, who are easily recognisable from their high head-dresses of feathers. This is the same head-dress as that which Herodotus describes the Lycians as wearing at Salamis (vii. 92), and which the Ionians are depicted on the Assyrian monuments as wearing. With the Philistines and the Tjakarai are also associated the Danaau, who are probably the representatives of the Homeric Danaans. All were of European origin, judging from their physiognomies, which often show the classical Greek straight-nosed type.

9th Picture: The conquering army leads in triumph the prisoners captured in the naval fight, and the amputated hands of the slain are laid in heaps before the military chiefs. Though this custom savours of barbarism, the humanity of the Egyptians is very apparent in the above conflict, where the soldiers on the shore and in the ships do their utmost to rescue their enemies from a watery grave. The king distributes rewards to his victorious troops, and then commences the march back to Egypt. On the way he stops at a fortress, called in the hieroglyphs the *Migdol* of Ramses-hak-On.

10th Picture: Triumphal return of the king to Thebes, conducting his Libyan and Tjakarai prisoners in triumph, and making offerings to the Theban triad, Amon-Ra, Mut, and Khonsu. The text contains his address to the divinities, and their response, and also an address of the prisoners to the king imploring his clemency, in order that they may live and celebrate his courage and virtues.

On the remaining part of the E. wall, to the S. of the second propylon, another war is represented. In the first picture the king, alighted from his chariot, armed with his spear and shield, and trampling on the prostrate bodies of the slain, besieges the fort of an Asiatic enemy, whom he forces to sue for peace. In the next, he attacks a larger town surrounded by water. The Egyptians fell the trees in the woody country which surrounds it, probably to form testudos and ladders for the assault. Some are already applied by their comrades to the walls, and, while they reach their summit, the gates are broken open, and the enemy are driven from the ramparts, or precipitated over the parapet, by the victorious assailants, who announce by sound of trumpet the capture of the place.

In the third compartment, on the N. face of the first propylon, Ramses attacks two large towns, the upper one of which is taken with little resistance, the Egyptian troops having entered it and gained possession of the citadel. In the lower one, the terrified inhabitants are engaged in rescuing their children from the approaching danger by hurrying them into the ramparts of the outer wall. The last picture occupies the upper or N. end of the E. side, where the king presents his prisoners to the gods of the temple.

Other Ruins.—650 ft. S.W. of the pavilion of Medinet Habû is a small **Ptolemaïc Temple**, called the '*Ḳaṣr el-'Agûz*, "Old Man's Castle," built of sandstone, and dedicated to Thoth. In the adytum are some curious hieroglyphic subjects, which have thrown great light upon the names and succession of the Ptolemies who preceded Physkon, or Euergetes II. This monarch is here represented making offerings to four of his predecessors, Soter, Philadelphus, Philopator, and Epiphanes, each name being accompanied by that of their respective queens. The building, whose total length does not exceed 48 ft., consists of a transverse outer court, and three smaller successive chambers, communicating with each other.

Near it, to the W., was an artificial basin, now forming a pond of irregular shape during the inundation, and surrounded on three sides by mimosas with a pretty well and *sakiya*; beyond which, to the N.W. and W., is the sandy tract known as *el-Malḳata*, "the salt-pans," where in 1889 M. Grébaut discovered the foundations of a palace of Amon-hotep III., with frescoed floors like those at Tell-el-Amarna.

This has since been completely excavated by Messrs. Newberry and

Tytus, and the complicated plan is interesting, as is also the simple construction of this royal palace, with its mud-brick walls once lined with frescoes. The limestone bases of the wooden pillars that supported the roof are in place; and in several rooms are the remains of the thrones, made of mud brick, on which the Pharaoh whom the Greeks identified with Memnon sat and held his state in the fifteenth century B.C. The ghafir, to whom tickets must be shown, conducts the visitor over the ruins. Here also were found the traces of an extensive manufactory of blue-glaze scarabs, beads, &c., contemporary with the palace.

A low plain bounded by a rectangular series of mounds, forming an area 7,800 ft. by 3,000 ft. and covered with cultivation, lies S.W. of the Kasr el-'Agus and el-Malkata. This is the *Birket Habû*, already mentioned, and is the bed of the artificial lake of *Tjarukha*, attached to the palace of Amen-hotep III. On it, we are told, the royal pleasure-bark *Tchen-âten*, "the Sun-Disk gleams," used to float, bearing the court of the great king and his consort Tii, the mother of the heretic Khu-n-Aten of Tell el-Amarna. On one of the mounds stands the village of *Kom el-Bâ'irât*.

S.W. of el-Malkata is a small Coptic *dêr* or church, of modern but interesting construction. It should be visited as a specimen of a provincial Christian church. The holy objects shown are valueless and of little interest. A gratuity should be given to the *Kummus* or Arch-priest, for the church, on leaving.

1,000 yds. S.W. of the western angle of the plain is the small **Temple of Dêr esh-Shalwît**, bearing the names of Hadrian and of Antoninus Pius, who completed it, and added the pylon in front. The pylon also bears the names of Vespasian, Domitian, and Otho. Its total length is 45 ft., and breadth 53: with an isolated sanctuary in the centre, two small chambers on the N.E., and three on the S.W. side; the first of which contains a staircase leading to the roof, on which are some very curious Coptic graffiti depicting caravans of camels, horsemen fighting, &c. These were cut by the monks, who turned the temple into a *dêr*. In front stand two pylons, the outermost one being distant from the door of the temple about 200 ft. The temple was dedicated to Isis of Erment. The main building is remarkably perfect.

10. Tombs of the Queens.

About ½ m. to the N.W. of Medînet Habû, up a broad wâdi, is the valley of the **Tombs of the Queens**. The valley is picturesque; W. is the mass of the *Kûrn* (see p. 407); S. are the rugged scarps of the foot-hills: the valley ends in a gorge with precipitous sides, hollowed out by the ancient watercourse. The view of the valley and plain beyond from the end of the little gorge, framed in the sides of its entrance, is remarkable.

The tombs here are mostly of Queens of the XIX. and XX. Dynasties. Among the most distinguished names in the sepulchres of the queens are those of Set-Rā, wife of Seti I.; of Nefertari, wife of Ramses II.; of Titi, an unknown queen; of Bint-Anath, the favourite daughter of Ramses II.; and of Isis, the consort of Ramses IV. In another appears the name of the third Ramses, but that of his queen is not met with either on its walls or on its broken sarcophagus. Here also are buried Ramses-khā-em-Uaset and Set-her-Khopeshf, princes of the XX.

Dynasty. Many of these tombs have suffered from the effects of fire; and little can be satisfactorily traced of their sculptures, except in those of Queen Titi, Queen Nefertari, and the two princes.

The **Tomb of Queen Nefertari**, discovered by Professor Schiaparelli in 1904, is very fine and well worth a visit (closed 1906). The colours of the frescoes are extraordinarily bright. Unluckily the lower part of the Tomb has been considerably damaged by infiltration of water, and many of these beautiful paintings are in a very delicate condition. *Visitors must on no account touch the walls:* the evidence of the eyes is sufficient without adding that of the fingers. We descend a steep stairway into a square hall, out of which open small rooms to the rt. The beautiful portrait of the Queen, and the paintings of oxen, should be noticed. The stairway descends again to a lower chamber (damaged by water).

The **Tomb of Queen Titi** is of different construction, consisting simply of a straight tunnel driven into the rock, at the end of which is a chamber. The frescoes, which are no longer bright and are damaged, show that this queen was of a very different type from Nefertari: she was fair, with a *retroussé* nose; Nefertari was dark and aquiline of feature.

The **Tombs of the Princes Ramses-khâ-em-Uaset** and **Set-her-Khopeshf**, discovered by Professor Schiaparelli, are of the same type as that of Titi, and are almost exactly alike. The paintings are bright, but crude and weak in execution. The portraits of the princes and of the young king, their father, are noticeable, also the pictures of the demons of the Underworld. One has the head of an antelope and is called *Dendeni*; another, "the Watcher who comes out in the morning," has apparently a black block for a head.

It is not improbable that these are the burying-places of the Pallakidos, or Pollicos Jovis, mentioned by Strabo and Diodorus; and the distance of 10 stadia from these "first" or westernmost tombs to the sepulchre of Osymandyas agrees with that from the supposed Memnonium to this valley. The mummies of their original possessors must have suffered in the general conflagration which reduced to ashes the contents of most of the tombs in this and the adjacent valley of Dêr el-Medîna; and the bodies of inferior persons and of Greeks, less carefully embalmed, have occupied at a subsequent period the vacant burial-places of their royal predecessors.

About ½ hr.'s walk further to the S.W. is the **Gabbânet el-Ḳurûd**, or "**Apes' Burial-ground**," so called from the ape-mummies found in the ravines of the torrents in its vicinity. It has lately been scientifically explored by the naturalist M. Lortet.

11. Dêr el-Medîna.

Leaving the Tombs of the Queens, we wend our way up a steep and rough ascending path over the *col* which divides this valley from that of *Dêr el-Medîna*. The rock-face to the rt. is scarred and seamed with the broken-down remains of tombs, and is sculptured at intervals with *Monumental Tablets* or stelæ erected by Ramses III. and other monarchs of the XX. Dynasty. Arriving at the top of the ridge, we see below us the picturesque little temple of Dêr el-Medîna, so called

from its having been used by the Copts for a monastery, the "Town Cloister," standing enclosed by its great wall of brickwork, so tall that it seems almost to hide the little shrine set within it. The history of this temple is interesting. By some it is considered to have been originally founded in honour of the Desert-goddess Hathor by Amen-hetep, son of Hapu, a prominent dignitary of the court of Amen-hetep III., and apparently a trusted counsellor of that king. His statue, depicting him as an aged man of dignified and impressive aspect, is now in the Museum of Cairo. The brick encircling wall dates from the time of his original foundation, in the fifteenth century B.C. (His connection with the temple has, however, been doubted by Prof. Sethe.) In the days of the Ptolemies, when priestly antiquarianism had revived an interest in the period of the great Pharaohs, Amen-hetep (called in Greek Amenothes, son of Paapis) was revered as a semi-divine sage, though he never attained the fully divine honours which had been accorded under the XXVI. Dynasty to another sage, of the period of the Ancient Empire (of which the Saïte archæologists were amateurs), named Imhetep (Imouthos). Accordingly the temple of Dêr el-Medina was rebuilt by Ptolemy Philopator, and both Amen-hetep and the divine Imhetep were represented in relief on its columns as receiving the offerings of the pious. The temple measures 60 ft. by 33. It was completed by Physkon, or Euergetes II. (B.C. 146-117), who added the sculptures to the walls of the interior, and part of the architectural details of the portico; the gate in front bears the name of Auletes. The vestibule is ornamented with two columns supporting the roof, but it is unsculptured. The corridor is separated from this last by intercolumnar screens, uniting, on either side of its entrance, one column to a pilaster, surmounted by the head of Hathor. On these columns are the representations of Amen-hotep and his fellow-sage. On the E. wall of this corridor or pronaos, Ptolemy Philometor, followed by "his brother, the god," Physkon, and the queen Cleopatra, makes offerings to Amen-Ra; but the rest of the sculptures appear to present the names of Physkon alone.

A staircase, lighted by a window of peculiar form, once led to the roof; and the back part of the *naos* consists of three parallel chambers. The centre one, or adytum, presents the sculptures of Philopator on the back and half the side walls, which last were completed by the 2nd Euergetes; as recorded in a line of hieroglyphs at the junction of the first and subsequent compartments. Amen-Ra, with Mut and Khonsu, Hathor and Maât, share the honours of the *adytum;* but the dedication of Philopator decides that the temple was consecrated to Hathor, "the Mistress of the Western Waste." In the eastern chamber Philopator again appears in the sculptures of the end wall, where Hathor and Maât hold the chief place: while Amen-Ra and Osiris, the principal deities in the lateral compartments, receive the offerings of Euergetes II. The name of Augustus also appears at the back of the *naos*.

In the western chamber the subjects are totally different from any found in the temples of Thebes; and appear to have a sepulchral character. Here Philopator pays his devotions to Osiris and Isis; on the E. side Physkon offers incense to the statue of Min, preceded by Anubis, and followed by the ark of Seker; and on the opposite wall is the judgment scene, frequently found on the papyri of the Egyptians.

Osiris, seated on his throne, awaits the arrival of those souls which are ushered into Amenti: the four genii stand before him on a lotus-blossom; and the *female* Cerberus is there, with the infant Horus seated on the crook of Osiris. Thoth, the god of letters, presents himself before the king of Hades, bearing in his hand a tablet, on which the actions of the deceased are noted down; while Horus and Haroêris are employed in weighing the good deeds of the judged against the ostrich-feather, the symbol of Justice or Truth. A cynocephalus, the attendant of Thoth, is seated on the top of the balance. At length comes the deceased, who advances between two figures of the goddess Maât, and bears in his hand the symbol of truth, indicating his meritorious actions, and his fitness for admission to the presence of Osiris. The forty-two assessors, seated above, in two lines, complete the sculptures on the W. wall; and all these symbols seem to show that the chamber was dedicated to Osiris, in his peculiar character of judge of the dead.

Several demotic and many Coptic inscriptions have been written in the interior, and on the outside of the vestibule, whose walls, rent by the sinking of the ground and human violence, make us acquainted with a not uncommon custom of Egyptian architects—the use of *wooden dovetailed* cramps, which connected the blocks of masonry. Wood, in a country where very little rain falls, provided the stones are closely fitted together, lasts for ages, as may be seen by these sycomore cramps. The Coptic inscriptions are epitaphs of monks. Among them may be noticed an inscription in modern Greek, "Saluting the Ancient Hellenes," and dated 1854. The patriotic neo-Hellenic writer apparently mistook the Coptic inscriptions for the lucubrations of his ancestors.

The walls surrounding the court of this temple present a peculiar style of building, the bricks being disposed in concave and convex courses forming a waving line, which rises and falls alternately along their whole length. The same mode of building distinguishes the walls of el-Kab and other monuments of ancient Egypt. The contrast between the big bricks of the XVIII. Dynasty wall and the small thin ones of the Coptic restorations of the breaches and the vaulted monastery-roof on the S. side, is interesting.

12. Tombs of Kûrnet Murrâî.

The hill E. of Dêr el-Medîna (from the top of which a good view of the little temple may be obtained) is that of **Kûrnet Murrâî**. ¼ m. S.E. and 10 minutes' ride from the Temple of Dêr el-Medîna are some more tombs, similar in their character to those on the hill of Shêkh 'Abd el-Kûrna, and known by the name above. Among them are one or two interesting ones, especially the **Tomb of Hui**, a great functionary of the XVIII. Dynasty. It is covered with paintings, which, unfortunately, as in the case of so many of the tombs, are fast disappearing. In one of the pictures the king is represented on his throne, within a richly-ornamented canopy, attended by a fan-bearer, who also holds his sceptre. A procession advances in four lines into his presence. The lower divisions consist of Egyptians of the sacerdotal and military classes, some ladies of consequence, and young people bringing bouquets and boughs of trees. They have just entered the gates of the royal courts, and are preceded by a scribe, and others of the priestly

order, who do obeisance before the deputy of his majesty, as he stands to receive them. This officer was the owner of the tomb, and is styled "Royal Son," and "Prince of Kush," or Ethiopia, a title which, like that of "Prince of Wales," seems originally to have been given to one of the sons of the king, but which in the age of the XVIIIth and XIX. Dynasties was often borne by "princes" of non-royal blood. In the second line black "chiefs of Kush" bring presents of gold rings, copper, skins, fans, or umbrellas of feather-work, and an ox, bearing on its horns an artificial garden and a lake of fish. Having placed their offerings, they prostrate themselves before the Egyptian monarch Tut-ankh-Amen. A continuation of these presents follows in the third line, where, besides rings of gold, and bags of precious stones or gold dust, are the giraffe, panthers' skins, and long-horned cattle, whose heads and horns are strangely ornamented with the heads and hands of negroes. In the upper line, the queen of the same people arrives in a chariot drawn by oxen, and overshadowed by an *umbrella*, accompanied by her attendants, some of whom bear presents of gold. (*See* Wilkinson's 'Ancient Egyptians,' vol. i., p. 235.) She alights, proceeded and followed by the principal persons of her suite, and advances to the presence of the king. This may refer to a marriage that was contracted between the Egyptian monarch and a princess of Ethiopia, or merely to the annual tribute paid by that people. Among the different presents are a chariot, shields covered with bulls' hides bound with metal borders and studded with pins, chairs, couches, headstools, and other objects. The dresses of the negroes differ in the upper line from those below, the latter having partly the costume of the Egyptians, with the plaited hair of their national headdress; but those who follow the car of the princess are clad in skins, whose projecting tail, while it heightens the caricature the artist doubtless intended to indulge in, proves them to be persons of an inferior station, who were probably brought as slaves to the Egyptian monarch. Behind these are women of the same nation, bearing their children in a kind of basket suspended to their back. On the rear wall Hui is represented before the king, as well as another "Prince of Kush," Amen-hetep, who is offering the monarch pieces of lapis-lazuli on a dish. A band of Syrians, partly yellow, partly light-red in colour, and wearing long robes, is introduced by Hui, bringing tribute, which consists of gold and silver vases, lapis-lazuli, and other precious stones, a lion and two horses.

In another Tomb, unfortunately much ruined, is a spirited chase, in which various animals of the desert are admirably depicted. The fox, hare, gazelle, ibex, oryx, ostrich, and wild ox fly before the hounds; and the porcupine and hyæna retire to the higher part of the mountains. The female hyæna alone remains, and rises to defend her young; but most of the dogs are represented in pursuit of the gazelles, or in the act of seizing those they have overtaken in the plain. (*See* Wilkinson's 'Ancient Egyptians,' vol. ii., p. 92.) The hunter follows, and discharges his arrows among them as they fly. These arrows were very light, being made of reed, feathered, and tipped with stone. They have been found in the tombs, together with those having metal points; both being used, as the sculptures show, at the same periods; the latter for war, the former for the chase.

At the entrance of a valley to the S.W. of Kûrnet Murrâi, leading up to Dêr el-Medîna, are several Tombs of the early date of Amen-hotep I.

(*XVIII. Dyn.*), which claim the attention of the chronologist rather than the admiration of the traveller who seeks elegant designs or interesting sculptures; and a series of pits and crude-brick chambers occupy the space between these and a brick enclosure to the E. Among the most remarkable of these tombs is one containing the members of Amen-hotep's family, and some of his predecessors; and another, whose crude-brick roof and niche, bearing the name of the same Pharaoh, proves the existence of the arch at that period; a *crude-brick pyramid* of an early epoch; and a tomb, under the western rock, which offers to the curiosity of chronologists the names of three successive kings, and their predecessor Amen-hotep I. seated with Nefertari. Other vaulted tombs have been found of the XVIII. and XIX. Dynasties. Here also are some finely-painted tombs of the XX. Dynasty, shown only by special permission of the Chief Inspector. Those of *Peskhetu* (No. 12) and *Senneljem* (No. 20), both officials of the necropolis, are interesting.

The deity who presided over this valley, and the mountain behind it, was Hathor, "the guardian of the west"; and many of the tombs have a statue of the cow, which was sacred to her, with its head and breast projecting in high relief from their innermost wall.

13. Tombs of Shêkh 'Abd el-Ḳûrna.

These Tombs lie N. of Ḳûrnet Murrâi and N.E. of Dêr el-Medîna, on E. and N.E. faces of the hill called Shêkh 'Abd el-Ḳûrna, immediately behind the Ramesseum. The principle of these tombs is the same as of those at Beni Ḥasan—a chamber hollowed out in the rock to serve as a mortuary chapel, and a well leading from it to the vault in which reposed the mummied body. From a distance the great square doors of these tombs, extending in symmetrical order along the side of the hill, have all the appearance of the batteries of a fortress.

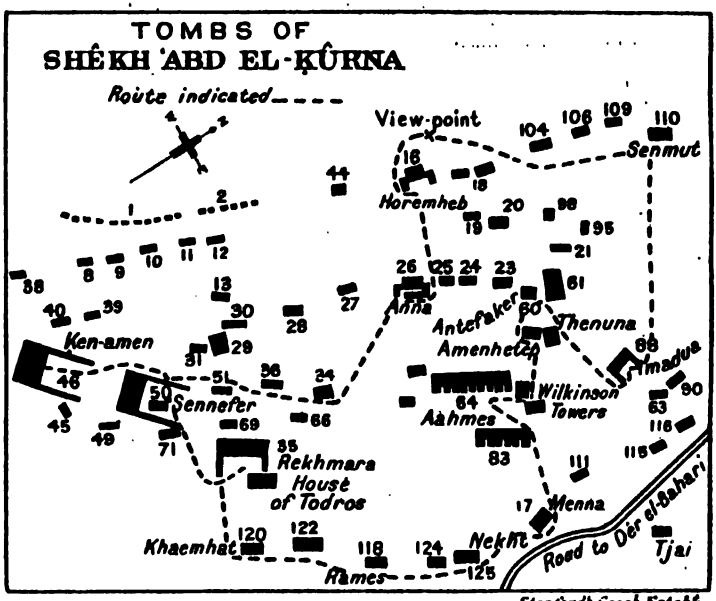
Many of them are covered with most interesting sculptures. It will be sufficient to mention and describe some of the more important. Like the Tombs of the Kings, they were numbered by Sir G. Wilkinson, and his numbers still remain officially, and are known to the *ghafirs*, who will conduct the visitor to those best worth seeing and in the best state of repair.

Archæological students or those whose interest is more than passing must make it clear to the *ghafirs* that they are not mere tourists, who are usually satisfied with a careful inspection of one or two tombs and a cursory glance at a few others; they must insist upon being conducted to any tomb of which they give the number (if it is open), and on being allowed to stay in it as long as they please. *No gratuities.* (On the annexed *sketch-plan* a convenient route is indicated.)

Visitors reach Shêkh 'Abd el-Ḳûrna from Ḳûrnet Murrâi and Dêr el-Medîna, from the Ramesseum, or from Dêr el-Baḥari. If they come from the latter place, they pass between the tombs of Mena and Tjai, and reach the Tomb of Nakht (see below). Those coming from the Ramesseum ride a short distance up the hill and dismount at the house of the Copt Todros (*Bêt Todros* on plan). Those from Ḳûrnet Murrâi or Dêr el-Medîna reach the same place after passing the new *German House*, with its conspicuous *migdol*-like tower and white porch (built for the accommodation of German archæologists), and the abodes of the

Abd er-Rasul family. Immediately behind the House of Todros, where the donkeys stay, is Tomb No. 35. (*Tickets to be shewn.*)

No. 35: the Tomb of Rekh-mâ-Râ. This is in some respects the most interesting tomb of all. Its construction is unusual; it is T-shaped, the outer chamber forming the cross-bar. Rekh-mâ-Râ was a Governor of Thebes who died in the reign of Amen-hetep II. The paintings and inscriptions in his tomb have been published and translated by M. Virey in the 'Mémoires de la Mission Archéologique Française au Caire,' v. 1, and since then more accurately by Mr. P. E. Newberry in his 'Life of Rekhmarâ' (incomplete at present).



In the *Outer Chamber* on the *left hand* (entering) is a grand procession of Ethiopian and Asiatic chiefs, bearing tribute to the Egyptian monarch, Thothmes III. (*See* Wilkinson's 'Ancient Egyptians,' vol. i., pl. ii.) They are arranged in five lines. The first or uppermost consists of negroes, and others of a red colour from the country of Punt, who bring ivory, apes, leopards' skins, and dried fruits.

In the second line are a people of a light red hue, with long black hair hanging down to their waists, but without beards; their dress consists of a short apron thrown round the lower part of the body, meeting and folding over in front, and they wear high boots richly worked. Their presents are vases of elegant form, ornamented with

flowers, necklaces, and other costly gifts, which, according to the hieroglyphs, they bring as offerings from "the chiefs of the Keftiu and the Isles of the Mediterranean." These people are "Mycenæans," as is shown by their costume, etc.; i.e. they are Greeks of the prehistoric period, when Mycenæ, Tiryns, and the Palace of Knossos (the ancient "Labyrinth") were built. In all probability they are actual ambassadors from the Minoan people of Crete, who erected Knossos and Phaistos. This fresco and that representing the same people in the Tomb of Senmut (see below), besides other evidence, prove the early Mycenæan or Minoan Age in Greece to be contemporary with the Egyptian XVIII. Dynasty (sixteenth cent. B.C.) The picture before us is therefore one of the most important monuments of ancient history. Its begrimed and blackened condition, due to the necessity of using candle-light in order to see it, is much to be deplored. Visitors are requested to be careful not to bring the candle too close to the fresco and not to touch it with the hand.

In the third line are Ethiopians, who are styled "nations of the South, the Petti of Takens and Khent-hennefer" (Nubia, S. of the First Cataract). The leaders are dressed in the Egyptian costume, the others have a girdle of skin, with the hair, as usual, outwards. They bring gold rings, and bags of precious stones (?) or rather gold-dust, hides, apes, leopards, ebony, ivory, ostrich-eggs and plumes, a giraffe, hounds with handsome collars, and a drove of long-horned oxen.

The fourth line is composed of men of an olive colour, clad in long white garments, with a blue border, tied at the neck, and ornamented with a cross or other devices. On their head is either a close cap or their natural hair, short and of a red colour, and they have a small beard. Among other offerings are vases, similar to those of the Keftians, a chariot and horses, a bear, elephant, and ivory. They are the Rutennu or Lotan, the inhabitants of Syria.

In the fifth line Egyptians lead the van, and are followed by women of Ethiopia (Kush), "the Gentiles of the South," carrying their children in panniers suspended from their heads. Behind these are the wives of the Rutennu, who are dressed in long robes, divided into three sets of ample *flounces*.

The offerings being placed in the presence of the monarch, who is seated on his throne at the upper part of the picture, an inventory is taken of them by the Egyptian scribes. Those opposite the upper line consist of baskets of dried fruits, gold rings, and two obelisks.

On the second line are ingots and rings of silver, gold and silver vases of very elegant form, and several heads of animals of the same metals.

On the third are ostrich-eggs and feathers, ebony, precious stones and rings of gold, an ape, several silver cups, ivory, leopard-skins, ingots and rings of gold, sealed bags of precious stones or gold-dust, and other objects; and on the fourth line are gold and silver rings, vases of the same metal and of porcelain, with rare wood and various other rich presents.

The *Inner Chamber* contains subjects of the most interesting and diversified kind. Among them, on the *left wall* (entering), are cabinet-makers, carpenters, rope-makers, and sculptors, some of whom are engaged in levelling and squaring a stone, and others in finishing a sphinx, with two colossal statues of the king. The whole process of

Brick-making is also introduced. The bricks were made with a simple mould; the stamp (for they bore the name of a king, or of some high-priest) was not on the pallet, but was apparently impressed on the upper surface previous to drying. The makers are not, however, Jews, as some have supposed; but inhabitants of the countries mentioned in the sculptures. It is sufficiently interesting to find a subject illustrating so completely the description of the Jews and their taskmasters given in the Bible, without striving to give it an importance to which it has no claim. (*See* Wilkinson's 'Ancient Egyptians,' vol. i., p. 344, woodcut 112.)

Others are employed in heating a liquid over a charcoal fire, to which are applied, on either side, a pair of bellows. These are worked by the feet, the operator standing and pressing them alternately, while he pulls up each exhausted skin by a string he holds in his hand. In one instance the man has left the bellows, but they are raised, as if full of air, which would imply a knowledge of the valve. Another singular fact is learnt from these paintings—an acquaintance with the use of glue—which is heated on the fire, and spread with a thick brush on a level piece of board. One of the workmen then applies two pieces of different-coloured wood to each other, and this circumstance seems to decide that glue is here intended to be represented rather than a varnish or colour of any kind.

On the *right wall* (entering) the attitude of a maid-servant pouring out some wine for a lady, one of the guests, and returning an empty cup to a black slave who stands behind her, is admirably portrayed; nor does it offer the stiff position of an Egyptian figure. And the manner in which the slave is drawn, holding a plate with her arm and hand reversed, is very characteristic of a custom peculiar to the blacks. The guests are entertained by music, and the women here sit apart from the men.

Among other subjects on this wall worthy of notice may be mentioned a garden where the owner of the tomb is introduced in his boat, towed by his servants on a lake surrounded by Theban palms and date-trees. Numerous liturgies (or *parentalia*) are performed to the mummy of the deceased.

At the upper end of the tomb various offerings are registered, with their names and number, in separate columns.

A long inscription of great interest gives a full description of the duties of a vizier of Egypt at this time.

The form of this inner chamber is singular, the roof ascending at a considerable angle towards the end wall; from below which the spectator, in looking towards the door, may observe a striking effect of false perspective. In the upper part is a niche, or recess, at a considerable height above the pavement.

Going up the hill to the left we reach No. 50, the **Tomb of Sennefer**, known as the "Tomb of the Vine," from the beautiful decoration, representing a vine, which covers its roof. We descend by a steep curving flight of steps. The frescoes, which are very bright, represent Sennefer, who was overseer of the gardens of the god Amen, and his sister Merit worshipping Osiris and receiving the funeral oblations from the priests. This tomb stands in the outer court of a larger one, used as a magazine. This belonged to another Sennefer, a city-governor under Amen-hetep II.

Above this is No. 46, the large **Tomb of Ken-Amen**, lately cleared by Mr. R. L. Mond, which has remarkable frescoes of antelopes and other animals drawn in a very naturalistic spirit (on rt. wall of corridor). This tomb has a very large court in front of it. The door opens into a long forehall with ten square columns, beyond which the corridor leads to a second pillared hall, the roof of which has fallen in, disclosing a huge cavern above. At the end is a chapel for offerings with a fresco of Osiris and Anubis seated back to back.

Below to the right, above the Tomb of Rekhmarā, are Nos. 36 and 34, the **Tombs of the General Amenemheb** and the **Chief-Priest Menkheperrāsenb**. The former was a leader in the Asiatic campaigns of Thothmes III. and Amen-hotep II. In an important inscription on the back wall of the first chamber (rt. of the passage), he recounts his deeds and the honours which were conferred upon him. The representations of tribute-bearing Syrians in both tombs are interesting, as are also those of an Egyptian dinner-party (No. 36; rt. back wall of second chamber). In both Tombs the *Keftiu* are mentioned. Above No. 34 is the pit-tomb of **Nekhtmin**, decorated with well-painted texts.

Ascending the hill again, we reach No. 26: the **Tomb of Anna**, overseer of the granaries of Amen, who died in the reign of Amen-hetep III. We enter a vestibule, partly ruined, the pillars and walls of which are adorned with very interesting representations of scenes of harvest fishing, and the chase. At the end of the vestibule is the lower part of the *stela* or gravestone proper, with an inscription painted in blue hieroglyphs. At the end of the inner chamber are three statues, cut in the rock, one of which represents Anna.

Ascending further, almost to the top of the hill, we attain

No. 16: a very interesting tomb, as well in point of chronology as in the execution of its paintings. It belonged to **Hor-em-heb**, who was a royal scribe and overseer of the horse under Thothmes II. and III., Amen-hotep II., Thothmes IV., and Amen-hotep III. In the *Outer Chamber* Hor-em-heb, seated with his mother Isis, caresses on his knee the princess Amen-em-apt. In the *Inner Chamber*, the inmate of the tomb, a "royal scribe," or basilico-grammat, undergoes his final judgment previous to admission into the presence of Osiris. Then follows a long procession, arranged in four lines, representing the lamentations of the women, and the approach of the coffin, containing the body of the deceased, drawn on a sledge by four oxen. In the second and third lines men advance with various articles of tomb-furniture, a chariot, chairs, and other objects; and in the last line a priest, followed by the chief mourners (merely sketched in), officiates before the boats in which are seated the basilico-grammat and his sister. "The rudders," as Herodotus states, "are passed through the keel"; or rather attached to the top of the stern-post, or to the taffrail, in the larger boats of burthen, while those of smaller size have one on either side. They consist, like the other, of a species of large paddle, with a rope fastened to the upper end, by which their sway on the centre of motion is regulated to and fro. One square sail, lowered at pleasure over the cabin, with a yard at the top and bottom, is suspended at its centre to the summit of a short mast, which stands in the middle, and is braced by stays fastened to the fore and after parts of the boat. Beyond this are representations of lapis and gold necklaces and collars,

gold crowns, vases, &c., probably, like the chariot, bed and chairs represented in the other paintings, objects of the funeral state of a king which was overseen by Hor-em-heb.

On the opposite wall is a fowling and fishing scene; and the dried fish suspended in the boat remind us of the observations of Herodotus and Diodorus, who mention it as constituting a very considerable article of food among this people; for, with the exception of the priesthood, they were at all times permitted to eat those fish which were not comprised among the sacred animals of the country. There is a portrait of the "chief fisherman," Ptahmes, an old man with his hand raised to his head, below this scene. Here is also represented the performance of the liturgies to the mummies of the deceased.

Nor do the paintings of the *Outer Chamber* less merit our attention. Among the most interesting is a party entertained at the house of the royal scribe, who, seated with his mother, caresses on his knee the youthful daughter of his sovereign, to whom he had probably been tutor. Women dance to the sound of the Egyptian guitar in their presence, or place before them vases of flowers and precious ointment; and the guests, seated on handsome chairs, are attended by servants, who offer them wine in "golden goblets," each having previously been welcomed by the usual ceremony of having his head anointed with sweet-scented ointment. This was a common custom; and in another of these tombs a servant is represented bringing the ointment in a vase, and putting it on the heads of the guests, as well as of the master and mistress of the house. A lotus-flower was also presented to them on their arrival.

In the lower part of the picture, a minstrel, seated cross-legged according to the custom of the East, plays on a harp of seven strings, accompanied by a guitar, and the chorus of a vocal performer, the words of whose song appear to be contained in eight lines of hieroglyphs, which relate to Amon, and to the owner of the tomb, beginning, "Incense, drink-offering, and sacrifices of oxen," and concluding with an address to the royal scribe. Beyond these an ox is slaughtered, and two men, having cut off the head, remove the skin from the legs and body. Servants carry away the joints as they are separated, the head and fore-leg with the shoulder being the first, the other legs and the parts of the body following in proper succession. A mendicant receives a head from the charity of one of the servants, who also offers him a bottle of water. This gift of the head shows that Herodotus was wrong when he said "no Egyptian will taste the head of any species of animal." On the opposite wall are some buffoons who dance to the sound of a drum, and other subjects.

Ascending to the l. we attain the summit of the hill (fine view of Dêr el-Bâḥari). Bearing round to the rt. we descend past No. 104 (Sebekhotep), and after a scramble over the disintegrated rock-talus, reach No. 110, the ruined **Tomb of Senmut**, the architect of Queen Hatshepsu, who built the temple of Dêr el-Bâḥari. The tomb looks over the valley towards the temple. The roof of the vestibule has fallen in, luckily without damaging much the very important and interesting fresco (rt.) of Keftian (Minoan Cretan) Ambassadors bearing as tribute fine gold and silver vases of the "Vaphio" type (like those found at Vaphio in the Peloponnese, now in the Museum of Athens). From this tomb one can descend quickly to Dêr el-Bâḥari. Further round to the l. are two figures of a noble (a "king's nurse" or tutor) and his

wife, cut out of the rock, in the round. They evidently once were the figures at the end of a tomb, which has fallen in and disappeared, perhaps as the result of a landslip. We descend to No. 88 (used as a magazine: key at Luxor), **Tomb of Imadua**, an official of the temple of Amen-Rā in the reign of Ramses IX. (XX. Dyn.). This tomb was originally made under the XVIII. Dynasty, and was reoccupied by Imadua, who redecorated its walls in the flamboyant and much begilt style of his period. The representations of the golden barks of the gods are remarkable. We now ascend to a conspicuous projecting bastion of rock above us (take care of the tomb-pits), in which is a remarkably long tomb-gallery (No. 61), next to which is No. 60, the **Tomb of Antef-aker** and his wife Sent (XII. Dynasty?), with interesting frescoes in Middle Kingdom style.

We may now visit the tomb of the steward and fan-bearer **Thenuna**. This has a painting of a very rich assortment of vases, necklaces, and other ornamental objects on the innermost corner to the rt. (entering); and some scribes on the opposite wall take account of the cattle and possessions of the deceased. A forced passage leads to the adjoining Tomb of Amen-hetep, second priest-prophet of Amon, where, at one end of the front chamber, are several interesting subjects, as chariot-makers, sculptors, cabinet-makers, and various trades; and at the other, two pyramidal towers with the tapering staffs to which streamers were usually attached, and with two sitting statues in front. On the opposite side a guest arrives in his chariot at the house of his friend, attended by six running-footmen, who carry his sandals, tablet, and stool. "He is very late," and those who have already come to the entertainment are seated in the room, listening to a band of music, composed of the harp, guitar, double-pipe, lyre, and tambourine, accompanied by female choristers.

Turning S., we reach the two conspicuous brick towers which stand outside No. 64, the **Tomb of the Vizier Aahmes**, in which Wilkinson lived during part of his stay at Thebes. The open colonnade of this tomb is a comfortable place for lunch; *beautiful view* of the plain of Thebes, with the Ramesseum in the foreground, and the Nile, Luxor and the Arabian Hills behind. Descending, we make for the **Tombs of Menna and Tjai**, excavated by Mr. Mond. That of Tjai, which is on the other side of the path to Dêr el-Bâhari, and is almost beyond the limits of Shêkh 'Abd el-Kûrna proper, is described on p. 461. That of Menna (No. 17) is well worth seeing; it contains beautifully painted frescoes of the usual kind. On the rt.-hand wall of the inner passage will be noticed a curious representation of a man enveloped in a robe or other covering, lying on a bed before the mummy of the deceased, with his head looking upward. This is probably intended to represent the *sem*-priest in his mystic trance, when, lying wrapped in the magic cow-skin, he saw "all the transformations of the god." At the end of the passage is the shrine with a row of *Tats* above it, painted black: in its recess is the lower part of the image of Menna and his wife, with the table of offerings lying on the ground before it. It will be noticed that the *men*-sign in the name of Menna has everywhere in the tomb been obliterated. This is owing to an ignorant carrying-out of the orders of the heretic Khu-n-Aton to remove the name of the god Amon from the monuments. In this case

the obliterators mistook the *mon* in the name of Monna for the word Amon. Beyond the houses near by, and close to the path from the Ramesseum to Dêr el-Bâhari, is No. 125, the **Tomb of Nekht**; a tiny chamber, beautifully decorated with frescoes, whose colour is absolutely undimmed by time. They represent the usual scenes of harvesting, vintage-gathering, &c., and the offering of funeral oblations to Nekht and his wife. The pictures of Nekht fowling in the marshes with his wife are very pretty.

S. of this is the much damaged and roofless forehall of No. 118; the **Tomb of Rāmes**, a vizier of the heretical disk-worshipping king Amen-hotep IV., Khu-n-Aten. Rāmes began this tomb when Khu-n-Aten had not yet transferred his residence to Tell el-Amarna (see p. 331), and was still known by the name of Amon-hetep. The reliefs on the *left wall* were executed before the king had adopted the *Aten* heresy, and are executed in the usual conventional manner of the XVIII. Dynasty, the king being represented in the ordinary way. But on the *right wall* we see him depicted in the heretical style of Tell el-Amarna, with full fidelity to the life, on a balcony of the palace, with his queen Nefertiti conferring golden rings on the favoured Rāmes. The tomb was never finished. Rāmes went to Tell el-Amarna and built himself a new tomb there, abandoning the Theban one. No. 118 is therefore an important historical monument.

Farther S. below the House of Todros and the Tomb of Rekhmarā (No. 35) is No. 120, the **Tomb of Khāemhāt**, an official of Amen-hotep III., with fine relief decorations, considerably damaged of late years. This, as well as the **Tomb of Userhat**, has been cleared by Mr. Mond, who discovered near by the **Tomb of Tahuti-em-heb**, chief of the weavers of Amon-Rā (XVIII. Dyn.), which has reliefs of the usual character.

In the **Tomb of Nefer-hetep**, a royal scribe, who lived under Hor-em-heb (*XVIII. Dyn.*), immediately below the isolated hill to the W. of the entrance of the Assasif, are some *very curious sculptures*. In the *Outer Chamber* is the most complete procession of boats of any met with in the catacombs of Thebes. Two of them contain the female relatives of the deceased, his "sister" being chief mourner. One has on board the mummy, deposited in a shrine, to which a priest offers incense; in the other several women seated, or standing on the roof of the cabin, beat their heads in token of grief. In a third boat are the men, who make a similar lamentation, with two of the aged matrons of the family; and three others contain the flowers and offerings furnished by the priests for the occasion, several of whom are also in attendance. (*See* Wilkinson's 'Ancient Egyptians,' vol. iii., pl. lxvi.)

The Egyptians could not even here resist their turn for caricature. A small boat, owing to the retrograde movement of a larger one that had grounded and was pushed off the bank, is struck by the rudder, and a large table, loaded with cakes and various things, is overturned on the boatmen as they row. The procession arrives at the opposite bank, and follows the officiating priest along the sandy plain. The "sister" of the deceased, embracing the mummy, addresses her lost relative.

On the corresponding wall, men and women, with the body exposed above the waist, throw dust on their heads, or cover their faces with

mud—a custom recorded by Herodotus and Diodorus, and still retained in the funeral ceremonies of the Egyptian peasants to the present day. The former states that "the females of the family cover their heads and faces with mud, and wander through the city beating themselves, wearing a girdle, and having their bosoms bare, accompanied by all their intimate friends; the men also make similar lamentations in a separate company."

We also see the figures of the mother, wife, and daughter of the deceased, following a funeral sledge drawn by oxen, where the character of the three ages is admirably portrayed.

In the *Inner Chamber* are an Egyptian house and garden, the cattle and a variety of other subjects, among which may be traced the occupations of the weaver, and of the gardener, drawing water with the pole and bucket, the *shadûf* of the present day.

Behind the figures of Nefer-hetep and his sister in the Second Chamber is the "Song of the Harper," embodying a strangely modern view of death. (*See* 'Records of the Past,' vol. vi., p. 72.)

Statues in high relief are seated at the upper end of this chamber, and on its square pillars are the names of Amen-hetep I. and Queen Aahmes Nefertari, the tutelary deities of the necropolis.

Close by are the **Tombs of Amen-uaḥ-su and Aakheperkarā-senb.** The former was librarian of the Temple of Amen; both lived under the XVIII. Dynasty. In the tomb of Amon-uaḥ-su is an interesting flight of steps leading down to the well on the l.: in that of Aakheperkarā-senb are good frescoes and a finely decorated ceiling, with spiral patterns. These were cleared by Mr. Mond.

14. The Temple of Ḳûrna.

Temple of Ḳûrna (*XIX. Dyn.*).—The northernmost ruin on the W. bank, worthy of notice, is the small temple at Old Ḳûrna, dedicated to the memory and worship of his father, Ramses I., by Seti I., and completed by his son Ramses II., the supposed Sesostris of the Greeks. It is sometimes called *Ḳaṣr er-Rubêk*. It was named by Seti "the Temple of Millions of Years."

Plan.—Its plan offers the usual symmetrophobia of Egyptian monuments, but it presents a marked deviation from the ordinary distribution of the parts. The entrance leads through an almost entirely ruined pylon, bearing, in addition to the name of the founder, that of Ramses II., beyond which is a *dromos* of 128 ft., whose mutilated sphinxes are scarcely traceable amidst the mounds and ruins of Arab hovels. A second pylon terminates this, and commences a second *dromos* of nearly similar length, extending to the colonnade or corridor in front of the temple, whose columns, of one of the oldest Egyptian orders, are crowned by an abacus, which appears to unite the stalks of water-plants that compose the shaft and capital. Of the intercolumniations of these 10 columns 8 only agree in breadth, and a similar discrepancy is observed in the doorways which form the 8 entrances to the building. The temple itself presents a central hall about 57 ft. in length, supported by 6 columns, having on either side 3 small chambers, one of which leads to a lateral hall, and the opposite one to passage and open court on the E. side. Upon the upper end of the

hall open 5 other chambers, the centre one of which leads to a large room, supported by 4 square pillars, beyond which was the sanctuary itself; but the N. end of this temple is in too dilapidated a state to enable us to make an accurate restoration of its innermost chambers. The lateral hall on the W., which possibly belonged to the palace of the king, is supported by 2 columns, and leads to 8 other rooms, behind which are the vestiges of other apartments; and on the E. side, besides a large hypæthral court, were several similar chambers, extending also to the northern extremity of its precincts.

Sculptures.—On the architrave over the corridor is the dedication of Ramses II., to whom, in his character of the Sun, under the symbolic form of a hawk, Amen-Ra is presenting the emblem of life. Therein, after the usual titles of the king, we are told that "Ramses, the beloved of Amen, has dedicated this work to his father, Amen-Ra, king of the gods, having made additions for him to the temple of his father the king (restored by Ra and Maât), the Son of the Sun (Seti)." The whole of this part of the building bears the name of Ramses II., though his father is represented in some of the sculptures as taking part in the religious ceremonies, and assisting in making offerings to the deities of the temple he had founded. "The temple of Kûrna was, so to speak, haunted by the memory of Ramses I. It was the memory of this king that the faithful came to evoke on certain days prescribed by the rite. The mummy itself reposed afar off, deep down in the hypogeum of the Bibân el-Mulûk, just as in the mastabas of the Ancient Empire the mummy reposed at the bottom of an inaccessible well."—*Mariette.*

On the N.W. side of the inner wall of this corridor, the arks or shrines of Queen Nefertari Set-Isis, and of Amhi, are borne each by 12 priests, in the "procession of shrines," attended by a fan-bearer and high priest to the god of the temple; and in a small tablet, added at a later period, the king Si-Ptah is represented in presence of Amon-Ra, Aahmes Nefertari, Seti, and Ramses II., receiving the emblems of royal power from the hands of the deity.

The most interesting sculptures are in the lateral hall on the W. side, which, with the 8 chambers behind it, King Seti dedicated to his father Ramses I.; but dying before the completion of the hall, his son Ramses II. added the sculptures that cover the interior and corridor in front of it. Those within the front wall, on the rt. hand entering the door, represent, in the lower compartment, King Ramses II. introduced by Mentu to Amon-Ra, behind whom stands his grandfather Ramses I., bearing the emblems of Osiris. Over him we read: "The good God, Lord of the world; son of the Sun, lord of power, Ramses deceased, esteemed by the great God, Lord of Abydos (*i.e.* Osiris)." Thoth, the god of letters, notes off the years of the panegyries of the king on a palm-branch, the symbol of a year. In the compartment above this he is introduced to the deity by Atmu and by Mentu, who, presenting him with the emblem of life, say, "I have accompanied you in order that you may dedicate the temple to your father Amon-Ra." In the compartment over the door, 2 figures of Ramses I., seated in sacred shrines, receive the offerings or liturgies of his grandson, one wearing the crown of the upper, the other that of the lower country. On the other side of the door, the king is offering to Amen-

Ra, Khonsu, and Ramses I.; and on the side walls King Seti also partakes of similar honours.

In the centre chamber Seti officiates before the statue of his father placed in a shrine like that before mentioned; from which it is evident that Ramses II. continued the dedications to the first Ramses, which had been commenced by his father, as the hieroglyphs themselves state. All the lateral chambers and the hypæthral court are of Ramses II.; and on the jambs of the side-doors in the great hall the name of his son, Mer-en-Ptah, was added in the succeeding reign. Queen Aahmes Nefertari occurs again in the court, and on the outside of the N.E. corner, and on the fragment of a wall on the other (S.W.) side, are an Ethiopian ox and goat, which are brought by some of the minor priests for the service of the temple. Little else is deserving of notice in this ruin, if we except the statue and shrine of Amen-Ra, whose door the king has just opened, previous to his performing "the prescribed ceremonies" in honour of the deity. In the hieroglyphs, though much defaced, we read, "Behold, I open . . . my father Amen-Ra."

15. Tombs of the Kings.

These are known in Arabic under their title **Bibân el-Mulûk**, the "Gates of the Kings." The distance from the river is about 3 miles. The road lies past the temple of Kûrna, and then enters a highly picturesque but barren desolate valley, utterly blasted by the heat of the sun. Near the entrance to the gorge in which are the tombs usually visited, belonging entirely to the XIX. and XX. Dynasties, another wâdi (the Western Valley) opens to the rt. In this are some tombs of the XVIII. Dynasty (see Plan, p. 451).

The principle of construction in the royal tombs of Bibân el-Mulûk is entirely different from that which regulated the ordinary Egyptian mausoleum (see p. [161]). Here there is no *mastaba*, and no exterior chambers, in which the surviving relations met at certain seasons to pay their respects to the dead. The "Tombs of the Kings" at Bibân el-Mulûk are all excavated out of the rock, and consist of long inclined passages, with here and there halls and small chambers, penetrating to a greater or less distance into the heart of the mountain. Once the royal mummy was safely deposited in its resting-place, the entrance was built up, and the surrounding rock levelled, so as to leave no trace of the existence of the tomb. It has been conjectured by M. Mariette that the representatives, to a certain extent, of the *mastabas*, are to be found at Thebes in the temples that line the edge of the desert, and which were cenotaphs in which the memory of the king was preserved and worshipped. The idea of burial here was to keep the actual royal tombs remote and secret (they were made "no one seeing, no one hearing"), while the offerings to the dead monarchs could be made in funerary temples at Kûrna, which were known and accessible to all. When the funerary chapel was close to the actual tomb, as was the case up till the time of Thothmes I., the danger of violation of the royal dead was too great. Thothmes I. was the first to have his tomb made far away from his funerary temple in the desert valley behind Dêr el-Bâhari. Here, in the "Place of Eternity," his "August Habitation in the West" was made by the engineer Anna (see below), and

for five hundred years afterwards his successors on the throne were buried in this "Valley of the Tombs of the Kings."

The number of tombs now known in the two valleys is 55, but they are not all kings' tombs; some are those of princes and high functionaries and some are mere mummy-pits. Diodorus, who, on the authority of the priests, reckons 47, says that 17 remained in the time of Ptolemy Lagus. From this we may infer that 17 were then open, and that the remaining 30 were closed in his time. Strabo too supposes their total number to have been about 40.

Some of the sepulchres of the kings were open from a very remote period, and seen by Greek and Roman visitors, who mention them in inscriptions written on their walls; as the *syringes* (*συρίγγες*) or tunnels —a name by which they are described by Pausanias.

It would be impossible to give a detailed account of all these tombs, nor are many worth it, as some are entirely uninscribed or are mere mummy-pits, while others, though inscribed, are mere replicas of others or contain nothing of real interest. It will be sufficient to notice at length the most important. They are officially known by the numbers affixed to them by Sir Gardner Wilkinson. No. 1 is in the first short valley branching to the right; No. 2 is in the main valley.

Subjoined is a complete list of the tombs in both valleys; those in the western valley are Nos. 22 to 25:—

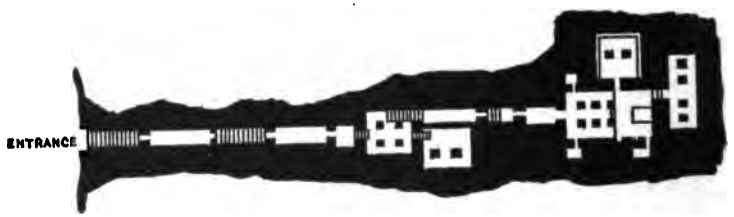
No.	
1.	King Ramses X.
2.	,, IV.
3.	,, III. (unused).
4.	,, XII.
5.	(Uninscribed.)
6.	King Ramses IX.
7.	,, II.
8.	,, Merenptah.
9.	,, Ramses VI.
10.	,, Amenmeses.
11.	,, Ramses III.
12.	(Mummy-pit.)
13.	The Vizier Bai.
14.	Queen Tausret and King Setnekht.
15.	King Seti II.
16.	,, Ramses I.
17.	,, Seti I.
18.	,, Ramses XI.
19.	Prince Mentherkhopshef.
20.	Queen Hatshepsu.
21.	(Mummy-pit.)
22.	King Amen-hetep III. (Western Valley).
23.	King Ai (Western Valley).
24.	(Uninscribed.) (Western Valley.)
25.	(Uninscribed.) (Western Valley.)
26.	(Mummy-pit.)
27.	,,
28.	,,
29.	,,
30.	,,
31.	,,
32.	(Uninscribed.)
33.	,,
34.	King Thothmes III.
35.	,, Amen-hetep II.
36.	The Lord Maherpra.
37.	(Uninscribed.)
38.	King Thothmes I.
39.	(Uninscribed.)
40.	(Mummy-pit.)
41.	,,
42.	Prince Sennefer.
43.	King Thothmes IV.
44.	The Lady Tentkareu.
45.	The Lord Userhât.
46.	Iuaa and Tuaa.
47.	King Siptah.
48.	The Vizier Amenemapt.
49–54.	Unimportant tombs.
55.	Queen Tii.

The most important of all is

No. 17. **Tomb of Seti I.** (*XIX. Dyn.*), commonly called *Belzoni's Tomb.*—This tomb is in the second short valley to the left. It was discovered by Belzoni in 1817, and is by far the most remarkable for its sculpture and the state of its preservation.

Plan.—This is far from being well regulated, and the deviation from one line of direction greatly injures its general effect; nor does the rapid descent by a staircase of 24 ft. in perpendicular depth on a horizontal length of 29, convey so appropriate an idea of the entrance to the abode of death as the gradual descent of others of these sepulchres. To this staircase succeeds a passage of 18½ ft. by 9, including the jambs; and passing another door, a second staircase descends in horizontal length 25 ft. Beyond, 2 doorways and a passage of 29 ft. bring you to an oblong chamber 12 ft. by 14, where a pit, filled up by Belzoni, once appeared to form the utmost limit of the tomb. Part of its inner wall was composed of blocks of hewn stone, closely cemented together, and covered with a smooth coat of stucco, like the other walls of this excavated catacomb, on which was painted a continuation of those subjects that still adorn its remaining sides.

Independent of the main object of this pit, so admirably calculated to mislead, or at least to check the search of the curious and the spoiler, another advantage was thereby gained. The preservation of the inferior part of the tomb was effectually guaranteed from the destructive inroad of the rain-water, whose torrent its depth completely



PLAN OF ROCK-CUT TOMB OF SETI I.

intercepted. A storm some years ago, by the havoc caused in the inner chambers, sadly demonstrated the fact.

The hollow sound of the wall of masonry above mentioned and a small aperture betrayed to Belzoni the secret of its hidden chambers; and a palm-tree, supplying the place of the more classic ram, soon forced the intermediate barrier. The breach displayed the splendour of the succeeding hall, at once astonishing and delighting its discoverer, whose labours were so gratefully repaid. But this was not the only part of the tomb that had been closed. The outer door was also blocked up with masonry; and the staircase before it was concealed by accumulated fragments, and by the earth that had fallen from the hill above. And it was the sinking of the ground at this part, from the water that had soaked through into the tomb, that led the peasants to suspect the secret of its position, which was revealed by them to Belzoni.

The four pillars of the first hall beyond the pit, which support a roof about 26 ft. square, are decorated, like the whole of the walls, with highly-finished and well-preserved sculptures. From their vivid colours they appear but the work of yesterday. Near the centre of the inner wall a few steps lead to a second hall, of similar dimensions, supported by two pillars, but left in an unfinished state. The sculptors

had not yet commenced the outline of the figures the draughtsmen had but just completed. It is here that the first deviations from the general line of direction occur; which are still more remarkable in the staircase that descends at the southern corner of the first hall. It is noticeable that in excavating this staircase the mistake was made of cutting too near the chamber on the right, so that the thin partition of rock between was broken through.

To this last succeed two passages, and a chamber 17 ft. by 14, communicating, by a door not quite in the centre of its inner wall, with the grand hall, which is 27 ft. square, and supported by six pillars. On either side of this hall is a small chamber, opposite the angle of the first pillars. The upper end terminates in a vaulted chamber. 19 ft. by 30, in whose centre stood the wonderful inscribed alabaster sarcophagus now in the Soane Museum. It was upon the immediate summit of an inclined plane, which, with a staircase on either side, descends into the heart of the argillaceous rock (*taft*) for a distance of 150 ft. When Belzoni opened this tomb it extended much farther; but the rock, which from its friable nature could only be excavated by supporting the roof with scaffolding, has since fallen, and curtailed a still greater portion of its original length. The mummy of Seti I., which had been removed in the time of the XXI. Dynasty to the pit at Dêr el-Bâḥari, is in the Cairo Museum.

This passage, like the entrance of the tomb and the first hall, was closed and concealed by a wall of masonry, which, coming even with the base of the sarcophagus, completely masked the staircase, and covered it with an artificial floor.

A small chamber and two niches are made in the N.W. wall of this part of the grand hall; and at the upper end a step leads to an unfinished chamber, 17 ft. by 48, supported by a row of four pillars. On the S.W. are other niches, and a room about 25 ft. square, ornamented with two pillars and a broad bench (hewn, like the rest of the tomb, in the rock) around three of its sides, 4 ft. high, with four shallow recesses on each face, and surmounted by an elegant Egyptian cornice. It is difficult to understand the purport of it, unless its level summit served as a repository for the mummies of the inferior persons of the king's household; but it is more probable that these were also deposited in pits.

The total horizontal length of this catacomb is 320 ft., without counting the inclined descent below the sarcophagus, and its perpendicular depth 90. But, including that part, it measures 470 ft., and depth about 180 ft. to the spot where it is closed by the fallen rock.

Sculptures.—Although when this tomb was discovered by Belzoni it had already, at some remote period, been opened and violated, possibly at the time when the mummy of the king was removed to Dêr el-Bâḥari, no injury had been done to the sculptures on the walls, and when he first saw it every bas-relief was perfect, and the paintings as vivid and fresh as the day they were done. Ninety years' exposure to the tender mercies of the *savant*, the antiquity-monger, and the tourist, have considerably spoilt its original beauty, and the thoughtful visitor cannot fail to mark with regret the spoliations and defacements to which it has been subjected.

The inscriptions in the *First Passage* consist of the first chapter of "The Book of the Praise of Ra in the Lower World," the later

chapters of the ritual following subsequently. In the staircase which succeeds it are on one side 37, on the other 39 genii of various forms.

In the *Second Passage* is the boat of the body of Ra; and several descending planes, on which are placed the valves of doors, referring to the descent into Amenti, or the Lower World. The texts are from the "Book of the Gates," in which is described the progress of the sun-god at night through the Lower World. The serpent-demon Nehebka opposes the progress of the boat, which is protected by Horus, who stands on a winged snake. The goddess of Truth or Justice stands at the lower extremity. In the small chamber over the pit the king makes offerings to different gods, Osiris being the principal deity. Hathor, Horus, Isis, and Anubis are also introduced.

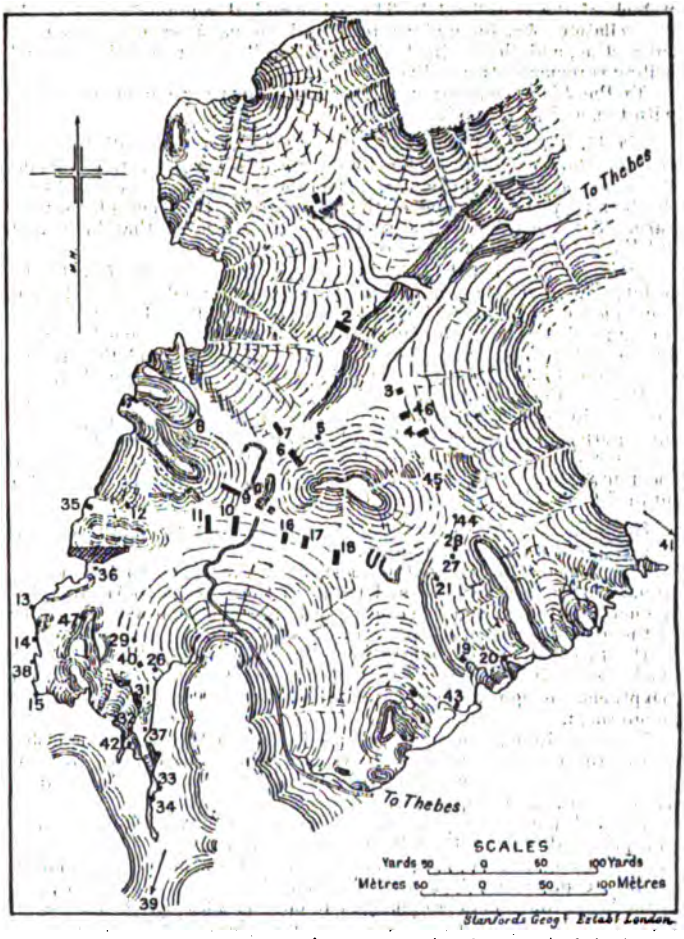
On the pillars of the **First Hall** the monarch stands in the presence of the guardians of the dead, among whom are the "fire-eyed" and "torch-faced" serpents. But one of the most interesting subjects here is a procession of the four races of the Egyptian world, of red, white, black, and again white complexions, four by four, followed by Ra, "the sun." The four red figures are Egyptians, designated under the name *romit*, "men"; the next are the Asiatics, a white race, with blue eyes, long bushy beards, and clad in a short dress; the negroes (called *Nahasiu*) come next; and the four others, also a white people, with a pointed beard, blue eyes, feathers in their hair, and crosses or other devices about their persons, and dressed in long flowing robes, are the Libyans. These representations also come from the "Book of the Gates" (Fifth Division of the Tuat); others in this tomb, and the royal hypogea generally, also come from the "Book of the *Am-tuat*," *i.e.* "That which is in the Under-world" (see Budge, 'The Egyptian Heaven and Hell,' London, 1906).

On the end wall of this hall is a fine group, which is remarkable as well for the elegance of its drawing as for the richness and preservation of the colouring. The subject is the introduction of the king, by Horus, into the presence of Osiris and Hathor.

Though not the most striking, the most interesting drawings in this tomb are those of the **Second Hall**, which was left unfinished; nor can any one look upon those figures with the eye of a draughtsman, without paying a just tribute to the freedom of their outlines. In preparing the wall to receive the bas-reliefs, it was sometimes customary to portion it out into squares; but it was not the method universally adopted for drawing Egyptian figures. We see in this and other places that they were sketched without that prescribed measurement; and it is probable that this was principally used when a copy was made of an original drawing—a method adopted by us at the present day. Here we find that the position of the figures was first traced with a red colour by the draughtsman; when, having been submitted to the inspection of the master-artist, those parts which he deemed deficient in proportion or correctness of attitude were altered by him in black ink (as appears to have been the case in the figures here designed); and in that state they were left for the chisel of the sculptor.

The subjects in the succeeding *Passages* refer mostly to the liturgies or ceremonies performed to the deceased monarch. In the *Square Chamber* beyond them the king is seen in the presence of the deities Hathor, Horus, Anubis, Isis, Osiris, Nefer-Atmu, and Ptah.

The Grand Hall contains numerous subjects, representing the passage of Ra through the *Tuat*, or Lower World. Here we see his



PLAN OF THE TOMBS OF THE KINGS (BIBÂN EL-MULÛK).

boat drawn by the inhabitants of Hades, Atmu after his conquest of the enemies of the Sun-god, the 9 apes which sing praises when Ra enters "the depths," the fire-breathing serpents which illuminate the

darkness, the 9 men who praise Ra on the 9th of the month, and the 12 women who pay him homage when he enters the celestial ocean, with the rest of the strange beneficent and maleficent demons of the "Book of the *Ami-Tuat*." The astronomical representations of the constellations &c. (figured as men and animals) on the ceiling are interesting, and the contrast of the rich yellow figures with the black ceiling is remarkably effective.

In the *Side Chambers* are some mysterious ceremonies connected with fire, and various other subjects.

No. 11. **Tomb of Ramses III.** (*XX. Dyn.*), commonly called *Bruce's*, or *The Harpers' Tomb*.—This tomb was discovered by the traveller Bruce, hence one of its names. The other appellation is derived from the famous picture in one of the chambers of the men playing the harp. The execution of the sculptures is inferior to that in No. 17, but the nature of the subjects is more interesting.

Plan.—The line of direction in this catacomb, after the first 190 ft., is interrupted by the vicinity of the adjoining tomb, and makes, in consequence, a slight deviation to the rt. of 18 ft., when it resumes the same direction again for another 275 ft., which give it a total length of 405 ft. Its plan differs from that of No. 17, and the rapidity of its descent is considerably less, being perpendicularly only 31 ft.

Beyond the grand hall of the sarcophagus are three successive passages, in the last of which are benches intended apparently for the same purpose as those of the lateral chamber in No. 17, to which they are greatly inferior in point of taste. The large granite sarcophagus was removed hence by Mr. Salt. The body of it is in the Louvre, the lid in the Fitzwilliam Museum at Cambridge.

Sculptures.—This tomb is much defaced, and the nature of the rock is unfavourable for sculpture.

The subjects in the first passage, after the recess to the rt., are similar to those of No. 17, and relate to the descent to Amenti; but the figure of Truth, and the other groups in connection with that part of them, are placed in a square niche. The colours of the four races in the first hall differ slightly from those of the former tomb; four blacks, clad in African dresses, being substituted instead of the Egyptians, though the same name, *Romitu*, "Men," is introduced before them.

The most interesting sculptures are in the small chambers on either side of the first two passages, since they throw considerable light on the style of the furniture and arms, and consequently on the manners and customs, of the Egyptians.

Left side (on entering), *1st Chamber*. Here we have kitchen scenes. The principal groups, though much defaced, may yet be recognised. Some are engaged in slaughtering oxen, and cutting up the joints, which are put into caldrons on a tripod placed over a wood fire; and in the lower line a man is employed in cutting a leather strap he holds with his feet—a practice still common throughout the East. Another pounds something for the kitchen in a large mortar; another apparently minces the meat; and a pallet, suspended by ropes running in rings fastened to the roof, is raised from the ground, to guard against the intrusion of rats and other depredators. On the opposite side, in the upper line, two men knead a substance with their feet; others cook

meat, pastry, and broth, probably of lentils, which fill some baskets beside them; and of the frescoes in the lower line sufficient remains to show that others are engaged in drawing off, by means of siphons, a liquid from vases before them. On the end wall is the process of making bread; but the dough is kneaded by the hand, and not, as Herodotus and Strabo say, by the feet; and small black seeds being sprinkled on the surface of the cakes, they are carried on a wooden pallet to the oven.

The *2nd Chamber* merely contains emblems and deities. In the *3rd Chamber* are birds, and some productions of Egypt, as geese and quails, eggs, pomegranates, grapes, with other fruits and herbs, among which last is the *ghulga*, or *Periploca secamone* of Linnæus, still common in the deserts of Egypt, and resembling in form the ivy, which is unknown in the country. The figures in the lower line are of the god Nilus.

The principal figures of the *Last Chamber* are two harpers playing on instruments of not inelegant form, the one before Anhur and Harmakhis, the other before Shu and Atmu. From these the tomb received its name. One, if not both, of the minstrels is blind, but their faces are now much injured (see Wilkinson's 'Ancient Egyptians,' vol i. pl. ix., bis).

Right side (on entering) *1st Chamber*. Several boats are seen with square checkered sails, some having spacious cabins, and others only a seat near the mast. They are richly painted, and loaded with ornaments; and those in the lower lines have the mast and yard lowered over the cabin (see Wilkinson's 'Ancient Egyptians,' vol. ii., pl. xiii.).

The *2nd Chamber* contains the various arms and warlike implements of the Egyptians; among which are knives, quilted helmets, spears, daggers, quivers, bows, arrows, falchions, coats of mail, darts, clubs, and standards. On either side of the door is a black cow with the head-dress of Hathor, one accompanied by hieroglyphs signifying the N., the other by those of the S.; intimating that these are the legends of Upper and Lower Egypt. The blue colour of some of the weapons suffices to prove them to have been of steel.

The *3rd Chamber* has chairs of the most elegant form, covered with rich drapery, highly ornamented, and in admirable taste (see Wilkinson's 'Ancient Egyptians,' vol. i., pl. x.). Sofas, couches, vases of porcelain and pottery, copper utensils, caldrons, rare woods, painted stuffs, leopard skins, elephant tusks, a lapis lazuli eye with a string of bullion through it, baskets of a very neat and graceful shape, and basins and ewers, whose designs vie with the productions of the cabinet-makers, complete the interesting series of these paintings. The yellow vases with a "stirrup" handle, decorated with geometrical designs in red, which are immediately opposite the entrance, are important, since they are evidently Myceneean (prehistoric Greek) "Bügelkannen," or false-necked pots of gold, imported to Egypt in the time of Ramses III. (about 1100 B.C.).

The *4th Chamber* contains agricultural scenes, in which the inundation of the Nile passing through the canals, sowing and reaping wheat, and a grain which from its height and round head appears to be the *dúra* or sorghum, as well as the flowers of the country, are represented. But, however successful the Egyptians may have been in seizing the character of animals, they failed in the art of drawing trees and flowers

and their coloured plants would perplex the most profound botanist equally with the fanciful productions of an Arab herbarium.

In the *5th Chamber* are different forms of the god Osiris having various attributes. In the *6th Chamber* are rudders and sacred emblems. Each of these small apartments has a pit, now closed.

In this tomb are several Greek *graffiti*, a fact which shows that it was one of those open during the reign of the Ptolemies.

No. 9. **Tomb of Ramses VI.** (*XX. Dyn.*), called, as we learn from the *graffiti* inside, by the Romans the *Tomb of Memnon*, probably from its being the handsomest then open; though the title of Meri-Amon (*Meiamon*) given to the occupant of this catacomb, in common with many others of the Pharaohs, may have led to this error.

It was greatly admired by the Greek and Roman visitors, who expressed their satisfaction by ex-votos, and inscriptions of various lengths, and who generally agree that, having "examined these *syringes*," or tunnels, that of Memnon had the greatest claim upon their admiration; though one morose old gentleman, of the name of Epiphanius, declares he saw nothing to admire "but the stone," meaning the sarcophagus, near which (on the rt. wall of the chapel-recess beyond) he wrote his laconic and ill-natured remark: Ἐπιφάνιος ἱστόρησα οὐδὲν δὲ ἐθαύμασα ἢ μὴ τὸν λίθον. In the second passage, on the l. going in, immediately under the figure of a wicked soul or dæmon returning from the presence of Osiris in the form of a pig, is a longer inscription of an Athenian, the *Dadouchos* of the Eleusinian mysteries, who visited Thebes in the reign of Constantine. This was about sixty years before the mysteries were abolished by Theodosius. The inscription is also curious, from the writer's saying that he visited the συρίγγες "a long time after the divine Plato." The inscription *Ianvarivs vidi et miravi* occurs two or three times.

The total length of this tomb is 342 ft., with the entrance passage, the perpendicular depth below the surface 24 ft. 6 in.; and in this gradual descent, and the regularity of the chambers and passages, consists the chief beauty of its plan. The general height of the first passage is 12 and 13 ft., about two more than that of No. 11, and three more than that of No. 17.

The sculptures differ from those of the above-mentioned tombs, and the figures of the four races are not introduced in the first hall; but many of the ceilings present very interesting astronomical subjects. The walls are covered for the most part with representations of the defeated enemies of the Sun-god, whom he meets in the world below during the hours of night.

In the last passage before the hall of the sarcophagus, the tomb No. 12 crosses over the ceiling, at whose side an aperture has been forced at a later epoch. The sarcophagus, which is of granite, has been broken and lies in a ruined state near its original site. The vaulted roof of the hall presents an astronomical subject, and is richly ornamented with a profusion of small figures. Indeed, all the walls of this tomb are loaded with very minute details, but of small proportions.

No. 35. **Tomb of Amen-hetep II. (Aakheperurā)** (*XVIII. Dyn.*), the son and successor of Thothmes III. (1470 B.C.). This tomb, which was discovered by M. Loret in 1898, lies at the end of the valley, to the rt. It is especially interesting as being the first tomb in which the mummy of its owner was found in position. As is the case with many of the earlier tombs, its tunnel is constructed on a smaller scale than those previously described. We descend by a stairway into a low

tunnel, which conducts us to a modern bridge over the deep chasm which was cut in order to bar the way to possible tomb spoilers. In order to give them the idea that the tomb was unfinished, and unused, the fresco decoration of the upper part of the wall here was left only just begun. Passing into a tunnel, the entrance to which was also purposely left unfinished (take care of the overhanging piece of rock), we turn to the l. through a hall the walls and single square pillar of which are unpainted, probably to keep up the impression of an incomplete and unoccupied tomb, in case spoilers got as far. Here was found a wooden funeral boat (afterwards stolen), across which lay the body of a woman, now removed to the lower hall. Hence we descend to a second hall, the roof of which is borne by six square pillars, adorned with frescoes representing the king being received by the gods of the dead. The wall paintings are scenes from the Book of the *Am-tuat*, "That which is in the Underworld." The groundwork of these paintings is a yellowish-brown, to imitate papyrus. In a chamber to the rt. lie the mummies of the woman already mentioned, which has the long hair and features intact, a man, and a girl. These mummies are no doubt those of royal personages, and it is not impossible that the female mummy is that of Hatshopsu, which has not yet been found. The tomb appears to have been used as a storehouse for royal mummies in later times, as, besides these, the mummies of Thothmes IV., Amen-hotep III., Meneptah, Siptah, Seti II., Ramses IV., Ramses V., and Ramses VI. were also found here. From the pillar-hall we see the royal chamber of death, in which lies the actual mummy of Amen-hotep II., in its rose sandstone sarcophagus. The lights will be turned off by the *ghafir*, and, then, after a moment's darkness, a single light will be switched on at the head of the sarcophagus, showing the head of the king only illuminated and standing out against the profound obscurity. The sight is most impressive. The royal mummy has only twice been removed from the tomb since the fifteenth century, B.C., the second time when, in January 1901, it was brought out for a few minutes into the sunlight in order to be photographed by Mr. Carter, then Chief Inspector of Antiquities at Thebes. The writer assisted at this ceremony, and nothing more weird can well be imagined than the bearing of the body of Aakheperura up through the passages of the tomb on the shoulders of the Italian electric-light workmen, preceded and followed by impassive Arab candle-bearers. The idea of retaining the royal mummy in its tomb is due to Sir Wm. Garstin, then Under-Secretary of the Interior.

No. 8. **Tomb of Mer-en-Ptah** (*XIX. Dyn.*), the son of Ramses II. On the l. side, entering the passage, is a group of very superior sculpture, representing the king and the god Ra. Over the entrance are Isis and Nephthys adoring the scarab of Khepri and the dead sun-god Auf in the sun-disk.

The style of this tomb resembles that of No. 17, and others of that epoch; and in the first hall are figures of the four races. The descent is very rapid, which, as usual, takes off from that elegance so much admired in No. 9; and the sculptures, executed in sunk relief on the stucco, have suffered much from the damp occasioned by the torrents, which, when the rain falls, used to pour into it with great violence from a ravine near its mouth. This danger from rain-torrents has now been obviated by a wall in front of the entrance, over which we pass by

steps, but the rain of times past has irrevocably destroyed much of the tomb. We pass a landing with four pillars, out of which opens on the rt. a large uninscribed room with square pillars. On the rt. we pass the lid of a huge red granite sarcophagus, inscribed with religious texts, and reach the lower hall, which has lately been cleared by Mr. Carter. It is vaulted and of magnificent proportions, with a colonnade of four huge pillars (ruined) on each side. In it is the granite sarcophagus of the king, with its beautifully modelled portrait-head. The mummy was found in the tomb of Amen-hotep II., and is now at Cairo. It is generally supposed that Merenptah was the Pharaoh of the Exodus, and it will be remembered that the record in Exodus xiv., xv., does not expressly say that the Pharaoh perished in the Sea of Reeds. A dirge, in which he is spoken of as dying at a good old age, will be found in 'Records of the Past,' iv. 49.

Half-way down the tomb-passage is the flat lid of a huge granite sarcophagus, beautifully engraved with texts from the Book of the *Ami-duat*.

No. 43. The **Tomb of Thothmes IV.** (*XVIII. Dyn.*) lies up a side-valley to the W. It was discovered and excavated by Mr. Theodore N. Davis in 1902–3, and yielded a rich harvest of antiquities belonging to the funeral state of the king, including a chariot with sides of embossed and gilded leather, with representations of the king's warlike deeds; this is now in the Cairo Museum. The tomb is of peculiar construction, as it returns upon itself, describing a curve. The tunnel descends sharply, as is the case with all the earlier tombs in the Bibân el-Mulûk, and care must be taken in the descent, as the steps are broken away and are very slippery. At the end of the slope the way is barred by a well, as in No. 35. Beyond this is a hall with two columns. Round the nearest column and hanging down into the well is an ancient rope of palm-fibre, which was used by the plunderers. From the left-hand corner of this hall a passage descends to an ante-chamber, on the wall of which are two hieratic inscriptions recording the repair of the tomb in the eighth year of Horemhob by Maya, "Superintendent of Works in the Place of Eternity," *i.e.* the Tombs of the Kings. It is thus evident that the tomb had already been violated in the short period between the reigns of Thothmes IV. and Horemhob, probably during the anarchy which prevailed in the reign of the heretic Khu-n-Aten. Out of this chamber to the l. opens a hall with four columns, and beyond this is the royal sarcophagus of rose granite. In a chamber to the rt. is the mummy of a boy, left as it was found, leaning against the wall. The stomach had been ripped open by plunderers with a very sharp knife. The frescoes of the tomb are good.

No. 6. **Tomb of Ramses IX.** (*XX. Dyn.*).—The sculptures and paintings differ widely from those of the preceding tombs. In the second chamber the king is said to enter the Great House in "the City of the Thousand Gates," the kingdom of Ra. The features of the king are peculiar, and from the form of the nose, so very unlike that of the usual Egyptian face, there is no doubt that these sculptures actually offer portraits. On the inner wall of the last chamber, or hall of the sarcophagus, is a figure of the infant Horus, seated in a winged globe; and from being beyond the sarcophagus, which was the abode of death, it appears to refer to the well-known idea that dissolution was followed

by reproduction into life. The total length of this tomb is 248 ft., including the outer entrance of 25 ft. It was open during the time of the Ptolemies.

No. 2. **Tomb of Ramses IV.** (*XX. Dyn.*).—This is a small but elegant tomb, 218 ft. long, including the hypæthral passage of 47 ft. The colossal granite sarcophagus remains in its original situation, though broken at the side, and is 11 ft. 6 in. by 7 ft., and upwards of 9 ft. in height. The graffiti prove this tomb to have been one of the seventeen open in the time of the Ptolemies. One, in Latin, records the visit of Januarius (see p. 454) and his daughter Januarina; another, in Greek verse, that of a cynic philosopher.

No. 14. **Tomb of Queen Tausret** (*XIX. Dyn.*), the Thuêris of Manetho. This catacomb was afterwards appropriated by King Set-Nekht, the founder of the XX. Dynasty. The name of Seti II. also appears in it. In the passages beyond the staircase the subjects relate to the liturgies of the deceased monarch, and in the side chamber to the l. is a bier attended by Anubis, with the vases of the four genii beneath it. In the first grand vaulted hall, below the cornice which runs round the lower part, various objects of Egyptian furniture are represented, as metal mirrors, boxes and chairs of very elegant shape, vases, fans, arms, necklaces, and numerous insignia. In the succeeding passages the subjects resemble many of those in the unfinished hall of No. 17. The sculptures are in sunk relief; but whenever the name of the king appears it is merely painted on the stucco; and those in the second vaulted hall are partly in sunk relief and partly in outline, but of a good style. The sarcophagus has been broken, and the lid, on which is the figure of the king in relief, has the form of a cartouche.

This tomb was open in the time of the Ptolemies. Its total length is 363 ft., without the hypæthral entrance, but it is unfinished; and behind the first hall another large chamber with pillars was intended to have been added.

No. 47. **Tomb of Siptah** (*XIX. Dyn.*), husband of Queen Tausret. He seems to have reigned in right of his wife, as she occurs sometimes alone making offerings to the gods, and sometimes in company with her husband. The great vizier Bai, who was "mayor of the palace" to Siptah and Tausret, is buried in Tomb No. 13 close by. No. 47 was discovered in Dec. 1905 by Mr. Theodore Davis and Mr. E. R. Ayrton. Over the entrance is the usual representation of the dead sun-god Auf, with the head of a ram, and the beetle Khopṛâ within the sun-disk, which is travelling through the under-world from its setting to rising, in its boat. Isis and Nephthys are adoring the boat. The portrait of the king being received by Ra-Harmachis (left wall of entrance) is very fine; so also is the decoration of the first gallery, especially that of the roof. A curious point about the inscriptions is that the name of Siptah was chiselled out, probably not long after his death, and re-inserted under the XX. Dynasty in the style of the inscriptions of the Tombs of the Queens. The other galleries and chambers are much damaged by infiltration of water after the original plundering, which probably took place as early as the time of the XX. Dynasty.

No. 38. **Tomb of Thothmes I.**, discovered by Loret in 1899, lies between Nos. 14 and 15. The frescoes have been destroyed by the

infiltration of water. This tomb is the most ancient in the Bibân el-Mulûk, and with it was inaugurated the custom of royal burial in this remote valley. Its excavator, or engineer, was named Anna, and in an inscription he says, "I supervised the excavation of the cliff-tomb (*ḥeret*) of His Majesty, alone, no one seeing, no one hearing."

No. 15. **Tomb of Seti II.** (*XIX. Dyn.*).—The figures at the entrance are in relief, and of very good style. Beyond this passage it is unfinished. Part of the broken sarcophagus lies on the other side of the hall. It bears the name of this monarch in sunk relief; and his figure on the lid, a fine specimen of bold relief in granite, is raised 9 in. above the surface. This catacomb was open at an early epoch.

No. 16. **Tomb of Ramses I.** (*XIX. Dyn.*), the father of Seti I., and grandfather of Ramses II. It was among the number of those opened by Belzoni. The sarcophagus of the king is intact. The frescoes, painted on a grey ground, are of the usual conventional type.

No. 20. **Tomb of Hatshepsu**, to the N. of that of Thothmes IV., is of very peculiar construction, having a very small and narrow tunnel, roughly excavated, unfinished and unadorned, descending in corkscrew fashion to a great depth. It was partly excavated by Lepsius, and fully cleared in 1904 for Mr. Theodore M. Davis by Mr. Carter, great difficulty being found in the work owing to the foulness of the air and the great heat in the depths of the tomb. The sarcophagus-chamber was originally lined with slabs of painted limestone. In it were the polished sandstone sarcophagi of Hatshepsu and her father, Thothmes I., which shows that the tomb was originally built for the latter. The royal mummies had been removed at an early period, that of Thothmes I. having been found with those of Seti I. and Ramses II. at Dêr el-Bâḥarî in 1881 (see p. 466). Outside both this tomb and that of Thothmes IV. foundation-deposits were found with objects bearing the names of these monarchs, showing that tombs were "foundod" in the same way as temples. No antiquities of note were found in this tomb, but better luck attended the work of Mr. Davis in the discovery of

No. 46. The **Tomb of Iuaa and Tuaa**, the father and mother of Queen Tii, the famous consort of Amen-hotep III. and mother of Khu-n-Aton the heretic. Iuaa and Tuaa are mentioned in one of the large memorial scarabs of Amen-hotep III., which commemorates his marriage. The tomb, which was excavated in 1905 by Mr. Davis and Mr. Quibell, the successor of Mr. Carter in the Chief Inspectorate of Antiquities at Thebes, has yielded an incredible treasure of funerary furniture of the greatest richness and magnificence, including chairs, boxes, and a chariot overlaid with gold, besides the mummies of its occupants (see description of Room T on the upper floor of the Museum at Cairo). The tomb lies in the side valley between Nos. 8 and 4 (Ramses III. and XII.). It is small and in itself not interesting.

In January, 1907, Mr. Davis and Mr. Ayrton discovered, close to No. 6,

No. 55. **The Tomb of Queen Tii**, containing the mummy of the great queen herself, lying in splendid funeral state. It is a small tomb, like No. 46.

No. 34. **Tomb of Thothmes III.**, discovered by Loret in 1899. It has a well like those of Amen-hotep II. and Thothmes IV. The tomb-chamber, which is decorated with scenes from the book of the *Ami-tuat*,

is in the form of a royal cartouche or name-ring. This tomb lies at the end of the S.E. arm of the valley.

The remaining tombs of any importance are those of **Ramses VII.** (No. 1), with the usual sculptures and inscriptions; of **Ramses III.** (No. 3), a second, unused tomb, filled with rubbish; of **Ramses XII.** (No. 4), unfinished; of **Ramses II.** (No. 7); of **Amen-meses** (No. 10), the successor of Seti II., now destroyed, and used as a shelter for tourists to lunch in; of **Ramses XI.** (No. 18), undecorated, and used to house the electric light machine.

Nos. 13 (Bai), close to the tombs of Siptah and Tausret, 36 (Ma-her-pra), near that of Amen-hetep II., and 19 (Ment-her-khopshef), below and between those of Hatshopsu and Thothmes IV., are the three most important non-royal tombs in the valley. They are uninteresting. The tomb-furniture from No. 36 is in the Cairo Museum (p. 133). The excavation of No. 19, which is unfinished, has now been completed by Mr. Ayrton for Mr. Davis. During Mr. Davis's excavations of 1906 some private pit-tombs (Nos. 48–54) were discovered near the tomb of Amen-hetep II. (No. 35). The most important is No. 48, that of Amen-emapt, a vizier of the end of the XVIII. Dynasty. All are undecorated.

Mention has already been made of a ravine which branches off from the main valley of the Tombs of the Kings, and which is commonly called the **Western Valley** (*Wâdi el-Gharbi*). In it are four tombs, two of them unfinished and uninscribed; the other two those of Amen-hetep III. and Ai of the XVIII. Dynasty. The valley is very fine, affording magnificent examples of Egyptian mountain scenery, and should be visited for this reason alone. The donkey-boys do not always approve of this addition to the day's programme, on account of the stoniness of the way, but it should be remembered that their bare feet are thoroughly inured to stones, and that their protestations are only inspired by a lively sense of *bakhshish* to come. On no account should the picturesque Western Valley be missed, as it too often is by tourists. The bastioned and castellated forms of the hills are very remarkable; note especially a hill to the l. soon after leaving the main valley, and the fine bastion in which the tomb of Amen-hetep III. is excavated. This king chose a natural pyramid to cover his tomb. The chaos of rocks at the end of the valley, in which lies the tomb of Ai, with the cliffs of the mountain behind, is both picturesque and impressive.

No. 22. The **Tomb of Amen-hetep III.** is of considerable size, but the line of direction varies in three different parts, the first extending to a distance of 145 ft., the second 119, and the third 88, being a total of 352 ft. in length, with several chambers. Towards the end of the first line of direction is a well, now nearly closed, intended to prevent the ingress of the rain-water and of the too curious visitor; and this deviation may perhaps indicate the vicinity of another tomb behind it.

No. 23. The **Tomb of Ai**, called *Turbet el-Kurûd*, "the Tomb of the Apes," from the 12 sacred apes which are painted on its walls, is exceptionally interesting from a historical point of view. A flight of steps leads down into the chamber, the walls of which are covered with painted hieroglyphs, in the middle of which is the magnificent sarcophagus of the king. On the right are portraits of the Pharaoh and his wife, whose names have been erased wherever they occur.

All who have the time and are not too tired, instead of returning to the river by the way they came, should climb the **Footpath** that leads up from the eastern valley of the Tombs of the Kings to the top of the mountain overlooking the plain of Thebes, and immediately above the temple of Dêr el-Baḥari. (This is the usual route of Cook's tourists, who descend hence to Dêr el-Baḥari; seeing the Tombs of the Kings and Dêr el-Baḥari in the same day.) Not only is the *View* to be obtained from the flat plateau on which the path emerges the most beautiful in Egypt, but the map of Thebes can be better understood from this point than from anywhere else. This view has already been partly described (p. 387). At our feet we see the cup or bowl in which lies *Dêr el-Baḥari*, with its two temples side by side; and the traces of their processional ways (*dromoi*) extended down to the cultivation. The great oblong space, plainly marked by a trench, and with its pylons of black unburnt brick at the side and further end, lying athwart and interrupting the traces of the temple-*dromoi*, is the enclosure of the great tomb of Peṭuamenapt in the Asasîf (p. 469). Beyond is the pylon of the similar tomb of Montuemhat. To the right is the complex of desert hills and valleys of Shêkh 'Abd el-Ḳûrna, Dêr el-Medîna, and Ḳûrnet Murrâi: the glimpse of the valley of Dêr el-Medîna over the intervening southern spur of the Dêr el-Baḥari cliffs is fine. The Nile valley, with its green fields and the winding Nile between them, its waters shimmering in the heat, and the sails of its boats looking like some sort of white-winged insects skimming the surface of the water, forms the vast background of the picture, which is closed in the distance by the broken ranges of the Arabian hills from the Gebel Karn opposite Ḳûs past the isolated and more distant Gebel Timêt, the conspicuous triple peak of the Gebel el-Ḥôr or Gebel esh-Sherḳ (Eastern Hill) to the rounded hill-mass above Tûd and Ḥermont in the south, where the river curves round to Gebelên (p. 479). Looking back we see to the l. above us the towering mass of the Ḳûrn, and beyond it, on the further side of the Valleys of the Kings, the similar flat-topped kopje-like mountains of the desert plateau, up whose flanks gradually ascends the white camel-route from Thebes to Farshût. The square doors of the royal tombs seem like the entrances to an ants' nest, the forms of the guards, tourists, and donkey-boys coming in and out of them seeming no larger than ants. The rhythmical throbbing of the steam-pipe of the electric light engine in the tomb of Ramses XI. gives an oddly modern and inappropriate impression. The heat and glaring light reflected from the red cliffs and rock pinnacles seem almost insupportable, and we turn with relief to the eastern descent, with the green fields and shining Nile as our goal. There are two footpaths descending the face of the cliff directly to Dêr el-Baḥari: the first should only be attempted by good climbers with somebody who knows it already; the second is perfectly easy. The donkeys and most tourists descend by a third path to *Cook's Rest House*, where lunch is usually served. This is immediately S. of the temples of Dêr el-Baḥari, which are visited after lunch by Cook's tourists who arrive from the Tombs of the Kings.

16. Dêr el-Baḥari. (*XI. and XVIII. Dyns.*)

Coming from the Ramesseum, we proceed direct to the N. end of the hill of Shêkh 'Abd el-Ḳûrna, up a small ascent to the native village

rest-house, which lies close to the Tomb of Nekht. We pass between the tomb and the rest-house, and then along a path which somewhat resembles a switchback railway, curving up and down and left and right to avoid the tomb-pits. To the left the tower of Abu Wilkinson on the hill of Shêkh 'Abd el-Kûrna looks rather like a ruined German *Lansknecht's* hold on the Rhine. On the l. is the prettily decorated *Tomb of Menna*, on the rt. the *Tomb of Tjai*, with a large pillared forehall (roofless), the sides of which have good reliefs. Both these tombs were cleared by Mr. Mond. We soon come to a point from which we look down into the cup or bowl of Dêr el-Bâḥari, with the fine reddish-yellow cliffs, four hundred feet in height, beyond. We descend, and passing the tips or rubbish-shoot from the excavations, and the houses of the Egypt Exploration Fund's excavators, on the left, we reach the two temples of **Dêr el-Bâḥari**. They anciently bore the name of *Tjeserti*, the "Two Holy Places," and the whole district was known as *Tjesret*, "The Holy." From a Coptic monastery, the *topos* of St. Phoibammon, which was erected here in the seventh century A.D., the place derives its modern name of *Dêr el-Bâḥari*, "The Northern Convent."

Tjesret seems to have been first used as a necropolis in the time of the XI. Dynasty (2500 B.C.), when the Pharaohs Neb-hapet-Rā Montuhotep and Neb-hotep Montuhotep were buried here, surrounded by their courts, and with the priestesses of the desert-goddess Hathor, who was more especially venerated here. The tomb of Neb-hotep was discovered in 1899 by Mr. Carter, almost beneath the larger Egypt Exploration Fund House (and so within the temenos of the XI. Dynasty temple). It is called the *Bab el-Hosân*, "the Gate of the Horse," on account of the soil above the tomb having given way beneath Mr. Carter's horse, which led to the discovery. Its entrance-sealing was intact, but nothing was found in it except a seated statue of the king (Cairo Museum) and a small wooden box. It is now filled up. The tomb of Neb-hapet-Rā has not yet been found, but it is probably also within the temenos of the XI. Dynasty temple. It is mentioned as being in Tjesret, and as intact, in the time of King Ramses IX., when a commission reported on the state of the royal tombs (about 1100 B.C.). In their report (the 'Abbott Papyrus') it is described as a *pyramid*-tomb. We know that it had a pyramid also from an inscription, which, further, gives its name as *Akh-aset*. During the course of the excavations here in 1903 the stola of a priest of *Akh-aset* was found, and the central feature of the XI. Dynasty (the southern and smaller) temple, which was the funerary chapel of Neb-hapet-Rā, was, apparently, a small pyramid. It is probable then that the tomb of Neb-hapet-Rā is near, and that the ancient name of the XI. Dynasty temple is *Akh-aset* ("Glorious is its Seat"), which is certainly an appropriate name.

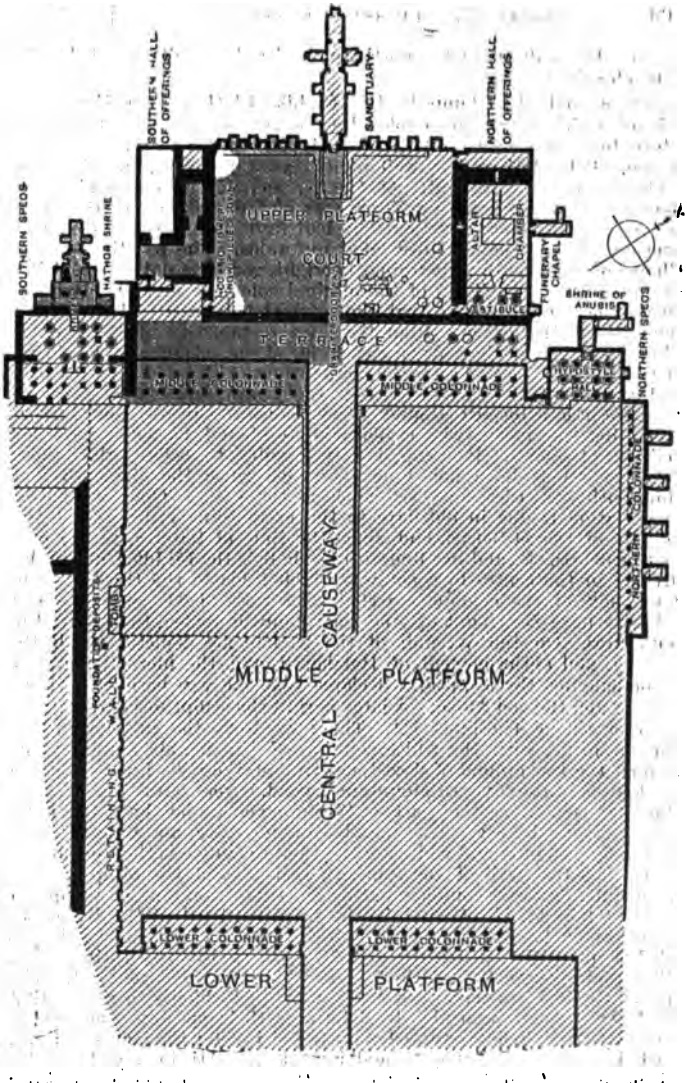
This temple was unknown till 1903, when it was discovered by Prof. Naville and Mr. H. R. Hall, working for the Egypt Exploration Fund. It stands in the southern half of the circus or theatre of Dêr el-Bâḥari; the northern half is occupied by the later **Great Temple**, which was built by Queen Hatshepsu, of the XVIII. Dynasty (about 1500 B.C.). This remarkable and impressive building, with its succession of courts and colonnaded terraces, which seem to rear themselves up against the cliffs, has always been known, thanks to the great trilithon gate of granite, which always kept its head above the débris, partly talus which

had fallen during centuries from the cliffs, partly the result of deliberate destruction and quarrying for limestone, which had accumulated over the two temples. The temple was partly excavated by Mariette, and the whole of it has now been thoroughly excavated and restored by Dr. Naville (1893–96). It proves to be one of the most striking of the ancient monuments of Thebes.

An extensive *dromos* of 1600 ft., terminated at the S.E. by a sculptured pylon, whose substructions alone mark its site, led in a direct line between a double row of sandstone sphinxes to the entrance of its square enclosure, before which were two obelisks. Dr. Naville has found a stone containing part of a representation of the transport of one of these obelisks by water. In front of these were two sacred persea-trees, planted in masonry enclosures. The stumps of these trees still remain in position. Following the same line, and 200 ft. to the N.W. of this gateway, is an inclined plane of masonry, leading to a granite gate in front of the inner court; and about 150 ft. from the base of this ascent a wall at right angles with it extends on either side to the distance of 100 ft., having before it a peristyle of eight polygonal columns, forming a covered corridor.

The plan on which this temple was constructed is curious, and differs entirely from that of any other in Egypt, except the XI. Dynasty temple at its side. It was built in four terraces cut in the slope of the mountain, flights of steps leading from one terrace to the other. It was begun by Thothmes I., probably as a mortuary chapel for himself. But the true builder and designer was his daughter Hatshopsu I., the wife of Thothmes II. and aunt of Thothmes III., the architect being Sen-Mut, a statue of whom is in the Berlin Museum, while another statue was discovered in 1890 in the Temple of Mut at Karnak, of which also he was the builder. The temple was never finished, though Thothmes III. appropriated his aunt's work, and repairs or restorations were subsequently made in it by Ramses II., Ptolemy Physkon, and Ptolemy Lathyros. The name of Hatshopsu appears constantly in various parts of the building, though nearly always it has been defaced, and replaced by that of Thothmes III. Considering the material of which this temple is built, a beautiful white limestone, it is astonishing that it should have escaped destruction, were it not that the tombs of the Asasif afforded a quarrying ground as rich and more accessible. It must, however, have been covered with talus from the cliff behind at an early period, since its site became a necropolis of the XXII. Dynasty.

Sculptures.—On the wall of the South Colonnade (on the S.W. side) of the **Lower Platform** of the temple—the one first arrived at from the E.—are some interesting sculptures, unfortunately much disfigured, representing the erection and dedication of obelisks to Amen. The ships bearing the obelisks from Aswân are also depicted. Several regiments of Egyptian soldiers are marching with boughs in their hands, bearing the weapons of their peculiar corps, and forming a triumphal procession to the sound of the trumpet and drum. An ox is sacrificed, and tables of offerings to the deity of Thebes are laid out in the presence of the troops. The rest of the sculptures are destroyed, but the remains of two boats prove that the upper compartments were finished with the same care as the others. The other walls contain remains of similar sculpture. This colonnade has been roofed over to



TEMPLE OF DÊR EL-BÂHARI.

preserve the sculptures: the northern one has been left unroofed, as it is much ruined.

We ascend the **Ramp** to the **Middle Platform**, on the N.W. side of which is an uncompleted colonnade of fifteen columns of white limestone, with sixteen-sided shafts, similar to those of Beni Hasan. Behind them is a wall built against the rock, out of which 4 chambers have been cut. At the W. end of the colonnade is a hypostyle hall supported on three rows of four columns of the same size as those of the colonnade. The hall leads into a painted chapel, approached by 3 steps and dedicated to Anubis. The paintings of the **Chapel of Anubis** are extraordinarily bright, and have not only kept the freshness but the delicacy of the original colouring as well. It is by greater delicacy of colour that the original paintings of Hatshepsu's time are distinguishable from the later restorations of Ramses II. Thus the figures of the gods on either side of the entrance to the shrine of Anubis were restored after the obliterations of Khu-n-Aten; the reds and yellows of their colouring are cruder and duller than those of Hatshepsut's paintings around. The beautiful vultures and hawks, protecting the queen (who is obliterated), should be noted for their delicacy of colour. It seems hardly possible to believe that these coloured reliefs have not been retouched since the sixteenth and thirteenth centuries B.C., yet such is the case. Their wonderful preservation is due in old days to the extraordinary dryness of the climate of Dêr el-Bâhari, and, since the time of Ramses, to the protecting débris. S., and in a line with the hall, is the **Middle Colonnade**, divided in the centre by a gateway which leads to the third terrace. Each half of the colonnade rested on 2 rows of 11 columns. The columns have been built up, and the colonnade roofed, to preserve the sculptures. On the W. wall of the N. half are depicted the birth, infancy, and enthronement of Hatshepsu, and the hieroglyphic text accompanying the sculptures declares that she was born of a virgin mother and the god Amon. A large part of the sculptures and text has been erased by Thothmes III. The *View* from the interior of the Anubis-shrine, with the white columns of the temple standing out against the background of desert, cultivation, the Nile, Luxor, and the triple peak of the Eastern Mountain beyond, is very beautiful. We see the same view from other parts of Western Thebes, but here its setting enhances its beauty. The temple-columns give an almost Greek impression, so pure and white are they and so simple is their outline.

On the rear wall of the southern half beyond the ramp are the beautiful sculptures commemorating the expedition sent by the queen to the "holy land" of Punt in the neighbourhood of the Straits of Bab-el-Mandeb. We see the members of the expedition bringing to Thebes quantities of incense and 10 *Neha* or incense-bearing trees. Then we have a picture of the 5 ships which were sent to Punt. The fish of the Red Sea have been drawn with such fidelity to nature that Prof. Dönitz has been able to determine their species. One of the stones of the wall, now removed, represented Parehu, the Prince of Punt, with boomerang and dagger, and his fat wife Ati, in a yellow robe, dismounting from her ass. One of the accompanying inscriptions enumerates the various objects brought back by the expedition—different kinds of incense, ebony, gold and silver, antimony, apes, African greyhounds, and panther skins. The great heap of red *ântî* (incense-gum),

which is being shovelled by attendants, is noticeable. A piece of this gum, probably part of the identical cargo here represented, was found at Dêr el-Bâḥari in 1906.

From the Middle Platform we ascend the ramp to the **Upper Platform.** The granite **Trilithon Gate** at the upper extremity of the inclined ascent bears, like the rest of the building, the name of the founder, Hatshopsu, which, in spite of the architectural usurpation of the third Thothmes, is still traced in the cartouches of the jambs and lintel. We read after the name of Thothmes III. (but still preceded by the *ka*-name of Pharaoh Hatshopsu), "*She* has made this work for *her* father, 'Amon-Ra, lord of the regions' [*i.e.* of Upper and Lower Egypt]: *she* has erected to him this fine gateway—'Amon protects' the work —of granite; *she* has done this [to whom] life is given for ever." Thothmes forgot to alter the gender of the personal pronouns.

Passing through this imposing entrance, we reach an open court on the opposite side of which is the **Speos,** or rock-cut sanctuary. On the N. side of it is another court, of rectangular form and entered by a vestibule supported on 8 columns, irregularly spaced. This note of asymmetry in the design is interesting. In the centre of it is a fine white limestone **Altar** of great size, to the top of which the sacrificing priest mounted by a flight of steps. This is one of the most beautiful relics of antiquity ever found in Egypt, and that the Egyptians themselves admired it is shown by the inscription running round it, which states that it was made in honour of the god Rā-Harmachis, "a great altar of beautiful white stone of Ânu." It was discovered in place by M. Naville. N. of the altar is a mortuary **Chapel** (opened by the *ghaftr*) cut out of the rock, the paintings on the walls of which are as fresh and brilliant as if they had been executed yesterday. The chapel was dedicated to the memory of Thothmes I. and his mother Sen-Seneb. On the rt. (E.) side of this little chapel the obliterations of the figures in the paintings are noticeable. The obliterations of the queen made by order of Thothmes III. are quite different in appearance from those of the god Amon made by order of Khu-n-Aten. The former are chiselled out, the latter battered out with a hammer. On the S. side of the platform are the chambers of a **Hall of Offerings,** corresponding to one on the W. side of the altar-court. At the end of this hall is the funerary *stela* of the queen. On the walls are interesting reliefs, representing sacrificial animals, &c. Along the W. wall of the platform is a series of niches cut out of the rock, in which are representations of the kings offering to the gods. In the centre is a long passage-like *Speos* or **Sanctuary** approached by one or two steps and a granite doorway. The third and innermost chamber of the Speos, originally excavated by Thothmes I., was decorated with inscriptions in honour of Amen-hetep, son of Hapi, in the time of Ptolemy Physkon. Before the entrance of the Speos is a small unfinished vestibule of the poorest Ptolemaic work, consisting of three weak pillars, connected by a screen, on each side. On its walls are scribbled many graffiti, and there is an inscription cut on one pillar in honour of Amen-hetep, son of Hapi. In this occurs the name of Amen-hetep III. in a curious late form.

Towards the S.E. angle of the upper platform the Copts built a tower of brick which was removed when the total clearance of the temple was effected. S. of this and beyond the third terrace is a Speos

in the rock, dedicated to Hathor by Hatshepsu and Thothmes II., with colonnaded halls in front. In this Speos of Hathor is a painting representing Hatshepsu drinking the milk of life from the Hathor cow, which is a masterpiece of animal delineation. The ground of the hieroglyphs here is unusual and remarkable, being a deep and vivid red. This gives an aspect of great splendour to the chapel. This shrine of Hathor was a much-frequented place of pilgrimage in the time of the XVIII. and XIX. Dynasties, as is shown by the discovery, in the court below it to the S., of a dustheap on to which were thrown the votive offerings of the fellâhin when broken, or when the sacristans found the shrine too full.

From the terrace of the Hathor shrine we obtain a good view of the XI. Dynasty Temple, which is separated from us by a small court about 60 ft. broad, bounded on the S. by the artificially squared rock-platform, faced with walls of magnificent limestone blocks, on which stand the ruins of *Akh-aset*. To reach it, we retrace our steps to the bottom of the ramp and pass by the angle of the S. lower colonnade (where tourists sometimes lunch) into the Court already mentioned. On the way the long alley between the facing and masking walls of the Lower Terrace should be inspected. Out of it opens a small XI. Dynasty tomb passing under the fabric of the temple. Half-way, in the centre of the alley, is the spot where the fine Foundation Deposits of Hatshepsu were found by Prof. Naville. The facing wall is very fine, with its beautifully cut pilasters, each surmounted by a great royal hawk or serpent in relief. The South Wall is really the N. temenos wall of the XI. Dynasty temple (corresponding to the exactly similar S. temenos wall of that temple, discovered in 1905 by Mr. Hall). It was heightened, and an inclined coping given to it by Hatshepsu. The distinction between the earlier and later work is easily seen. In the Court we notice the sharp angle at which the two XI. Dynasty boundary-walls meet. The W. wall, which passes away N.E. beneath the Hathor shrine, was originally the temenos-wall of *Akh-aset*; Hatshepsu's architects reared the Hathor shrine on the top of it. The contrast between the beautiful masonry of the XI. Dynasty and the poor and careless work of the XVIII. is very noticeable, especially as regards the sandstone wall-bases. To the l. of the court, immediately S. of a small boundary wall of which portions still remain, opens the N. Lower Colonnade (originally of 26 square sandstone pillars bearing the cartouches of Mentuhetep III.) of

The XI. Dynasty Temple. The approaches to this are, like those of the Great Temple, a ramp flanked by colonnades of square pillars. There can be no doubt that this arrangement was copied by Hatshepsu's architects from the earlier temple. It is doubtless true that, both being built on a slope, they had to be constructed in terraces, connected by steps or a ramp. But at Abydos we have the remains of a terrace-temple (see p. 364) which has no ramp in the centre; the terraces were a necessary feature of the design, the central ramp and colonnades were not. It is for this reason that these last must have been copied by Hatshepsu's architects from those of the older temple which they found already existing in Tjeseret. The terraces are different in the two temples; the XI. Dynasty temple has one only, and this is not a true longitudinal terrace, but a square platform. This was the base of an erection, apparently a small pyramid 60 ft. square, which was mounted on a pyloniform pedestal like those seen in the vignettes of the 'Book

of the Dead,' with the Hathor-cow coming out of the Western Hills behind. Of this pedestal the core of heavy flint nodules remains, with some of the fine limestone facing-blocks at the N.W. corner. This pyramid was a mere architectural erection: it covered no tomb. It was surrounded by an ambulatory of octagonal sandstone columns, many of which remain in position. The walls of the ambulatory were covered with reliefs of religious and civil scenes, many of which have been brought to England. Behind the pyramid-base are the remains of shrines of priestesses of Hathor under the XI. Dynasty, who were buried here. The coloured reliefs of the remains of one of these shrines, representing a king and a priestess, the sacred cows of Hathor, &c., are very remarkable. They are executed in a high relief of a type unknown before their discovery. It is probable that many of these fine reliefs, which have thrown an entirely new light upon the art of the XI. Dynasty, are the work of Mertisen, who was the chief court-sculptor in the reign of Neb-hapet-Rā Mentuhetep, and of his school. The tombs of the priestesses, in one of which was found the magnificent limestone sarcophagus of Kauit, now in the Cairo Museum, lie immediately behind the shrines. Cut on the lower blocks of the XI. Dynasty facing-wall of the pyramid-base, at its N.W. corner, is an inscription of the Chancellor Bai, with reliefs of himself and King Siptah offering to a deity, probably the cow of Hathor. N.W. of this are the remains of a small building of the XVIII. Dynasty, built over the XI. Dynasty pavement. At the end of it Dr. Naville made his remarkable discovery of a shrine of Hathor, ornamented with coloured reliefs of the time of Thothmes III., and containing a life-size image of the cow of Hathor, dedicated by Amen-hetep II. This is the only discovery known of a cult-image in position in its shrine. Both cow and shrine have been removed to the Cairo Museum. W. of the pyramid is an open court, in the centre of which is the opening of a subterranean tomb-sanctuary, probably dedicated to the *ka* of King Mentuhetep. The corridor is 500 feet long, and ends in a chamber faced with magnificent granite blocks, in which stands an alabaster shrine. Behind this court is another hall, at the foot of the cliff, with a small *cella*, in which is an altar, in front of a niche in the rock. At the S.W. corner is a tomb containing a large alabaster sarcophagus, known before the present excavations. In 1906 was discovered in this temple the name of King Dudumes, who is otherwise known only at Gebelên and el-Kab (pp. 479, 483).

It was a little S. of Dêr el-Bâhari that M. Maspero made a most important discovery of royal mummies in 1881. For some time he had suspected that the Arabs knew of some treasure-house, from which they had obtained antiquities of value, and it was a dispute between the Arabs during the course of M. Maspero's investigation which led to the revelation of the hiding-place. This was a pit in the N.W. corner of the next bay of cliffs S. of Dêr el-Bâhari, (just across the hill-spur which bounds the temple of Mentuhetep III. on the south), in which were deposited the mummies of a number of kings, principally of the XVIII. and XIX. Dynasties, and other royal personages. These mummies appear to have been brought from the original tombs in the Valley of the Tombs of the Kings, in the time of the priest-kings of the XXI. Dynasty, and deposited at Dêr el-Bâhari for safety. They were removed to Cairo, and are now in the Museum there. In February, 1891, further important discoveries of antiquities were made at Dêr el-Bâhari. The site of the discovery is E. of the temple of Queen Hatshepsu. Sarcophagi were piled upon sarcophagi, and alongside were boxes, baskets of flowers, statuettes,

funereal offerings, and boxes crammed with papyri. There is every indication that the place, though originally constructed as a vast tomb, was chosen for hurried concealment in time of tumult. Some of the exteriors of the mummy-cases are unusually richly decorated with religious subjects, carefully depicted. The mummies are those of priestly and official personages attached to Amen, Anubis, Set, and Queen Aah-hetep, numbering 163, belonging to the XIX., XX., and XXI. Dynasties. The entire find was sent to Cairo, where it is exhibited in the Museum.

From Dêr el-Bâḥari a bridle-path leads over the low ridge between the hill of Shêkh 'Abd el-Ḳûrna and the mountain-cliffs to *Dêr el-Medîna* (p. 492), passing on the rt. the small bay at the end of which lies the Kings' Mummy-Pit already mentioned. There are tombs in the hills and cliffs on either side. The scenery is very fine; especially the *View* over Dêr el-Medîna to the Nile near Erment, from the top of the ridge.

Leaving the Great Temple and riding down the *dromos*, with the distant pylon of Karnak in view to the E., we pass through an artificial cutting in the hills (probably contemporary with the making of the dromos) to Ḳûrna. On the l. is the hill of *Dra' Abu 'l-Negga*, with several tombs of the Middle Kingdom; the curious formation of green shaly *tafl* is remarkable.

On the right we pass the pylons of Mentuemhat and Peṭuamenapt and beyond them the waste of tomb-pits known as the *Asasîf*.

17. The Asasîf.

This part of the necropolis is situated as it were in the centre of the amphitheatre at the back of which is Dêr el-Bâḥari. The tombs of the Asasîf, as they are called, are excavated out of the hard white limestone which forms the nucleus of the Libyan hills; and to this circumstance must be attributed the dilapidated state in which they now are, they having been destroyed and broken up for the sake of the lime. They are not less remarkable for their extent than for the profusion and detail of their ornamental sculpture. The smallest commence with an outer court, decorated by a peristyle of pillars. To this succeeds an arched entrance to the tomb itself, which consists of a long hall, supported by a double row of four pillars, and another of smaller dimensions beyond it, with four pillars in the centre.

The dates of the tombs in this necropolis are of the XIX., XXII. and XXVI. Dynasties. In visiting them, the best plan is to trust to the guides, who know which are worth showing. The Asasîf is thus described by Lepsius ('Letters from Egypt,' p. 264): "Among the later monuments, the tombs from the XXVI. Dynasty of the seventh and sixth centuries before Christ are especially worthy of notice. The greatest proportion of these are dug in the flat ground, in the front part of the rocky valley between Ḳûrna and the hill of 'Abd el-Ḳûrna . . . and they are called specially el-Asasîf. The rocky plain alone afforded room at that time for sepulchral buildings of any considerable size, and was therefore employed for that purpose on a vast scale. Even in the distance a number of lofty gates and walls built of black bricks are seen. These enclosed great sunken courts within an oblong, to which the entrance led by immense arched pylon gates, resembling at a little distance Roman triumphal arches."

Tomb of Peṭuamenapt.—This, the largest of all the tombs, and

indeed of all the sepulchres of Thebes, far exceeding in extent any of the Tombs of the Kings, is situated at the extreme west of the cemetery. It is very much infested with bats, and had better therefore not be entered by those who dislike them. (At present it is practically inaccessible.) Its outer court or area is 108 ft. by 76 ft., with a flight of steps descending to its centre from the entrance, which lies between two massive crude-brick walls, once supporting an arched gateway. The inner door, cut like the rest of the tomb in the limestone rock, leads to a second court, 53 ft. by 67 ft., with a peristyle of pillars on either side, behind which are two closed corridors. That on the W. contains a pit and one small square room, and the opposite one has a similar chamber, which leads to a narrow passage, once closed in two places by masonry, and evidently used for a sepulchral purpose.

Continuing through the second area, you arrive at a porch whose arched summit, hollowed out of the rock, has the light form of a small segment of a circle; and from the surface of the inner wall project the cornice and mouldings of an elegant doorway.

This opens on the first hall, 53 ft. by 37 ft., once supported by a double line of 4 pillars, dividing the nave (if it may so be called) from the aisles, with half pillars as usual attached to the end walls. Another ornamented doorway leads to the second hall, 52 ft. square, with two pillars in each row, disposed as in the former. Passing through another door, you arrive at a small chamber, 21 ft. by 12 ft., at whose end wall is a niche, formed of a series of jambs, receding successively to its centre. Here terminates the first line of direction. A square room lies on the left (entering); and on the right another succession of passages, or narrow apartments, leads to two flights of steps, immediately before which is another door on the right. Beyond these is another passage, and a room containing a pit 45 ft. deep, which opens at about one-third of its depth on a lateral chamber.

A third line of direction, at rt. angles with the former, turns to the rt., and terminates in a room, at whose upper end is a squared pedestal.

Returning through this range of passages, and re-ascending the two staircases, the door above alluded to presents itself on the l. hand. You shortly arrive at a pit (opening on another set of rooms, beneath the level of the upper ground-plan), and, after passing it, a large square room, surrounded by long passages, arrests the attention of the curious visitor. At each angle are the figures of two of the eight following goddesses—Neith, Sati, Isis, Nephthys, Maât, Selk, and Hathor—who, standing with outspread arms, preside over and protect the sacred enclosure, to which they front and are attached.

Eleven niches, in six of which are small figures of different deities, occur at intervals on the side walls, and the summit is crowned by a frieze of hieroglyphs. Three chambers lie behind this square, and the passage which goes round it descends on that side, and rejoins, by an ascending talus on the next, the level of the front. A short distance beyond is the end of this part of the tomb; but the above-mentioned pit communicates with a subterranean passage opening on a vaulted chamber, from whose upper extremity another pit leads downwards to a second, and ultimately, through the ceiling of the last, upwards, to a third apartment, coming immediately below the centre of the square above noticed. It has one central niche and seven on either side, the

whole loaded with sculptures, which cover the walls in every part of this extensive tomb.

An idea of its length, and consequently of the profusion of its ornamental details, may be gathered from a statement of the total extent of each series of the passages, both in the upper and under part of the excavation. From the entrance of the outer area to the first deviation from the original rt. line, is 320 ft. The total of the next range of passages to the chamber of the great pit is 177 ft. The third passage, at rt. angles to this last, is 60 ft.; that passing over the second pit is 125 ft.; and adding to these three of the sides of the isolated square, the total is 862 ft., independent of the lateral chambers.

The area of the actual excavation is 22,217 square ft., and with the chambers of the pits, 23,809 ft.; though, from the nature of its plan, the ground it occupies is nearly one acre and a quarter,—an immoderate space for the sepulchre of one individual, even allowing that the members of his family shared a portion of its extent. Petuamounapt, for whom the tomb was made, was a high official of the XXVI. Dynasty, who built a gateway at Medînet Habû.

Among the tombs to the N. of that of Petuamounapt is that of Aba, a functionary of the queens Shep-en-Apt and Nitâkrit or Nitokris. Shep-en-Apt was the daughter of the Ethiopian King Piânkhi II. and the wife of Psammetichus I. (*XXVI. Dyn.*), while Nitakrit was their granddaughter and the wife of Psammetichus II.

The *tomb of Aba* is interesting, because certain scenes on its walls were copied from those in the tomb of a namesake of his who lived far back in the days of the VI. Dynasty, at Dêr el-Gebrâwi between Monfalût and Asyût (see p. 339). This is an interesting example of the deliberate archaism and antiquarianism of the XXVI. Dynasty, whose artists, wearied of the formalized and debased imitations of the grand style of the XVIII. and XIX. Dynasties, sought a new inspiration in the simpler productions of the earlier dynasties. (By a curious counter-reaction, the Ptolemaïc artists abandoned the Saïte archaism for an attempted revival of the style of the Thothmes and Ramses). It has occasionally been possible to restore scenes in the older tomb at Dêr el-Gebrâwi by the copies in the Theban tombs. These copies are sometimes very accurate, at others they might be described as adaptations, occasionally modernized. The Theban tomb is thus described by Mr. de Garis Davies ('Deir el-Gebrawi,' i., p. 36): "It consists of an extensive and elaborate suite of underground chambers excavated in the rock and reached by an open stairway. This descends in a southerly direction to a small antechamber, the walls of which are adorned with sculpture. A doorway on the rt. leads hence into a larger sculptured chamber, the roof of which was formerly supported by two square pillars, probably with Hathor-head capitals. It is on the S. wall of this room that the scenes are found which have been borrowed from Deir el-Gebrâwi. From the N. wall a doorway leads into a third chamber, the walls of which are decorated as before. The tomb is continued to the N., first by a hall supported on six columns, and then, to the N. and W., by a suite of smaller rooms which are undecorated. In the hall, also, only the columns are inscribed. The tomb, though magnificent in construction, cannot lay claim to great excellence in the execution of its sculpture. A part of the decoration, including the

large figures of the deceased, is in high relief, and the work is here of considerable merit. But the smaller scenes are in *relief en creux*, and though in many parts a certain amount of care has been bestowed upon them, and detail introduced, they cannot claim to rank as works of art. All the hieroglyphs are incised and coloured blue."

Further N. is the tomb (a *hypogæum* like those of Petuamenapt and Aba) of another queen's official of the same period, Horus, who served Amenartas, sister of the Ethiopian king Kashta, and mother of the Shep-en-Apt already mentioned. Amenartas is the builder of the small temple at Medînet Habû. A rather barbaric statuette of Horus, holding the figures of two goddesses, is in the British Museum. His tomb is of inferior style. The brick pylons N. of that of the tomb of Petuamenapt belong to a building erected by the vizier Montuemhat, who ruled Thebes about the time of the Assyrian invasion of 668 B.C., and whose fine portrait statue was found during Miss Benson's excavation of the Temple of Mut in Asheru (Karnak: see p. 405).

18. Dra' Abu 'l-Negga.

On turning to the l., after emerging from the ancient artificial cutting through which the path from Dêr el-Bâḥari runs (p. 468), we see (l.) the houses of the village of **Dra' Abu 'l-Negga**, which is practically one with Kûrna proper. A conspicuous square white house is the central point of the place; behind this, a small rocky ravine runs back into the hillside. Close to this, a path runs up on to the *Dra'*, or "Arm," the hill-spur of Abu 'l-Negga, from which the village takes its name, and so on to the pass between Dêr el-Bâḥari and the Tombs of the Kings. The hill has many tombs, which are, next to those of the VI. Dynasty found by Mr. Newberry on the E. slope of Shêkh 'Abd el-Kûrna and those of the XI. Dynasty at Dêr el-Bâḥari, the oldest at Thebes. They date to the XVII. Dynasty, when Upper Egypt, under Theban princes, was contesting the sovereignty of Lower Egypt with the Hyksos or Shepherd-Kings, who had conquered it and laid claim to the lordship of the whole country. The coffins of two kings named Antef, of the early part of this dynasty (they were formerly regarded as belonging to the XI. Dynasty), were found here, and are now at Paris. That of a third, finely gilded, is in the British Museum. Mr. Villiers Stuart found here two stunted obelisks with the names of King Nub-Khepor Râ Antef, which were afterwards lost in the Nile off Kamûla. The tombs of the Taa kings of the end of the dynasty were probably hereabouts, including the original resting-place of the Sekenen-Râ Taa, killed in battle with the Hyksos, whose mummy was found in the king's pit near Dêr el-Bâḥari, and is now at Cairo. Hence, no doubt, was taken the coffin of Queen Aah-hetep, the wife of Kames, the last king of the XVII. Dynasty, and mother of Aahmes, the expeller of the Hyksos, which was found, with its magnificent collection of funerary jewellery, intact, by M. Mariette in 1859, buried in the sand near the Kûrna temple. The thieves had not been able to get further with their booty. Aah-hetep's jewellery is one of the greatest treasures of the Cairo Museum. Here also were probably buried Aahmes and Amen-hetep I., the first two kings of the XVIII. Dynasty. The mummy of Aahmes was found at Dêr el-Bâḥari, with the other royal bodies, and is now at Cairo. He had, also, like Usertsen

or Senusret III., a second or dummy tomb at Abydos (see p. 364), erected there as being the burial-place of Osiris himself, and the land where above all others the pious Egyptian would wish to be commemorated, if he could not actually be buried there. Teta-shera, his grandmother, also had at Abydos a dummy tomb: in her case a sham pyramid, like that in the temple of Mentu-hetep III. at Dêr el-Bâhari (see p. 466), and shrine; the inscription from it tells us that her real tomb was at Thebes, no doubt at Dra' Abu 'l-Negga, like those of the rest of her family. The actual tombs of these royalties have not yet been found; that of Amen-hetep I. will probably prove very interesting when it is found, as it is described by the inspectors who examined it in the reign of Ramses IX. as having "120 cubits of depth in its great hall," *i.e.*, was over 200 ft. long, and so was evidently like the great tombs in the Bibân el-Mulûk. It is described as intact when examined. Its site is lost now, but as it is described in the report of the inspectors ('Abbott Papyrus') as being "north of the temple of Amon-hetep of the garden," it probably lies somewhat to the N. of the funerary temple of the king, which was discovered in 1896 by Dr. Spiegelberg on the edge of the desert opposite Dra' Abu 'l-Negga. There are now no tombs at Dra' Abu 'l-Negga worth seeing, but it is a curiously weird place, with its barren terraced hills covered with the *débris* of the excavations.

19. The Western Desert of Thebes.

[A visit to the top of the *gebel*, to the high desert plateau of Western Thebes, is quite easy for energetic pedestrians.]

The Theban hills form a sort of ganglion, the main artery of which is the *Wâdiyên*, out of which open the two valleys of the Tombs of the Kings. The hills at the end of these valleys and their side-glens circle round from south and north, joining on to the *ḥammada*, the high desert plateau, behind, by an isthmus (the *'aḳaba* or "neck"), along which passes the caravan-road from Thebes to Farshût (see p. 365), which ascends from the plain of Kurna N. of the entrance of the Wâdiyên, and slowly climbs the flank of the hills to the plateau. From Thebes to Farshût is a day to a day-and-a-half's journey. To the l. in the wâdi (N. of the Wâdiyên) up which the road runs before it begins to ascend, are large *Limestone Quarries*, used as habitations in later times by the Copts. To the rt. is the entrance, guarded by Byzantine watch-towers on eminences on either side, of an extremely picturesque wâdi, much greater in extent than the Valleys of the Tombs of the Kings. On the l., beneath the S. watch-tower, are more quarries, with Ramessside and Coptic graffiti, mostly in red paint. On the summit of the high mountain to the N. is another *mu'abal* or watch-tower, probably built by the ancient tomb-guards. This is the site of a small XXVI. Dynasty *temple* of Thoth, discovered by Dr. Schweinfurth.

We may reach the summit of the hills in several ways: by this road (magnificent views), or by the tongue or spit between the Eastern and Western Valleys, or by the paths from Dêr el-Bâhari and Dêr el-Medîna to the base of the Kurn. There are native paths everywhere, all over the hills, but they should be avoided unless one is accompanied by somebody who knows them, as occasionally they present small mountaineering problems, such as chasms to be leapt or chimneys to be ascended, which are nothing to the accustomed and barefooted Egyptian, but

realise what difficulties which in Europe would be insignificant are in Egypt serious, owing to the dryness and disintegrated nature of the rock. In climbing a "chimney," a whole piece of mountain may quite quietly come off in one's hand or beneath the foot; the sliding talus is dangerous also.

The best method for pedestrians is to ride to Dêr el-Bâḥari in the morning and leave the donkeys there, ordering them to return at the end of the day to the Bibân el-Mulûk; you ride down the valley, meet them there, and return by Ḳûrna. Those who wish to ride to the top of the plateau must go and return by the Farshût road on camel-back; it is too heavy work for donkeys.

We climb the hill to the neck between Dêr el-Bâḥari and the Tombs of the Kings, and keep along the edge of the cliffs, to the l. of the upper part of the hill. To the l., a climber's path descends a dangerous chimney with a jump in it, to the Dêr el-Medîna valley. We keep along the edge of the cliffs to the end of the hummock of hill, when we find ourselves on a neck or pass, with a path going from Dêr el-Medîna (l.) to the Tombs of the Kings (rt.). This pass is covered with the remains of rude stone huts, possibly the barracks of a force of guards maintained here to prevent thieves from entering the Valley of the Tombs. Other similar huts are found elsewhere at points commanding the valley. All seem to have been inhabited in later days by Christian anchorites, fragments of whose ribbed pottery jugs lie around. Immediately in front rises the *Ḳurn* (p. 407), a long peak shaped like a haystack, with gabled top; the summit (1400 ft.) is a very narrow knife-edge. We can attain it by climbing the N.E. corner of the stack. Successive stages in the ascent are marked by harder strata of calcareous rock, which has resisted the disintegrating effects of sun and air better than the softer strata between. The summit is formed of a long mass of this calcareous rock. The *View* is of course magnificent; it is that already described as being seen from Shêkh 'Abd el-Ḳûrna or the cliffs above Dêr el-Bâḥari, but on a far grander scale. To reach the further plateau we descend the S. end of the stack and ascend again beyond. The *Ḳurn* was the sacred mountain of the goddess Hathor.

To reach the plateau without the trouble of ascending and descending the Ḳurn, we bear to the rt., from the pass with the stone huts, and round the end of the Bibân el-Mulûk and N. of the Ḳurn. This path is an ancient one, having been made for the patrols of the old Egyptian tomb-guards. It turns l. up over a shoulder of the hill by an ancient step-way (no doubt as old as the XVIII. Dynasty), whose stones are blackened and warped by the sun's fire of nearly four thousand years. We pass by the W. face of the Ḳurn about half-way up, and along the edge of the cliffs immediately above the Western Valley. Turning l. again we ascend to the rt. on to the plateau. We may return by the Farshût road, making the whole circle of the Eastern and Western Valleys, or by the spur between them to the entrance of the Tombs of the Kings, where the donkeys can await us.

The summit of the plateau is strewn with small flints, burnt black by the sun's heat of ages, among which large numbers of actual worked implements (of the Palæolithic Period, and therefore contemporary with our Later Glacial Age) have been found. The types found are those



of Mesvin, Chelles, St. Acheul, and Le Moustier. They are on the surface and are evidently remains of an ancient flint-knapping industry which was carried on up here by the primeval Nilotes, who were in the same stage of civilization as our men of the Drift Period, and were perhaps their contemporaries. It would seem that in their time the climate was rather different to that now obtaining, in about the same degree as that of Europe was more rigorous than that of to-day; the rainfall was probably much heavier, and we find flints of the same types as those found on the surface of the plateau buried in the deposit of water-washed *débris* at the mouth of the Wâdiyên, which is to be ascribed to our Second Interglacial Period. The much blackened surfaces which occur here and there are original surfaces of Palæolithic days, which have not been washed down into the valley and plain.

The surface of the plateau here has been denuded of most of its good flints by the searchers of late years—Dr. Schweinfurth, Messrs. Seton-Karr, Blanckenhorn, Hall, Ayrton, Portch, and Currelly. Anybody who desires good trophies must now push his search farther afield, in a southerly direction, to the head of the minor wâdis, which debouch into the plain beyond Medînet Habû and S. of the Ḳurn. The best way is to ride out beyond el-Malḳata and the Coptic Dêr, and up the second wâdi (that of the *Ḥabbaneh el-Ḳurûd*) to the right. Round the head of this runs a sort of platform, with picturesque cliffs and pinnacles of rock. Ascend to the l. Here good palæoliths may still be found. Fine *View* over the great Erment wâdi to the S. The hills above are the plateau. They are difficult of ascent, as the rock is more than usually friable and disintegrated. The summit to the l. is a knife-edge like the Ḳurn, and is not worth the trouble of ascending (difficult).

The flat lower desert N. of Ḳurna and the entrance to the Wâdiyên is crossed in various directions, not only by the modern paths of the *sebakhîn*, but also by several *Ancient Roads*, leading up to the two Roman guard-houses, already mentioned, and the route to Farshût.

houses, which look like miniature temple-pylons. Fine views of the sandstone rocks and desert hills l.

66 m., **Edfû** Stat. (483 m.). The town and beautiful temple (p. 488), whose gigantic pylons tower up above the houses, lies on the W. bank (ferry). It is possible to come by rail from Luxor to Edfû in the morning, see the temple, and return by the afternoon train on the same day. (Luxor dep. 6.20 a.m., arr. Edfû 10.31; Edfû dep. 1.14, arr. Luxor 4.20 p.m.)

76 m., **es-Serâg** Stat. The line passes immediately beneath the *Gebel es-Serâg*, crowned with the picturesque Byzantine fortress of *Bûsh* (p. 491), through cuttings and over embankments overhanging the river (fine views).

85 m., **Silwa** Stat. (205 m.), opposite the *Shatt er-Riggâla* (p. 492).

90 m., **Nag' Kagûg** Stat., N. of Silsila (p. 492). The Rly. here leaves the Nile, and proceeds directly S. across the desert, avoiding the bend N. of Kôm Ombo to

104 m., **Kôm Ombo** Stat. (the old station of *Aklit* is disused), the centre of large reclamation works undertaken by an English company under the direction of Sir Ernest Cassel. There is a small town of bungalows for the European engineers close to the station, which lies in the desert E. of the hill and *temple of Kôm Ombo*, which stands out conspicuously rt. The tall smokestack of the pumping works is noticeable N. of the temple-hill. The line reaches the river again at

108 m., **Darâw** Stat. (525 m., p. 497), a straggling town. Here the Nubian language (p. [31]) is first met with, and the peculiar Nubian coloured basket- and wool-work—little flags, baskets, &c.—is sold to tourists at the station. The river views are now very beautiful; the train passes through fine palm-groves and in and out of rocky cuttings, affording glimpses of the narrowing stream, with an occasional dahabîya with billying sails and flying streamers on its glittering surface, and the broken hills of the W. bank, half overwhelmed by the golden Nubian sands, beyond.

124 m., **el-Khattara** Stat., and

128 m., **Gezira** Stat., with the racecourse and Christian cemetery of Aswân; on the W. bank is the fine sandy hill of the Aswân tombs, crowned at its N. end by the shêkh's tomb called *el-Ḳubbet el-Hâwa* ("the Dome of the Winds"). The train curves sharply round the outskirts of Aswân, with the conspicuous towers of its Turkish fort, past the Bisharin village (p. 501) to

130 m., **Aswân** Stat. (547 m. from Cairo), p. 498. The Stat. is close to the Cataract Hotel: ferry to Elephantinê and the Savoy Hotel. The Stat. is a terminus.

The extension to Shellâl curves round E. out of the town and runs past **Aswân Junction** through the granite quarries (p. 501) and across the ancient broad road to Philæ (p. 508), amid fantastic rocks of red granite (syenite) rounded and blackened by immemorial exposure to the sun, to

135 m., **Shellâl** Stat. ("The Cataracts"), the terminus and river-port of the Rly., opposite **Philæ** (p. 508) and a short distance S. of the *Aswân Dam* (p. 517). Here the Government (Cook's) steamer for Wâdi Halfa (p. 519) starts. (The Anglo-American Co.'s steamer starts from Aswân itself.)

ROUTE 25.

Luxor to Aswân, the First Cataract, and Philæ.

	Miles.		Miles.
Luxor to Erment	8	Kôm Ombo	17
Esna	23	Aswân	26
El-Kab (Eileithyias)	20½		186
Edfû	11½		
Hagar Silsila	25	Philæ	5

Leaving Luxor, with its bedaggled houses and the picturesque dahabiyas with streaming pendants which line the banks, we steam southwards. The Theban hills gradually disappear, the triple peak of the Gebel el-Gêr, on the E. bank, remaining last in view. (W.) We see in the distance the mounds of *el-Bâb'rât*, which surround the *Birket Habû*, the bed of the ancient pleasure-lake of Amen-hotep III., to the S. of which, on the border of the desert, is the small but very perfect Roman temple of *Dêr esh-Shalwît* (p. 431), best visited from Medinet Habû. (E.) The cultivated tract narrows considerably and for a short distance entirely disappears, the desert coming down to the water's edge.

(*E.*) At **Rawâfa** (6 m. S. of Luxor) are the remains of a palace (or fort) built by the high priest Ra-men-Kheper, consisting of burnt bricks stamped with his cartouches, like those at El-Hîba and Gebelên.

(*W.*) **Armant** or **Erment** (462 m. from Cairo; Pop. 10,000; Post and Tel.). New Erment, on the bank of the river, consists mainly of the sugar-factory, which has been built in part of the stones of the old temples. The boat usually stops close to a large sugar-factory on the W. bank, picturesquely surrounded by trees and gardens, and with a small village attached to it. The fine avenue of acacias (*lebbek*) along the river bank should be noticed. The whole aspect of the country here is very pretty. On the l. bank are fine avenues of sycomore-figs, running alongside the river and inland; on the rt. are some picturesque villages with groups of trees, and bright patches of cultivation, while, as a background to the whole, rises the yellow desert and a splendid range of mountains. The large dogs of Erment are celebrated. They make good watch-dogs. They are said to be descended from Pyrenean sheep-dogs left here by the French expedition of 1798.

The Ruins of the ancient *Hermonthis* may be visited if time should allow. A pleasant shady road leads to the extensive mounds and fallen columns which mark the site of the old town. The temple, which once contained representations of Cleopatra and her son Cæsarion, has been destroyed, and its materials used in the construction of the sugar factory on the bank of the Nile. The *mammisi* or "lying-in house" of Rataui, the mother of Horus, was built by the celebrated Cleopatra, and consisted of an exterior court, 55 ft. by 65 ft., formed by two rows of columns connected by intercolumnar screens, a small transverse colonnade, serving as a portico, at rt. angles with the former, and the *naos*, which was divided into two chambers. Cleopatra was represented adoring the bull of Hermonthis. This sacred animal is found on the reverse of the coins of the Hermonthite nome. Its head

is depressed, while that of Apis on the Memphite coins is raised, which may serve as a distinguishing mark when the legend containing the name of the nome has disappeared. It was identified with Montu of Thebes.

The Egyptian names of Ermonṭ were *An-Mentu* and *An-Kemat* "On of the South," to distinguish it from Heliopolis, "On of the North." The deity chiefly worshipped here was Montu, the protecting god of the Thebaïd, whose pre-eminence was afterwards yielded to Amon, the local God of Thebes itself. The Theban Dynasty which defeated the Hermopolite rulers of the IX. Dynasty, and assumed the pharaonic dignity, was originally a family of Hermonthite nobles. W. of Ermont is the ancient cemetery where *stelæ* of the Roman period have been discovered, ornamented with figures of the sacred bull and a hawk-headed crocodile crowned with the sun. An early Coptic cemetery is in the immediate neighbourhood.

The scattered ruins of the Christian church date from the time of the Lower Empire. It was evidently of considerable size, measuring 75 paces by 88 (about 190 ft. by 85); and from the style of the small portion of the outer wall that still remains, and its granite columns, there is little doubt that it was erected after Christianity had become the established religion of the country.

In Coptic times Ermont was of great importance. It was the capital of the Thebaïd, and Apō and Tjēmo, the representatives of ancient Thebes, were but villages depending on it.

At **Rizḳat** (*W.*, 4½ m. S.W. of Ermont), where an ancient road leads to the oases, a necropolis of the XII. Dynasty (lately plundered by antiquity-hunters) has been found. Rizḳat is probably the Crocodilopolis of Strabo—*Su-kha* in the hieroglyphics.

(*E.*) **Tûd** (1 m. N. of Ermont Stat.), in Coptic *Thenôt*, lies ¾ hr. from the river, in the district of Salamîya, and is easily distinguished by its lofty minaret. It is the *Tuphium* of classical geography, called "the great city of Ophiôn" on the *stela* of Cornelius Gallus found at Philæ —*Tjerti* in old Egyptian. The temple was termed *Ha(t)-Ra*, "the House of Ra." The only ruins consist of a small temple, probably also a *mammisi*, now half concealed by the hovels of the villagers. On the blackened walls is the name of Ptolemy Physkon.

In a shêkh's tomb at the entrance of the village is a fragment of a granite obelisk with the name of Usertsen I., and some sandstone blocks with the cartouches of Nekhtnebf. The cemetery of Tûd was in the desert district of Salamîya, between Tûd and Rawâfa, where large numbers of tombs have been discovered, many of which were of the age of the XII. and XIII. Dynasties, while others belonged to the Roman period. The mountains between Tûd and esh-Shaḳab (see below) are of fine outline. The Rock of Gebelên (see below) now comes into view to the S. The river above Erment is intersected by numerous sand-banks, and the navigation of a dahabîya here is very tedious, unless the wind is favourable.

(*E.*) In a wâdi a little to the N.E. of **Dababîya**, nearly opposite Gebelên, and where an old road from Luxor to the south ran behind the cliffs, are ancient quarries. In one of them is a *stela* of Nes-Bindidi Miamun, or Smendes, the founder of the XXI. Dynasty (*translated by Prof. Maspero in the 'Records of the Past,' New Ser., V.*), which states

that stone was excavated here in order to repair a canal made by Thothmes III. at Thebes on the E. bank of the Nile. It is the only existing monument of Smendes, and shows that his authority was recognised throughout Upper Egypt. In another quarry 80 yds. to the N. is a *stela* of Seti I., in which he says that he had sent workmen to the quarries of the city of Hathor or Gebelên in order to fetch stone for his temple of Kûrna. Inside the same quarry are four Greek *graffiti*, one of which is dated in the reign of Caracalla, another in the first year of Elagabalus and Alexander Severus (A.D. 221), and a third in the 11th year of Alexander Severus (A.D. 332). The latter is dedicated to "Priôtos, the chief god, and Oregebthis and Isis Rosakomis."

(*W.*) **Gebelên**, "the two mountains" (471 m.), is a curious detached serrated ridge of rocks, one of them called *Shêkh Musa*, from the shêkh's tomb with which it is crowned. They were called by the same appellation—*Anti*, "the two mountains"—in ancient Egyptian. At the foot of them, on the N. side, are the mounds of an old town, the *Phatyris* of classical geography, as is shown by a Greek inscription dated in the 12th year of Trajan which has been found on the spot. Phatyris is derived from Pa-Hathor, "the Temple of Hathor," the sacred name of the ancient city, the civil name of which was *Amitru* ("Isle in River"), for Gebelên was then an island. In late Roman times Gebelên was for a long while in the possession of the Blemmyes. Several documents relating to their occupation have been found here, such as the deeds of gift of the island of *Temsir* or *Tanare* (Gebelên?) by the barbarian kings Pakytimno and Kharakhoin (see p. 521). Demotic and Greek *ostraka* have been found here. In the rock-tombs to the N.W. sarcophagi of the XI. and XII. Dynasties have been discovered, and in the desert at the foot of the cliffs are other tombs from which Greek papyri of the third and second centuries B.C. have been obtained. On the top of Shêkh Musa are the remains of a temple, built or restored by Dudumes Dad-nefer-Ra (*XI.* or *XIII. Dyn.*), whose name occurs at el-Kab and has lately been found in the XI. Dynasty temple at Dêr el-Bâḥari, Mentu-hetep I. (*XI. Dyn.*), who calls himself the vanquisher of the Libyans and the Nubians, Sonb-ma-iu (*XIV. Dyn.*), Apopi I. Aa-user-Ra (a Hyksos king), Hor-em-heb (*XVIII. Dyn.*), Seti I. (*XIX. Dyn.*), and Ptolemy Euergetes II. A fort was built here by Pinetjem III., the bricks of which are stamped with his name and that of his mother Isi-em-Kheb, like those of the fortress of El-Hiba in the N., constructed by his father and himself as a defence against the kings of the legitimate XXI. Dynasty (Tanite). A prehistoric cemetery has also been discovered here.

(*E.*) **Ma'alla** (478 m.), where a large necropolis has been discovered. There is also a rock-tomb of the XVIII. Dynasty with the remains of painting. At Ma'alla Mr. E. Floyer has experimented on the *ṭafl* or nitrogenous shale found in the neighbouring hills, which when thoroughly dried yields a large percentage of nitrate and is consequently valuable as manure.

(*W.*) **Asfûn el-Mat'âna**, with a large sugar-factory and pumping-engine for sending water along an aqueduct to *Wâdi Gîn*, some distance from the river, probably the ancient *Aken* (*Aphroditopolis Parva*).

Asfûn is on the site of *Asphynis*, the *Hesfenet* of the hieroglyphs; and in the plain, about 2¾ m. to the N.W. of Esna, was the small temple

of *ed-Dêr* ("the Convent"), which marked, perhaps the position of *Ombos*, though Ptolemy seems to place it on the E. bank, 20′ S. of Tuphium and 15′ N. of Eileithyiaspolis. The temple, which, like that of Contra-Lato, was destroyed about 1880, and its stones built into the sugar-factories of Mohammed Ali, is described by the archæologists of the French expedition. It seems to have been built by Ptolemy Euergetes I., who recorded on its walls the names of the nations he had conquered, including the Macedonians. Near its site is a cemetery of mummified fish. At *Dêr er-Rumanîya* (E.), opposite Asfûn, Prof. Sayce excavated a XII. Dynasty cemetery in 1905.

(*W.*) **Esna** (490 m.), in the hieroglyphs *Snet*, Coptic *Sne*, was known to the Greeks and Romans by the name of *Lato-polis*, from the worship of the latus fish, which, according to Strabo, shared with Athena the honours of the sanctuary. It was in modern times the capital of the province of the same name, and residence of the governor; but in 1889 Aswân was made the capital of a new province, called the Frontier province, and Esna was divided between the Frontier province (Aswân) and the province of Kena, the Government offices, &c., being removed to Aswân. Esna has a population of 13,500 inhabitants, of whom a large number are Copts. There is a road to the oasis of Kharga (p. 278). Esna is a good place for laying in live stock for the remainder of the voyage up to the Second Cataract, as, though they are not much dearer at Aswân, the supply of sheep, turkeys, and chickens is more limited, and in Nubia everything is dear. There is a fair *Bazaar* and also a *Chemist's* shop. Many of the houses have inscriptions over the doors in Coptic, and some in Coptic and Arabic.

The usual mooring-place at Esna is at the upper end of the town, close under the numerous coffee-shops adjoining the separate hamlet inhabited by the *ghawâzi* or dancing-girls, who have a numerous colony here. Those, however, who prefer quiet to noise should moor below the town. They will, no doubt, find various objections started to this proposal, as the crew naturally prefer society and the coffee-shops.

Esna has the reputation of being the healthiest place in Egypt. The temperature is more even than either at Thebes or Aswân—the nights being fresh without being cold, and the day's warmth nearly always tempered by a breeze from the N.

The **Temple of Esna** is in the middle of the town. The portico, which was cleared out by Mohammed Ali, during his visit to Esna in 1842, is the only part visible. The remainder is buried beneath the houses of the modern town. The façade is 120 ft. wide and nearly 50 ft. high, the hall within being 52½ ft. deep and 108 ft. broad. Each of the 24 columns is 37 ft. high and 17¾ ft. in circumference. The roofing slabs are from 22 to 26 ft. in length and 6½ ft. wide. We now descend into the hall almost from the level of the column-capitals by a steep stairway.

We learn from one of the inscriptions that the original temple was built by Thothmes III. (*XVIII. Dyn.*); and as there is a stone on the shore with the cartouches of Ramses II. (*XIX. Dyn.*), it would seem that he built here also. The rebuilding of the present portico was begun by Ptolemy Philometor. The other royal builders, however, were Roman emperors. Above the entrance is the dedication inscription of Tiberius

and Vespasian, and we furt
abacus), Domitian (on the l
and Trajan (on the colum
Aurelius and Commodus (on
Caracalla and Geta (on the l
l. side of the rear wall), and l
of the bricked-up E. door), the
(A.D. 249–251). The temple wa
Khnum, who was associated
under the special name of Nel
Horus, called Hirka (or Kahi
conjoined with the lotus fish,
was derived. On the ceiling
and upon the pilasters, on oth
several lines of hieroglyphs, w
taining a calendar of festival
striking. It is to be hoped
cleared out at some future time

Extensive mounds sufficien
the ancient Latopolis; but n
portico of the temple and the
Many of the stones of the qua
and on one are the cartouches
here a Greek inscription record
town is the palace of Mohamme

Esna was an early seat of
the Decian persecution raged,
emperor in the temple to an in
apparent suppression of the Ch
of Christian martyrs who were
have been put to death during
1895 an early subterranean chu
paintings in the Byzantine style,
of the cultivated land. There
large Coptic population.

Near Esna are two ancient *de*
on the edge of the desert, claim
foundress. It is dedicated to SS.
several early sepulchral inscrip
circular stone bears the Labarum
Another road PEBEKKA. The
chapels, and contains remains
Coptic inscriptions. *Dêr Anba*
distant; it contains nothing of a

(*E.*) Near the village of el-H
small town of *Contra-Latón*, w
which had Hathor capitals, as a
1830, and only its site is now vis
bricks and pottery. The builders
Lathyros, Marcus Aurelius, and C

(*E.*) Behind *es-Sabahîya* is th
name, which is visible for a great
the Egyptian Nitrate and Phospha

The subcarbonate of soda, natron, is found in the vicinity of es-Sabahîya and el-Hella. The Abâbda also bring from the eastern desert a talcose stone, called *kamr*, for which there is a great demand throughout Upper Egypt, being peculiarly adapted to the manufacture of the *birâm*, or earthen vessels for cooking, which have the power of resisting a great degree of heat, and are universally used by the peasants. It is also used to make pavements. It is the *lapis ollaris* of the Romans. The *kamr* is first pounded and sifted; and, after being moistened and mixed with brickdust, is fashioned with the hand, and baked in a kiln heated to a proper temperature.

(*W.*) 7 m. above Esna are mounds of an old town, now called **Kôm el-Mera**, or *Kommir*, the Pa-Mer or "Temple of Mer" of the hieroglyphs. A colossal crown of granite and other relics of a temple exist in the village, and in the low cliffs, ½ m. W., are tombs containing the mummies of gazelles and sheep. 4 m. farther is *El-Kenân*; a short distance above which, and about 14 m. from Esna, was an ancient quay of hewn stone. Some suppose it to mark the site of *Chnubis*.

(*W.*) At *Bassaltya*, 8 m. beyond this, and a short distance from the river, is a ruined pyramid of the XIII. Dynasty, called **el-Kûla**. It is built in degrees, and is composed of limestone blocks, from the rock on which it stands, of irregular form, and hewn with little care. Though in a dilapidated state, 25 tiers still remain, and its total height, now reduced to about 85 ft., may perhaps originally have exceeded 50; the base being about 60 ft. square. In 1884 Prof. Naville endeavoured, unsuccessfully, to discover the sepulchral chamber. The name "Mohammeria," which occurs here on the old maps, is a corruption of Mahamîd (see below).

(*W.*) 4 m. farther is **Kôm el-aḥmar**, or "the Red Mound," 2 m. W. of *Moyisât*. It marks the site of *Hierakônpolis*, which, as Strabo informs us, was opposite Eileithyiaspolis. In Old Egyptian it was called *Nekhen*, and its origin went back to prehistoric times. Adjoining the mounds is an ancient fortress of crude brick with the usual double wall, the inner one being of considerable height. It has one entrance between two towers. Five minutes to the W. is a mound full of tombs, partly excavated in the rock, partly built of crude bricks. Two of them, opened by Mr. Tylor in 1893, are of the time of Pepi I., and contain paintings, some of which are well preserved. In the sandstone cliff ½ m. W. is a row of tombs, one to the N. belonging to a certain Thoth who lived in the reign of Thothmes I. In the large *stela* on the right-hand wall of the tomb the word *heter*, which afterwards came to signify "horse," is used in the sense of "yoke of oxen." The next inscribed tomb is that of Aaḥmes, while the tomb farthest S. belonged to Hor-aaḥmes, who lived under Thothmes III. At a later date the tomb was again occupied, and the walls covered with paintings, in which the name of Ramses XII., the last king of the XX. Dynasty, frequently recurs. Both here and in the tombs of the Kôm (which, it may be noted, were built with brick arches) the chief deity is Akhem, the mummified hawk of Nekhen. In 1892 black stone statues of Pepi I., Usertsen II., and Amenemḥât III. were found in the Kôm. The columns of a temple of Usertsen I., formerly observed here, no longer exist.

During the winter of 1897-98, Messrs. Quibell and Green were excavating at Hierakônpolis. The fort was found to have been

completely exhausted by *sebakh* diggers, and the cemetery on the edge of the desert did not yield anything of much interest. The discoveries made upon the temple site were, however, of the highest archæological value. Among the most important "finds" were a magnificent hawk's-head in pure gold, a large memorial "palette" on which is represented King Nar-mer, of the I. Dynasty, a colossal ceremonial mace-head of the same king, an alabaster vase 33 inches high, and 2 feet across, bearing the name of King Besh, whose *ka*-name was Kha Sekhem (*II. Dyn.*), and a very fine statue in beaten copper, thought to represent Pepi I. (*VI. Dyn.*). A statuette of the same material was found inside the larger figure, and is probably his son Mehtiemsaf. Finely-carved maces, flint knives, ivories, figurines, alabaster and diorite bowls were also found in the temple area, as well as an immense number of animal figures in green-glaze, hæmatite, serpentine, and crystal. Many of these objects are considered to date back to the I. and II. Dynasties. The most important are in the museums of Cairo (see description, pp. 125 ff.) and Oxford. In 1904 Mr. Garstang also excavated here.

Opposite el-Kenân commences the region of sandstone, whose compact and even grain induced the ancient Egyptians to employ it in the erection of most of the large buildings in upper Egypt. The village of *el-Khâwa* (*E.*) is picturesquely situated among tumbled sandstone rocks.

(*E.*) A short distance from **el-Mahamid** (Rly. Stat. for el-Kab), a large village with many dovecotes, is an isolated rock, which was quarried at an early period. There are no inscriptions or *graffiti* on it, but a local legend relates that a king's daughter was once confined to the top of it in consequence of a prophecy that her father would be slain by her offspring. In spite of all precautions, however, a son was born to the princess and the prophecy fulfilled.

(*E.*) **El-Kâb** (507 m.) is the modern name of Eileithyiaspolis, in the hieroglyphs *Nekheb*. The town was surrounded by a large crude-brick wall, which, though it probably dates from the time of the XII. Dynasty, is still in a magnificent state of preservation. It was originally rectangular, with a gate in the centre of each side; but part of the W. side has been carried away by an alteration in the course of the Nile. There are several ramps, or inclined planes, leading to the parapet, as well as stairways built in the thickness of the wall (one immediately S. of the W. or desert gate—the wall should be ascended by this: fine view). The wall has a circumference of 2800 yds. On the S. side was another enclosure of much earlier date (probably II. or III. Dynasty), furnished with doorways of masonry, which contained the temple, and a reservoir cased with hewn stone.

Eileithyiaspolis was a very old city, as is shown by the names of the kings which have been found among its remains. They include Khâsekhemui (*II. Dyn.*), Usertsen I. (*XII. Dyn.*), Ra-sekhem-uatj-taui (*XIII. Dyn.*), Amen-hetep I. (*XVIII. Dyn.*, with the Amen in the name erased by the disk-worshippers), Thothmes III., Hatshepsu, Amen-hetep III., Seti I., Ramses II., Ramses III. (*XIX. Dyn.*), Darius, Hakor (*XXIX. Dyn.*), and Nekhthorhebet (*XXX. Dyn.*). A Hyksos sphinx, now in the Cairo Museum, was also found here in 1892. What had been left of the temple was destroyed in 1829, but a drawing of it

with its six columns bearing the name of Hakor is given in 'Plates illustrative of the Researches and Operations of G. Belzoni' (Murray, 1820). Mr. Somers Clarke's recent excavations (1895 96) have laid bare the foundations of the **Temple**, and have shown that while Ramses II. made use of the ruined materials of Thothmes III., the later builders (Hakor and Nekhthorhebet) worked up his materials, as well as those of Thothmes III., Amen-hotep III., and Ramses III., into the foundation of their new constructions. The remains of the temple, which lies in the W. portion of the city-enclosure, near the Nile, are of considerable extent. The curious figures of apes, which were placed in one of the courts, should be noticed.

Excavations carried on by Mr. Quibell during the winter of 1896-97 have proved the existence of IV. Dynasty tombs in this town, from which were procured some beautiful alabaster and diorite bowls, vases, cups, and tables; one bowl, now in the Cairo Museum, was inscribed with the name of king Sneferu, while a flat dish bore the *ka*-name of that monarch. The tomb of Ka-mena, an official of the time of Sneferu, produced some fine bronze and stone vessels, some model tools, and a representation in pottery of a granary. The approximate date of these is about 4000 B.C. A great quantity of Old Empire pottery was also found. Since then further excavations have been carried on by Mr. Somers Clarke and Prof. Sayce. On the river bank W. of the temple is the picturesque house of the Service of Antiquities, built by Mr. Somers Clarke in the form of a modified shekh's tomb, and called by the natives "Shêkh Antar," after the name of his dahabîya, the *Antar*.

The principal **ruins** in the neighbourhood of el-Kab now consist of three temples, which lie in the desert to the E. of the old city. We pass the rock-tombs (for which see later) on the left, and the village of *el-Hillâl* on the right, and after a walk of 2½ m. reach a small rectangular chapel, originally built by Ramses II., but restored in the Ptolemaic period, and connected with a **temple** to the left of it. This latter was built in front of a tomb of the Ramesside age (a fragment of the original sepulchral inscription still remaining within it on the left of the entrance), as well as of a rock-tablet of Ramses VI. The constructor was Ptolemy Physkon (Euergetes II.), whose texts, along with those of Ptolemy Soter II., are to be read on the stuccoed walls and roof of the speos. On the S. side the temple was provided with a staircase of 41 steps leading towards the chapel of Ramses II. It contained two main halls, together with the sanctuary, which was formed by the speos. It was dedicated to Nekhebet, the lady of Nekheb, unlike the chapel of Ramses II., which was consecrated to Thoth. In Greek *graffiti* here the goddess is called "Smithis."

On a lofty and precipitous isolated rock ¼ m. beyond these two temples are many early *graffiti*, including the names of Teta and Pepi of the VI. Dynasty, and on a cliff ¼ m. S.E. are many more inscriptions of the same and earlier date, containing the names of King Dudumes (also found at Gebelên and Dêr el-Bâhari; see above, p. 467), of Nefer-shemem, Nenkheftek, Akeku, and other early high-priests of Nekhebet. They shew that a temple of the goddess Nekhebet existed at the "Corner of the Mountain" at least as early as the age of the VI. Dynasty, perhaps near the ancient well, with steps cut in the rock leading down into it, a little N. of the isolated rock. All around are fragments of pottery of the earliest dynasties (II.-IV.) showing that



this is one of the most an
isolated rock, 1 m. S., is the
at a spot called *Ro-anti*, "th
and on a low plateau, is the

Temple of Amen-hetep I
sists of a single chamber supp
by 9, with a paved platform
8 paces by 17, formed by
which the pylon, connected
row of columns, forms the en
mostly offerings made by Ki
and near the door are rep
Thothmes IV. On one of t
Seti I. has usurped the place
on the outside wall, is a tablet
the fourth son of that Phar
attending his father in the
records the coming of Khā-em
hieratic *graffiti* of other XIX.
lous modern inscription in hie
13 under the Majesty of the
Giver of Life, a royal offering
of Merhet." Merhet is, being
is cut on the wall of the anci
Mariette should have lent hims
An ancient Greek named Mole
Egyptologists will note among
local form of the god Amon: "

The drawing and painting
in some places the colour is
columns are very complete.
stone," and it was doubtless
Empire. On the ceiling at the
(Philopator). Some of the col
restored in his time.

On returning from this ru
nearly opposite the *naos* of Ra
the numerous ponds, on whos
of soda. Or he may continu
hetop III., and then turn to th
numerous natron-ponds, whicl
Mahamid, close to the isolate
of the crude-brick fortress of e

The most interesting objec
the mountain ¼ m. to the N.
from the XIII. Dynasty. Th
barrel-shaped vaulting of the
Ramesside tomb which was t
times (see above), and as late
tomb of Setau (between thos
was made. The main char
wide door leading directly in

niches opening out of the main chamber. Just as the style of tomb-making has at el-Kab a peculiar character of its own, so also the art employed in decorating the tomb-walls has its own characteristic style, which persisted for centuries. The decorations of the tomb of Ramni are the prototypes of those of the tombs of Paheri, and those of that of Setau are so like these that but for the characteristically Ramesside forms of the hieroglyphs we could hardly tell that we are looking at work executed 400 years after the time of Paheri and his contemporaries.

The chief tombs are closed by gates: the *ghafir*, Suleiman by name, has been here for many years, and is a most obliging and intelligent man. (The natives of this district have come into little contact with tourists, and are in consequence generally simple, kindly and pleasant.)

The third to the eastward is the **Tomb of Aahmes**, which, from the inscription which covers it, is a most curious and interesting chronological monument. We learn from it that Aahmes, the son of Baba and Abana, was a captain of the fleet, who took a prominent part in the war waged by Aahmes I., the founder of the XVIII. Dynasty, against the Hyksos, and assisted in the capture of their capital, Avaris. He also served under the succeeding kings. The whole inscription is of great historical importance for the light which it throws on the obscure period between the end of the XIII. and the beginning of the XVIII. Dynasties (Brugsch, 'History of Egypt,' new edition, p. 112). The inscription (rt. wall) also mentions Aahmes's grandson Paheri, whose tomb we shall visit next: "Lo! here is the son of his daughter, the director of the works of this tomb, as making to live the name of the father of his mother, the scribe of the reckonings of Amen, Paheri, deceased." Paheri is depicted close by. From this we know that he embellished his grandfather's tomb as well as constructed his own, and we see that an inscription about him could be inserted on the walls of the earlier tomb after *his* death even, which shows that the hall of offerings in a tomb remained accessible to the relatives of the deceased for generations after his death.

To the l. of this grotto is the **Tomb of Paheri**, the grandson of Aahmes (reproduced by J. J. Tylor in 'The Tomb of Paheri,' 1895). He was governor of the nome, and his family seem to have held the same office during several generations. Paheri himself was "tutor to a prince of the royal family"—Uatjmes, the second son of King Aahmes, who is represented sitting in his lap. This office also seems to have been to a certain extent hereditary in the family, as in one of the other tombs another Paheri is mentioned as having held it. The tomb is in good preservation, containing coloured drawings relating to agricultural and other occupations of the early Egyptians. The outlines of the figures and the subjects here detailed, though of inferior style, are interesting. In the first line of the agricultural scene, on the western wall, the peasants are employed in ploughing and sowing; and from the car which is seen in the field, we are to infer that the owner of the land (who is also the proprietor of the tomb) has come to overlook them at their work. In the second line they reap wheat and *dura*, the distinction being pointed out by their respective heights. In the third is the carrying, and *tritura*, or treading out the ear, which was generally performed throughout Egypt by means of oxen; and the winnowing, measuring, and housing the grain. The *dura* or sorghum

was not submitted to the same process as the wheat; nor was it reaped by the sickle; but after having been plucked up by the roots, was bound in sheaves, and carried to the *threshing-floor*, where, by means of a wooden beam, whose upper extremity was furnished with three or four prongs, the grain was stripped from the stalks, which were forcibly drawn through them. The text accompanying these scenes gives the song sung by the labourers as they drive the oxen, which was periphrastically rendered by Mr. Gliddon (the pioneer of Egyptology in the United States) as follows:—

"Ho along, oxen! tread the corn faster;
The straw for yourselves, the corn for your master."

Below are the cattle, asses, pigs, and goats belonging to the deceased, which are brought to be numbered and registered by his scribes. In another part they weigh the gold, his property; and fowling and fishing scenes, the occupation of salting fish and geese, the wine-press, boats, a party of guests, the procession of the bier, and some sacred subjects occupy the remainder of the wall.

From these and other paintings we find that the boats of that period were richly coloured and of considerable size. They were furnished with at least twelve or fourteen oars, and, besides a spacious cabin, there was sufficient room to take on board a chariot and pair of horses, which we see here represented. Such were the *painted* boats that surprised the Arabs when they invaded the country. On the opposite side, the proprietor of the tomb, seated with his wife on a handsome chair, to which a favourite monkey is tied, entertains a party of his friends; the men and women are seated apart. Music is introduced, as was customary at all Egyptian entertainments, but the only instruments here are the double pipe, clappers, and harp.

The *View* from the tomb-entrance, looking S., with the winding Nile, the salt plain and the ancient walls of el-Kab, past which a modern railway train may perhaps be speeding, is very fine.

The greater part of the remaining Tombs are very imperfectly preserved, and are often encumbered with tumbled rocks, which makes their exploration difficult; that of **Aahmes Pen-nekheb**, a general of the time of the early XVIII. Dynasty, contains a fine portrait of his son Amen-hetep, priest of Nekhebet (l. wall at end). One, much ruined, belonged to **Ranni**, a priest of the time of Amen-hetep I., who owned, it is stated, 1500 swine, while another, of Sebek-hetep, son of Imeru, was constructed in the time of Sebek-hetep IV. of the XIII. Dynasty. Two other personages of the same period, a lady named Aahneferu and a man named Bebi and his wife Seboknekht, are also buried here. These tombs are to the l. (N.W.) of that of Paheri. Further S., and rather higher, is a XII. Dynasty tomb, of a certain Senusret, discovered by Prof. Sayce in 1908, and one of a man named Apu, with two small painted stelæ inserted in the wall. The latest is perhaps that of Setau, priest of the goddess Nekhebet, under Ramses IX. The decoration is but slightly modified from that of the early tombs.

The **Tomb of Baba**, father of Aahmes, who lived before the rise of the XVIII. Dynasty, and in which is a reference to "a famine lasting many years," is in the hill at the back of that which contains the tombs of Aahmes and Paheri.

The lower desert of the E. bank of the Nile, on which Mahamid and

remarkable appearance: some strongly resembling dolmens and cromlechs. The hills are often of remarkably pyramidal shape, and when we remember that we are now in the district of Nekheb-Nekhen, in all probability the cradle of the Egyptian monarchy in Upper Egypt, the idea may well be entertained that the original conception of the pyramid-tomb was derived from the hills of el-Kab.

Leaving el-Kab we see on the l., close to the riverside, a picturesque hill, *Gebel 'Antar*, just below which is the residence of Mr. Somers Clarke.

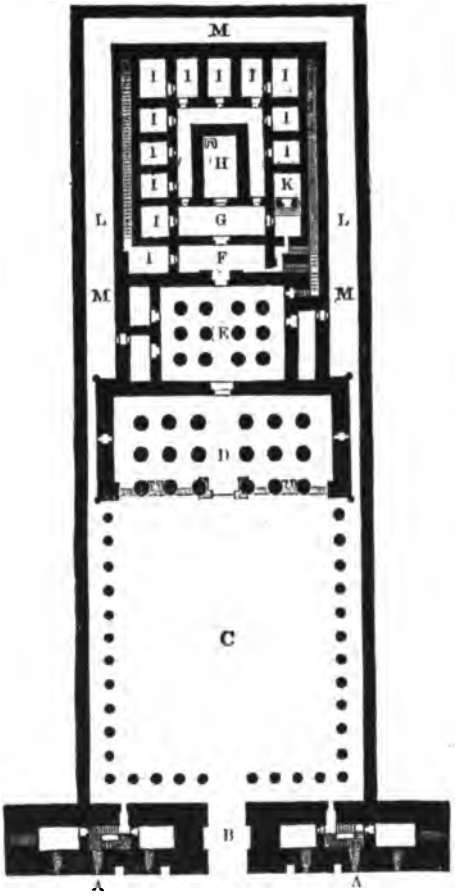
Some time before reaching Edfû the pylon of its magnificent temple can be seen towering up on the W. bank.

(*W.*) **Edfû**, ✱ 522 m. (in Coptic, *Phbôou*, or *Abto*; in the hieroglyphs *Dbu Behutet* (?), is the ancient *Apollinopolis Magna*. The present temple is Ptolemaïc, but Edfû was certainly one of the most ancient sacred places of Egypt, and a stela of Usertsen I., as well as a slab of Ramses II., has been found here. The village, of about 6,000 inhabitants, is half a mile from the river bank. Post and telegraph office 15 min. from mooring-place.

In the middle of the village stands the **Temple**, entirely surrounded by mud-huts and heaps of rubbish. It is only since 1864 that anything but the pylon has been visible. Up to that time its terraces and roofs were covered with the mud-huts of the villagers, and the inside filled with *débris* of all kinds up to the roof. To clear it out was one of the first works undertaken by M. Mariette, after his appointment as Conservator of the monuments of ancient Egypt and Director of the excavations and researches in connection with them. As a perfect specimen of an Egyptian temple, complete in all its parts, that of Edfû stands unrivalled; for, though Dendera is as complete, so far as the actual temple is concerned, the magnificent propylon towers at Edfû and the wall of enclosure are quite unique. Edfû was the capital of the nome in which Set was said to have been conquered and "pierced" (*dbu*) by Horus, whom the Greeks identified with their Apollo. The temple was accordingly consecrated to him, and its foundation went back to very early times. All that remains, however, of the older building is the granite *naos* of Nekhthorhebet I. The present structure, as we learn from the inscription which runs along the external W. wall of the sanctuary (E F G), was begun by Ptolemy III. (Euergetes I.) on the 7th Epiphi (Aug. 23), B.C. 237, the great hall (E) being finished and the *mesen* or sanctuary (H) prepared by the 7th Epiphi (Aug. 17), B.C. 212, in the reign of Ptolemy IV. (Philopator). The next six years were spent in sculpturing the walls and erecting the doors. Then a rebellion broke out in Upper Egypt, and the temple was used as a fortress by the rebel leaders, so that the work of building was not resumed till the reign of Ptolemy VII. (Philometor). At last all was completed and the temple consecrated on the 18th of Mesorê (Sept. 10), B.C. 142, in the reign of Ptolemy IX. (Physkon). Two years later the foundation of the *Khent Hall* (D) was laid, and the roof was finished on the 18th of Mesorê (Sept. 5), B.C. 122. Other inscriptions state that the great forecourt (C) was built by Ptolemy Lathyros (Soter II.), and the wall of enclosure by Ptolemy XI. (Alexander), while the bronze gates of the pylons were set up on the 1st of Khoiak

(Dec. 5), B.C. 57, in the 25th year of Ptolemy XIII. (Auletes) and Cleopatra Tryphæna.

The whole length of the temple, including the pylon and the wall



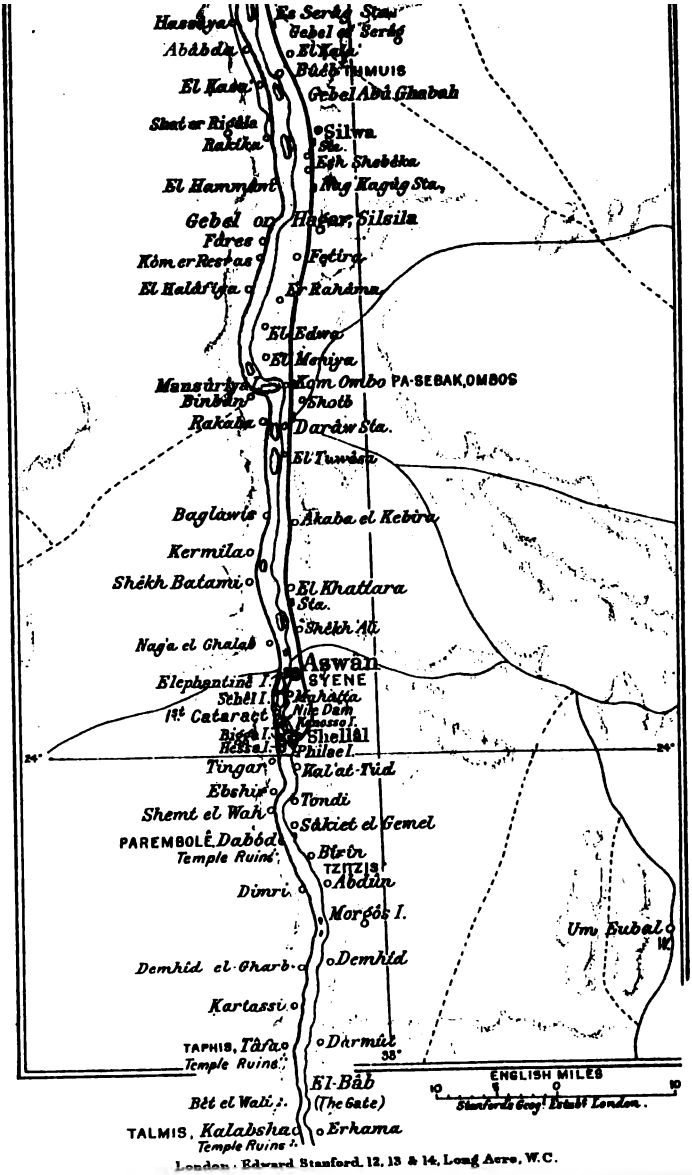
THE TEMPLE OF EDFÛ.

of circuit, is about 450 ft. The breadth of the propylon is about 250 ft. and height 115 ft. The hollows in its outside façade were for holding the huge flagstaves with which it was decorated.

that of Dendera, and the same religious ideas and feelings which have been alluded to in the description of that temple are evident here. From the pylon (A A), which is decorated with battle scenes in imitation of those on the early Pharaonic temples, we pass through the door (B) into the *First Court* (C), called the *Court of Offerings*, surrounded on three sides by a peristyle of 32 columns. In the walls of the pylon which form the W. side of this court are two doors, each opening on a staircase of 242 steps leading to the top of the pylon. These staircases are lighted by embrasures and are divided into 14 stages, each landing-place having some small store-rooms. The **View** from the top of the pylon is very fine, and the staircase excellent. In the external walls of the pylons are four incisions for flagstaves, which an inscription says served as lightning conductors. The *First* or *Khent Hall* (D) has 18 columns, between the first line of which on either side of the entrance is a high stone screen. The chamber to the l. was where the king purified himself before entering the temple; that to the rt. was the *Library*, a catalogue of the books preserved in it being inscribed on the walls. The *Second* or *Festival Hall* (K) is supported by 12 columns, and has small rooms opening from it on either side and leading to the outside passage (L). A small chamber, the *Hall of the Altar* (F), follows, communicating on either side with a staircase, of which the one on the l. goes straight up to the roof, while that on the rt. leads to numerous small chambers and passages. Then comes another small chamber (G) the *Hall of the Centre*, or of the *Repose of the Gods*, with a room on each side; and to this succeeds the *Sanctuary* (H), called the *Chamber of the Great Throne*, in the corner of which is a magnificent monolith of grey granite. From that on the rt. we ascend a small flight of steps to a very beautiful *Chapel* or kiosk (K), with fine pillars with florcated capitals. From the inscription on it we learn that it was made by Nekht-hor-hebet, of the XXX. Dynasty, to serve as a *naos* to the old temple, subsequently destroyed and replaced by the actual one. In this species of cage was kept the hawk, the emblem of the god Horus, who was the principal divinity of the temple. Round this are ten small rooms. The inscriptions on them and the two preceding chambers show that, as at Dendera, they were used for the storing of religious utensils, offerings, &c. Round the whole of the temple, extending from the First Hall, runs a magnificent wall, covered with inscriptions, including hymns to Horus and records of grants of land to his temple. The *W. Pylon* should be ascended for the sake of the magnificent view, which gives an unrivalled idea of the nature and characteristics of the Nile valley, with its desert hills on either side. The staircase is perfectly preserved. The door is on the N. side of the pylon, in the court. The staircase ascends directly to the top, winding upon itself. In this respect it is unlike the older pylon staircases, as in the temple of Medînet Habû, which ascend in a straight line from an entrance at the narrow end of the pylon. The visitor should not omit to pass out by a door half-way up on to the roof of the colonnade of the court, from which a fine view, on the one side of the pronaos, on the other of the cornice of the entrance gateway and the pylons, is to be obtained.

The *Sculptures* with which every part of this temple is covered are, many of them, extremely interesting. Some of them contain valuable





London: Edward Stanford, 12, 13 & 14, Long Acre, W.C.

information respecting the interior geography of Egypt. Others give the names of the several chambers of the temple, and their dimensions in cubits and parts of cubits, so that the ancient Egyptian measurements can be compared with the modern ones. The style of the sculptures is of course more or less debased and bad, the proportions of the figures being often stumpy and the style of work forced and mechanical. The hieroglyphs often present to the Egyptologist very remarkable forms and combinations, entirely unknown to the Pharaonic script, and are usually executed in the scamped and scratchy high relief characteristic of the late Ptolemaic and Roman period.

Close to the large temple, outside the pylons, is a small *mammisi*, or birth-house, erected by Ptolemy Physkon, and decorated by Lathyros, but it is much damaged and defaced. It consists of a cella within an outer colonnade with Hathor pillars. In front is an outer hall. The huge brick walls of the temple enceinte, close by, should be noted. The whole space in front of the pylons is now (1906) being excavated under the direction of Mr. Barsanti.

In the hill behind Edfû is an old Coptic *Dêr*.

[Shooting.—During the winter months numerous geese, teal, and other wildfowl frequent a sort of marsh or lake to the westward of Edfû; and the sand-banks in the river are covered with aquatic birds. Unless the traveller has a boat, the only way of getting at the geese is to go out before daybreak and crouch under the lee of the large embankment running inland. As soon as day dawns, the geese will begin flying inland to feed, from the sand-banks where they have slept, and a good many shots may be had at them as they come flying low over the embankment.]

(*W.*) Two hrs. S. of Edfû, in the desert near the village of **Hassâya**, a *cemetery* has been found, for the most part however of a late period, from which many stelæ have come. In 1905 Mr. Garstang excavated here for the University of Liverpool. Another portion of the cemetery exists, still further S., near the village of el-Ḳasr, opposite Bûêb.

(*E.*) A short distance above Edfû is **Redesîya** (850 k.), a village at which resides one of the principal shêkhs of the Abâbda Arabs, with whom arrangements may be made for visiting the *maṣkat* mines on the road to Berenikê (*see* Rte. 13). At the second of the old stations on the road, 37 m. inland from Redesîya, is a

Temple of Seti I., dedicated to Amen. Though small, its sculptures are of a very good style; and in the hall is a curious tablet of hieroglyphs stating that Seti came here in the 9th year of his reign and caused wells to be sunk. It consists of a portico supported by four columns, and a hall, with four pillars in the centre, at the end of which are three small chambers, or rather niches, each containing three statues. Many visitors have written Greek inscriptions on its walls, most of which are ex-votos to Pan; but one is remarkable as being that of the soldiers quartered in the fortified station, whose thirteen names are inscribed on one of the columns of the portico. M. Golénistchev found one in Sinaitic (or Nabathean) letters. On a neighbouring rock are three stelæ, in one of which Ani, "the royal son of Kush," and "Commander of the Matjai," or police, is represented, while in another the goddess Isis is represented on horseback, with a shield in the l. hand. There is also the cartouche of Amen-hetep III. The name Redesîya has been misspelled by modern engineers as "Rhodesia."

(*E.*) Halfway from Edfû to Gebel Silsila is a ruined town on the E. bank, called **Bûêb** (534 m.), once fortified with a wall flanked by round towers, not of very ancient date, and apparently throughout of Byzantine Arab construction. It may have been the site of *Pa-Tmu* or *Tmu*, the ancient *Thmuis*; though this should be half-way between Edfû

and Ombos. Thmuis is evidently the Tûm of Ptolemy, who places it inland, 14′ N. of Ombos, and 25′ S. of Eileithyias. The town has been partly built among some old quarries in which are hieroglyphic dedications to "Horus of Edfû," and one inscription (S. of the ruins) contains the name of Thothmes III. Half a mile N. of *Bûêb*, on the top of a hill, but invisible from the river, is another ancient fortress, now called *el-Ḳala'*. The hills are known as *es-Serâg*: they come down very close to the river. The rock-tomb further N. is without sculpture or inscriptions, but has a fine descending stairway. It was discovered during the railway operations.

(*W.*) Opposite **Silwa**, in a ravine called *Shatt er-Riggâla*, Mr. Harris discovered a tablet containing the figures and names of Neb-hapet-Rā (Mentu-hotep III., of the *XI. Dyn.*), and a prince Antef, who is making offerings to the king. The deceased Seânkh-ka-Rā, the last king of the same dynasty, is also represented, with a table of offerings before him. There are numerous inscriptions in the valley, through which a caravan road once passed. Among them are the cartouches of Hatshepsu and Thothmes III., as well as of Amen-hetep I., Thothmes I., and Thothmes II. At the N. corner of the entrance to the ravine the name of Neb-hapet-Rā occurs again. Half a mile N., on the bank of the river, are some tombs and the Greek inscription: "Antôni, the Trogodyte (Τρογοδυτης, *sic*), the 4th year of Hadrian." Another ½ m. to the N., starting from the N. corner of a ravine, the rocks are covered with *graffiti*, hieroglyphic, Phœnician (or rather Aramaic), and Greek. Some of the hieroglyphic *graffiti* go back to the age of the VI. Dynasty. The Greek and Aramaic inscriptions show that the spot was accounted sacred, the Aramaic texts reading: "Blessed be Abed-Nebo of Khnem," "Blessed be Augah of Isis," &c. Most of the Greek *graffiti* are of the Ptolemaic period, and in two of them mention is made of the "stratêgos" Artapatês. The *graffiti* extend N. to the village of *el-Hôsh*, on the N. side of which are the remains of a quay as well as quarries with Greek inscriptions, from which we learn that in the 11th year of Antoninus "great blocks of stone" were removed from this place (then called "the Harbour") under the superintendence of the "engineer" Apollonius for the pylon of the temple of Edfû.

A mile S. of the *Shatt er-Riggâla*, on the edge of a small quarry, Sayce discovered in 1893 a supposed Lydian inscription in two lines of large letters.

(*W.*) About 5 m. above Bûêb the hills come down to the bank and form a sort of bluff. They are called *Gebel Abû Ghabah*. Sharp gusts of wind often render the navigation under them rather dangerous.

(*E.* and *W.*) **Gebel Silsila** (*Silsilis*) (547 m.), the "mountain of the chain," is so called, according to an Arab tradition, from the navigation of the river at this spot having been stopped by a chain, which the jealousy of a king of the country ordered to be fastened across it. The narrowness of the river, and the appearance of a rock resembling a pillar, to which the chain was thought to have been attached, and the ancient name *Silsilis*, so similar to the Arabic *Silsila*, doubtless gave rise to the tradition. Silsilis is a Roman pronunciation of the Coptic *Khaikhel* ("barrier"). The Old Egyptian name was *Khenmu*, the city of Pa-Khenmu probably standing on the W. bank, on the site of the modern village of *el-Hammâm*, which derives its name

from some Roman ruins o
Dynasty resided at Pa-Kh
age of the XIX. and XX
papyri warns its students
was also the headquarters o
who worked in the quarri
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East Bank.—The most
this bank is by a long pas
Tablet of Mer-en-Ptah men
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judge of the stupendous w
those quarries would suffice
gigantic ruins of Thebes and
safely may we apply the ex
porphyry quarries, to those o
sufficiunt lapidicinæ." The
and more especially Crook *gr*
being the more numerous.
among them is one dated in
the 8th year of Claudius (w
are the cartouches of Apric
was never transported to its
however were never finished,
halfway up the cliff. In th
hetep III., which was never
was cut, and which has been
was intended for a temple of
and even of Amen-hetep hin
"disk-worshippers" of his so
down into the plain on the N.
where we enter the plain, is a
a mile S. of the quarry from w
a considerably higher level,
excavated in the rock and fac
long inscription, from which w
of the king's reign. If we dese
we shall come across a *stela* of

West Bank.—The quarrie
other, are remarkable for the
turned into sepulchral grottoes

The first *Grotto* to the N. is
of a long corridor, supported
rock, on which, as well as on
tablets of hieroglyphs, bearin

who has here commemorated his defeat of the Kush or Ethiopians. He is represented in a car, pursuing with bended bow the flying enemy, who, being completely routed, sue for peace. He is then borne in a splendid shrine by the Egyptian chiefs, preceded by his troops, and by captives of the conquered nation, a trumpeter having given the signal for the procession to march. Other soldiers are employed in bringing the prisoners they have captured; and in another part the monarch is seen receiving the emblem of life from the god Amon-Ra.

One of the most perfect specimens of Egyptian sculpture during its best period is seen in the tableau representing Hor-em-heb as an infant suckled by a goddess. Unfortunately the paintings in this grotto are much injured by the smoke of torches, and by the fires often lighted by the sailors.

In a recess on the back wall to the rt. Siptah (the last king of the XIX. Dynasty) appears with the prime minister Bai. Then comes a *stela* of Pa-Nehas ("the Negro"), dated in the 2nd year of Mer-en-Ptah I., the successor of Ramses II.; then a *stela* of Ramses I., and an inscription which records the celebration of the festival instituted by Prince Khâ-em-uaset in honour of his father Ramses II. The tablets recording the successive celebrations of the festival are dated in the 30th, 34th, 37th, and 40th years of the king's reign. Besides a sanctuary of Ramses II., the spoos also contains a *stela* of the high-priest Mâi, dated in the 3rd year of Mer-en-Ptah I., and the chapel of Pa-ur, in which Ramses II. is represented with his wife Isis-nefert and favourite daughter Bint-'Anat before Ptah and Nefer-Tum. On the second door from the l. Ramses III. (*XX. Dyn.*) is depicted with the commander of his cavalry, and inside the front wall is a hieratic inscription, dated in the 5th year of the same king, which states that 2000 workmen, 40 ships, and 4 boats were employed by Setem-heb, the superintendent of the palace, to convey stone from Silsilis for the royal tomb in the Bibân el-Mulûk at Thebes.

S. of the spoos is a *stela* with the name of Ramses V. (*XX. Dyn.*), and close to it another *stela* dated in the 21st year of Shishak I. (*XXII. Dyn.*), which records the visit of his architect Hor-em-sat to Silsilis to quarry stones for the pylon of the Bubastide Court at Karnak. Further S. is a representation of Ramses III. before Amen, Mut and Khonsu, as well as tombs, one of which contains the names of Hatshepsu and Thothmes III. Still further S. is a Greek *proskynêma* by Kleonidas, "a pilot of the Nile," to the gods Zeus and Nephôtês in the 10th year of Trajan, with the picture of a tree on one side and of a bull and a boy on the other. On a rock in the vicinity is the name of Meri-Ra, the prenomen of Pepi I., of the VI. Dynasty.

To the S. again are other **Tablets and Open Chapels**, of very elegant form. They are ornamented with columns, having capitals resembling the bud of the lotus, surmounted by an elegant Egyptian cornice, and in general style and design they very much resemble one another. The first is of the reign of Mer-en-Ptah I., the son and successor of Ramses II. The second is that of Ramses himself, and the third is that of his father Seti I. The subjects of the two last are very similar, and their tablets date in the first year of either monarch. Each tablet contains a hymn to the Nile god.

In the Chapel of Ramses, the king makes offerings to Amon-Ra, Mut, and Khonsu, the Theban triad; and to Ra, Ptah, and Hapi-mu (the god Nilus), and other contemplar deities, such as Sebek, Montu, Osiris, Shu, Maăt, Tefnut, Seb, Atmu, Min, Hathor, Thoth, Satl, and a few others, whose name and character are less certain. In the principal picture Ramses presents an offering of incense to the Theban triad, and two vases of wine to Ra, Ptah, and the god of the Nile, who is here treated as the other divinities of Egypt. Indeed it is remarkable that he is only represented in this manner at Silsilis. He usually bears lotus plants and water-jars, or the various productions of Egypt, among the ornamented devices at the bases of the walls in certain parts of the temples, or on the thrones of statues; and he frequently carries the emblems of the different nomes and toparchies of Egypt. Isis-nefert, the queen of Ramses II., also holds forth two sistra before a curious triad of deities; and at the base of the side walls the god Nilus is again introduced, carrying water-plants and various offerings, the produce of the irrigated land of Egypt.

Some *small tablets* occur at the side of these chapels; one of them of the time of Amon-hotep II., another of Roi the high priest of Amon under Mer-en-Ptah I., and a larger one of Ramses III. offering to Ra and Nilus.

Sebek, the deity of Ombo, with the head of a crocodile, is the presiding god of Silsilis, and his titles of Lord of Ombo and Lord of Silsilis are frequently found alternating in the *stelæ* of these quarries.

The particular honour paid to the god Nilus at Silsilis was perhaps connected with the transmission of the blocks of stone by water, which were there committed to the charge of the river-god; but it may have originated in the peculiarly narrow character of the river itself in that part.

(*W.*) At *Edres*, to the S. of Silsilis, some coffins of burnt clay have been found, similar to a few met with at Thebes, made in the form of the body, in two parts, laced together with thongs or string. A mile and a half S., at the *Kôm er-Resras* is the site of an ancient city and of a small rectangular temple, the sanctuary of which is 12 ft. by 12½ ft. The inscriptions that remain show that it was built by Domitian, and it seems to have been dedicated to Isis. The Moon-god (Aah), Orion, and Sirius are also commemorated. A quarter of a mile N. is a ruined Coptic monastery.

Just before reaching Kôm Ombo we see (E.) the huge chimney-stack of the pumping-engine which raises the water to irrigate the desert-land which is being reclaimed by an English company (see p. 476).

(*E.*) **Kôm Ombo** (564 m.) marks the site of the ancient *Pa-Sebek* or *Nubit* (*Unbit*), in Coptic *Mbo*. The ancient town and the more modern village which succeeded it have both been buried beneath the sand. The **Great Temple**, that stood on an artificial platform high above the river, where however a portion of it had already been carried away by the river, was cleared of the sand, which almost entirely covered it, by M. de Morgan in 1893. It is now one of the finest and best-preserved temples of Upper Egypt.

It was built on the site of an older one of the XVIII. Dynasty, in the age of the Ptolemies. One of the texts recently brought to light gives an account of the repairs made to it by Ptolemy VII. (Philometor)

and his queen Cleopatra. The inner colonnaded *Hall* was finished by Ptolemy IX. (Physkon), who also built the smaller temple (or *mammisi*) on the W., which is now almost entirely destroyed by the river. The passage which runs round three sides of the building was the work of Ptolemy XIII. (Auletes), though the completion of the adornment of its walls was due to Vespasian. The hypostyle forecourt belongs to the same Ptolemy, and it was in honour of him and his queen Cleopatra that the soldiers in the district of Ombos dedicated the temple to "Haroêris, the great god" (the elder Horus or Har-ur), and "Apollo;" as we learn from a Greek inscription under the cornice of the back wall of the inner colonnaded hall. Tiberius finished the ornamentation of the forecourt, and at the back of the sanctuary (on the walls of the encircling passage) we find not only the cartouches of Ælius Antoninus (Pius), but those also of Macrinus and Diadumenus (A.D. 217). On the S. side is a small chapel, which a Greek inscription over the entrance states was erected to the goddess Aphroditê by Petronia and her children in the 7th year of Domitian, when C. Septimius Vegetus was prefect of Egypt.

The temple has the peculiarity of possessing two entrances and two parallel sanctuaries. It is, in fact, a double temple, dedicated to the two hostile principles—of Light adored under the form of Horus, and Darkness under that of the crocodile-headed god Sebek. The appearance of the two winged disks over the entrance rather adds to the general effect. On the under surface of some of the architraves of the portico the figures have been left unfinished, and present a satisfactory specimen of the Egyptian mode of drawing them in squares, when the artists began their pictures. A similar arrangement is met with in some of the tombs at Thebes, of the time of the XVIII. and XIX. Dynasties; from which it appears that the proportions of the human figure differed at various periods. In these last the lower leg, from the plant of the foot to the centre of the knee, occupied six squares in height, and the whole figure to the top of the head 19 squares. At Ombos and in other Ptolemaic buildings the proportions are somewhat different, and the figure (as in the earliest, or Pyramid, period) is less elongated than in the XVIII. and XIX. Dynasties. The difference in the character of the human figure during the early Pyramid age is rather in its breadth compared with its height; and it is remarkable that statues were then less conventional, and bore a closer resemblance to nature, than in later times.

Overlooking the river is the great platform, on which stood a large stone altar approached by a flight of wooden steps. On the W. side is all that now remains of the smaller temple of Ptolemy Physkon, which seems to have been a birth-house or *mammisi*. The fowling scene on the wall should be especially noticed. From the great platform we pass into the hypostyle forecourt, and then into the colonnaded Hall and inner sanctuary. At the back are a row of unfinished *cellæ*, each dedicated to a separate divinity. On the walls of the inner hall are long and valuable calendar texts recording the festivals of the deities worshipped at Kôm Ombo and neighbouring places, such as "the lake of Geb." The walls of the encircling passage, N. and S., are ornamented with the imaginary conquests of Ptolemy Aulotes, and lists of conquered nations are given in cartouches in imitation of those of the older Pharaohs. Among them are two names —*Keftar* and *Kesrib* or

They are found in the S. passage (1st and 21st cartouches from the W.). It should however be remembered that this inscription is of Ptolemaic date, and we have no guarantee that these names were not derived by the scribes of Ptolemy Auletes from Jewish sources. They do not occur in the really ancient inscriptions—in which Caphtor appears in its genuine old form of *Keftiu*—and so cannot be regarded definitely as an Egyptian confirmation of the Biblical narrative. In the same inscription occur mentions of *Persa* (Persia) and *Hinto* (Sindh, India), both of which names were probably not known to the Pharaonic Egyptians before the Saïte period, when they came into direct contact with Persia and through them with the Further East. The name of Sindh is given in the Persian form, with an *H*, not an *S*, as initial letter, and the name of Persia is spelt in the Greek way (*Persa*, *Persya*), not in the Semitic (*Peres*). In the N. passage is the name of Canaan (No. 14).

The sacred precincts of the temples were surrounded by a strong *Crude-brick Enclosure*, much of which still remains. On the eastern face of this enclosure was until lately a stone *Gateway*, dedicated to Sebek, the Lord of Ombos, which bore the names of Thothmes III. and of Hatshepsu. This satisfactorily proves that, though the ruins only date after the accession of the Ptolemies, there had previously existed a temple at Ombos, of an earlier epoch. Other remains of the same period, with the name of Thothmes III., were to be found on the bank before the recent excavations. The upper part of the gateway was added by a late Ptolemy, or by one of the Cæsars.

The mounds of the town and remains of houses extend considerably to the E. of this enclosure; and, to judge from their appearance, Ombos must have suffered by fire, like many other cities of Upper Egypt. Among them has been found a granite block with the cartouche of Thothmes I., "beloved of Sebek, lord of Nubit," whose figure is represented upon it.

(*W.*) Opposite Kôm Ombo is a large island called *Manṣûriya*. Sandgrouse and quail are often to be found in large numbers there. On the mainland, W. of the island, and on the edge of the desert, 1½ m. W. of the village of *Sabakhayya*, is a large *Kôm* consisting of tombs, mostly of the Roman period. Half a mile E. of it, in the cultivated land, is a smaller *Kôm*, the site of the temple of Contra-Ombos, now entirely destroyed.

(*E.*) *Tuwêsa*, 2 m. S. of Kôm Ombo, with the site of a Roman town with quays, a Coptic church, &c. S. are the quarries of *Khanndga*, with a Latin inscription.

(*E.*) At the village of *Shotb*, on the edge of the desert, a Necropolis of the Roman age has been discovered.

(*E.*) **Darâw** (9000 inh.) is the headquarters of the Melekab division of the Abâbda Arabs. This town marks the boundary between the Arabic and Nubian languages (see p. [31]).

Soon after passing Edfû the valley of the Nile is confined within very narrow limits, and, though slightly enlarged in the vicinity of Ombos, the mountains again approach the Nile a little farther to the S. The general features of the country begin to resemble Nubia, and this peculiarity of character is increased by the appearance of the

bucket. Being generally protected from the sun by mats, they remind the traveller that he has already reached a warmer climate.

On several of the heights are small towers, particularly on the W. bank; and here and there are quarries of sandstone, once worked by the ancient Egyptians. The junction of the *sandstone* and *granite* is observed about two-thirds of the way from Ombos to Aswân, in the vicinity of *El-Khattara*; from which point the former continues at intervals to present itself over the syenite and other primitive beds, as at Aswân and in Nubia. A little N. of Aswân, 30 ft. above the level of high Nile, Mr. Willcocks, in 1892-93, discovered the bones of elephants and other animals.

(*W.*) At *Kermtila* there is an ancient stone quay, and a ruined Coptic monastery of large size ½ m. up the Wâdi (W.); tombs have been found in the low hills at the edge of the desert.

(*E.*) At *'Akabet el-Kebira* there is a road into the desert, and a rock-tomb with a Greek *graffito* by the side of it, which seems to show that the ancient name of the place was *P'sókhempis*.

(*E.*) *Nag 'Issa*, with the Rly. sta. of Gezira, the racecourse and Christian cemetery of Aswân.

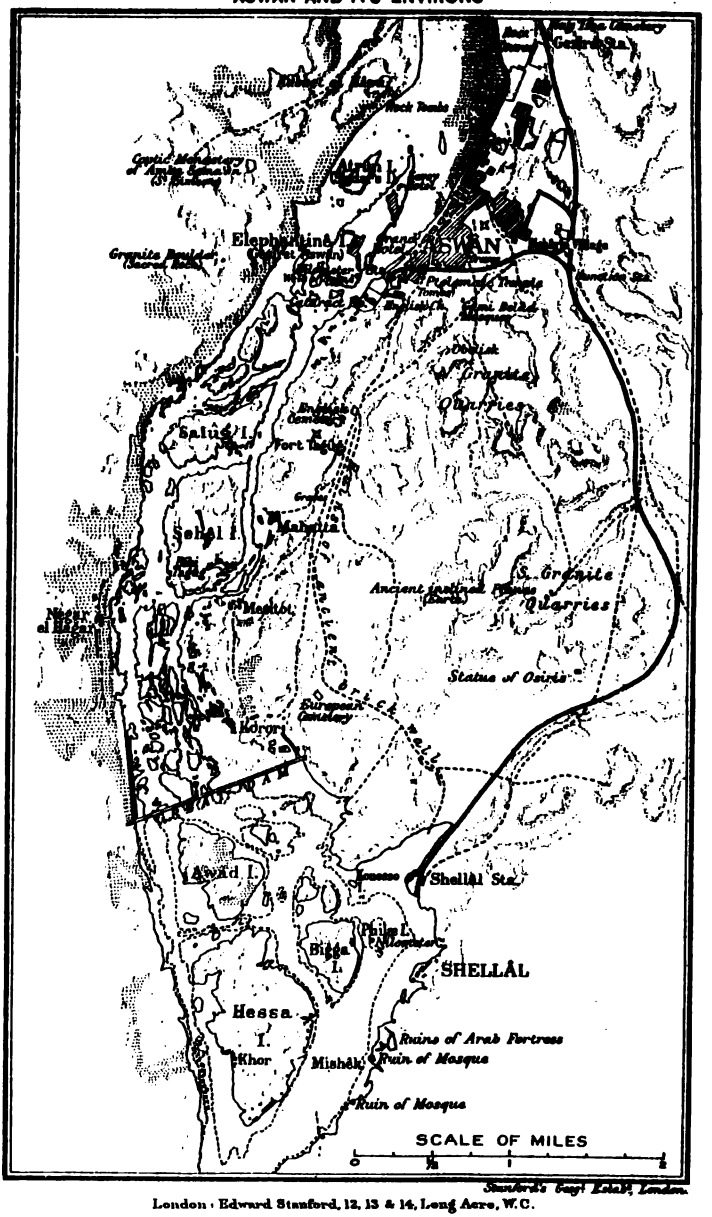
The approach to Aswân is very picturesque. Keeping to the channel E. of the island of Elephantinê, the dahabîyas runs up between islets of polished black rock, and, passing the town, moors to a sloping bank of sand just above it. At very low Nile the effect is marred by the large sand-banks at the mouth of the E. channel; and so rapidly are these increasing, that they threaten to block the way altogether before long. Even now, large boats are obliged, when the river is low, to go by the channel W. of Elephantinê, and come round by the top of the island. Steamers frequently are obliged to be moored at some distance from Aswân itself.

Aswân and its Environs.

(*E.*) **Aswân** * (for hotels, &c., see Index-Directory; 590 m. from Cairo; and about 730 m. from the Mediterranean. Rly. Stat. and P. and T. offices near the river). Aswân has now become a health-resort of the best, and in the season the most expensive, kind. But more economical visitors will find that before the beginning of the season, in November, a stay at Aswân is comparatively inexpensive and quite quiet. The beauty of Aswân, with its placid river, its tree-lined street on the river bank, the palm-covered island of Elephantinê, and the bare desert hills beyond, is much enhanced by quietude, and is apt to be clouded by the throng of European tourists who stay here in January and February. Aswân is the frontier town of Egypt proper, and the capital of El-Hadâd, the most S. province of Upper Egypt. It occupies the site of the ancient Egyptian town of *Suenet* (the Greek *Syênê*, and the Coptic *Suan*). Prior to the Mahdist rebellion Aswân was the centre of a flourishing trade with the Sudan and Abyssinia; the annual value of the commerce passing through the town having been estimated at £2,000,000. With the death of the Khalîfa and the reopening of the Sudan it is expected that the trade in india-rubber, ostrich feathers, wax, horns, skins, tamarinds, ivory, &c., will rapidly revive. The popu-



ASWAN AND ITS ENVIRONS



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consisting of Egyptians, Greeks, Levantines, Nubians, Bisharin, Negroes, and a few Turks, &c. In mediæval and modern times the town has suffered greatly from the incursions of Persians, Arabs, and Turks. Aswân itself contains nothing of interest to an Egyptologist, except a ruined Ptolemaic temple and the granite quarries; but in the neighbourhood are interesting tombs (see below), and the world-renowned Philæ is close by.

History.—Of the time when Syênê or Aswân supplied Egypt with the material for so many magnificent monuments, and its granite quarries must have swarmed with an army of workmen, few traces are left, except the names of one or two kings of the XII. Dynasty on the rocks in the neighbourhood. The prophet Ezekiel mentions it as the southern frontier of Egypt: "From Migdol to Syene" (Ezek. xxix. 10). In the time of the Ptolemies, Syênê became famous from being considered by the astronomers of Alexandria as lying immediately under the tropic; a belief which arose from the circumstance that during the summer solstice the rays of the sun fell vertically to the bottom of a well here. It was on the knowledge that the sun cast no shadow at Aswân, combined with the measurement of the sun's shadow at Alexandria on the longest day, and the distance between the two places, that Eratosthenes (276–196 B.C.) based his calculations for the measurement of the earth. Search has been made for this well, and it has now been discovered by Mr. Howard Carter, late Inspector of Antiquities for Upper Egypt. It is on the Island of Elephantinê (see below). Aswân was also celebrated in Ptolemaic times for the goodness of its wine. Under the Romans, Syênê was an important frontier town. Juvenal was banished there by Domitian as a punishment for his scathing attacks upon the Roman nobles, and revenged himself for being obliged to exchange the society of Rome for the command of a cohort at the extremity of Egypt by satirising with equal impartiality the Roman soldiers and the Egyptians.

In the first ages of Christianity, Syênê was the seat of a bishopric, and there are the ruins of more than one Coptic convent in its vicinity. Arab writers describe Aswân as a flourishing town, and the story, if it be true, that, in consequence of a pest which destroyed more than 20,000 of the inhabitants, a part of the old town was abandoned for the neighbouring hills, on which the Saracens had settled, shows it to have been a place of great size. But in the latter half of the twelfth cent. it suffered so severely from the depredations of the Nubians on the S., and the desert tribes on the N., that it was almost completely reduced to ruins; and though it rose again a little when Sultan Selim placed a Turkish garrison there, it never became of more importance than it is at present. Many of the inhabitants of Aswân are descended from these Turkish soldiers.

The wonderful picturesqueness of Aswân is well known. Perhaps the most characteristic "bit" where all is picturesque is the ruined *Saracenic* Castle, perched on the top of the great granite boulder which bars the river opposite the Roman quay at Elephantinê, and with that island forms the "Gate of the Cataract." The best time to see this is at sunset, when the colouring of sky, river, rocks, and town is extraordinary: nowhere else in Egypt can the characteristic Egyptian sunset-glow be seen in so picturesque a setting. The effect of the gaunt black ruins of the castle standing out against the many hues of the sky and bathed in the reflection of light from the river, which at this time takes the appearance of molten metal, is most remarkable. What is ancient of the castle (part of it is a modern imitation ruin) dates from the early Middle Ages. The view from it of the cataract is very fine; it is identical with that to be had from the terrace of the *Cataract Hotel*

close by, beyond which are Fort Tagûg, and the numerous tombs, mostly cenotaphs, of different shêkhs or Moslem saints of Egypt.

One of the most conspicuous features of Aswân is the *Brick Wall*, like a groyne, projecting into the river, S. of the Grand Hotel. It is probably of Roman construction, and has apparently formed part of a bath. In one of the arches, on the N. side, is a Greek inscription, brought from some other building, relating to the rise of the Nile. The cartouche of the Emperor Aelius Verus also occurs. There is also a stone built into the wall to the S. of this, which belonged to a Nilometer, being part of a scale with 12 lines, or 11 divisions, which measure 1 ft. 8 in. each. They are double digits; and as the cubit consisted of 28 digits, this fragment wants three divisions, or 6 digits, of the whole cubit, which would thus have been 1 ft. 6·96 in. in length. At the upper end (now the lower, as it stands upside down in the wall) is ⅄, the sign of the cubit in demotic. This differs from the cubit of the Nilometer at Elephantinê, which measures 1 ft. 8·625 in.; but the divisions are very irregular. The average cubit at Elephantinê for the top 7 cubits is 1 ft. 8 in.

The Ptolemaïc Temple lies to the S.E. of the Rly. Stat. and to the l. of the road to Philæ. It is almost embedded in the rubbish mounds of the old city (*key with ghafir*). Ptolemy Euergetes built it, and his successor, Philopator, decorated it. On the inner sides of the doors leading to the ante-chapel and sanctuary are hymns to Isis of Syênê, to whom the temple is dedicated. The main entrance, surmounted by a concave cornice, is now built up. On rt. jamb of the doorway, in the top register, Euergetes stands before Amen-Min; in the lower, he is sacrificing to Hathor. On the l. jamb—top register—the same king presents a figure of Maât to Amon; lower register, he presents milk to a goddess. *To the rt. of the lintel* Euergetes offers a sacrifice to Osiris, Isis, and Harpokrates; he is also represented standing before Hathor and Sebek of Syênê; *to the l.* he stands before Khnemu, Satit and Anukit, the cataract triad, and presents them with a figure of Maât; he is again represented with his wife, Berenikê, standing before Isis.

Near the temple (*E.*) is an *Inscription* of the time of Khu-n-Aten, with hands from the solar disk descending to the figure of the king.

Among the rubbish-mounds due E. of the station the foundations of a *Gate of a temple* were discovered in 1895, with the granite bases of three statues, two on one side, and the third on the other side of the approach to it. The Latin inscriptions upon them are of considerable historical importance, as they mention not only the prefects of Egypt, but also the prefects of "the camp" and the commanders of the Spanish, Ituræan, and Theban cavalry. One is dedicated to Germanicus and Nerva, another to Antoninus Pius, and the third to Aurelius Verus. Leo Africanus in the fourteenth cent. refers to the lofty pylon of this temple.

Possibly this may have been the temple which, according to Abû Sâlih (twelfth cent.), contained the figure of a scorpion (the emblem of the goddess Selkit), "which the children are brought to touch every year on the 12th of Barmûda," in order to preserve them from scorpion-bite.

The *Mosque* called *Gâmi* not older than A.D. 1077. T *Castle*, with round towers, Aswân are chiefly noted for which are retailed in them amusing. On the *River-fron* the native boats or *gyassas* considerable port. There is rocks at the N. end of the presented by a row of sma Aswân look like Putney or F river-bank to the *Racecours* Gezira. *The English Churc* to the Cataract Hotel.

The **Environs** of the tov else than palms; grain, an brought, as in Abû'lfêda's ti the dates still retain the popu and the palm of Ibrim is cu **First Cataract. Dates** are a senna, charcoal, henna, wick interior, from Abyssinia and different parts of Lower Eg

A pleasant ride of half *Village*, lying to the E. of th of the Abâbda tribe also live different, both in their type c with in Egypt. Return to (see p. 502).

Many of the *Inscriptions* neighbourhood of the town ments, but there are still sev the time of Mer-en-Ra (*VI.* Dynasty, and one with the XVIII. Dynasty.

The N. Granite Quarries 20 min. ride S.E. from the t probably intended for an *Obe* quarry. The fissure, which g was made in it at a later perio in height, and 11 ft. 1½ in. in b was to have been reduced wh the summit of the hill to the side was a fallen pillar (now stating that "new quarries l Philæ; that many large pilas them during the reigns of Sev mother Julia Domna"; and protection of Khnumu and Sati this and the river is a large s was left in the quarry, and v chiefly unfinished.



Besides these, several of the rocks about Aswân bear the evident appearance of having been quarried; and the marks of wedges, and the numerous tablets about this town, Elephantinê, Philæ, and Biggeh, announce the removal of the blocks, and the reign of the Pharaoh by whose orders they were hewn. Many of them are of a date previous to, and after the accession of, the XVIII. Dynasty, while others bear the names of later monarchs of the XXVI., immediately before the invasion of Cambyses; but some merely record the victories of kings over the enemies of Egypt, or the ex-votos of pious visitors.

It is curious to observe in these quarries the method adopted for cutting off the blocks. The masons appear to have used wooden wedges, as in India, which, being firmly driven into holes cut to receive them, along the whole line of the stone, and saturated with water, broke it off by their equal pressure. Indeed, a trench seems to have been cut for this purpose; and the fact of the wedge-holes being frequently seen, where the stone is still unbroken, strongly confirms this conjecture.

Beyond the granite quarries is a wide valley, containing some most interesting inscriptions, dating from the XI. Dynasty to the times of the Romans. Among these is a figure of Seti I.

The S. Quarries lie about half an hour farther to the S., 1½ m. N.E. of Shellâl, near where the Rly. turns westward, and contain more interesting remains than do the N. quarries. There is a *stela* of Amen-hotep III. (on which the name of Amen and the head of the king have been carefully effaced), stating that a great image of his father, "the Sun-god of princes," had been carved out of the rocks hard by. The death of Amen-hotep III., and the accession of "the heretic king," seem to have suddenly interrupted the work. Less than ½ m. S. is the image in question, still lying unremoved and unfinished on the ground, as well as another in a still less finished state. Between them and the *stela* are sarcophagi, of Ptolemaic or Roman period, apparently intended for the Apis bulls of Sakkâra, which have never been detached from the granite out of which they were cut. There is a figure of Osiris 20 ft. in height carved on the top of the cliff a little farther S. (called by the Arabs "Ramses"). Shellâl may be reached in about 20 min. from this point.

The rocks about Syênê are not, as might be expected, of syenite, but, on the contrary, consist mostly of granite, with some syenite and a little porphyry. The difference between the two former is this, that syenite is composed of felspar, quartz, and hornblende, instead of mica, or solely of felspar and quartz; and granite of felspar, quartz, and mica. According to some, the ingredients of syenite are quartz, felspar, mica, and hornblende; but the syenite of antiquity, used for statues, was really granite. (That is to say, the modern scientific term "syenite" is really a misnomer, the true syenite being the red granite of Syênê.) Indeed, many of the rocks of Syênê contain all the four component parts; and, from their differing considerably in their proportions, afford a variety of specimens for the collection of a mineralogist.

South of the town lie the **Ancient Arab Cemeteries**, from the graves of which many interesting tombstones, engraved in the Kufic characters, have been removed to the museum in Cairo. The epitaphs usually begin—"In the name of God, the clement and merciful," and mention the name and parentage of the deceased, who is said to have died in the true faith; saying, "I bear witness that there is no deity but God alone; he has no partner; and that Mohammed is the servant

and apostle of God." Some end with the date, but in others, particularly those of the earliest epochs, it occurs about the centre of the inscription. This is supposed to be the place of martyrs mentioned by Abû'l-Mêda. The dates vary from the 3rd to the 5th cent. of the Hijra. On the top of the hill are some mosque-like ruins which were erected to the memory of sundry Mohammedan saints. Yearly festivals are held here in their honour.

The **Rock Tombs** in the hillside of *Kubbet el-Hâwa* opposite to Aswân are easily reached by boat, and are the "eternal habitations" of some of the great lords and officials of Elephantinê. The best preserved of the tombs are locked up. (*The key with ghafir. Antiquities ticket required.*) These tombs were mostly excavated by Dr. E. A. Wallis Budge for Sir F. (now Lord) Grenfell, in 1885–6. Visitors land at the foot of the cliff and ascend by a winding path. The wonderful golden colour of the sand, which is peculiar to the W. bank, will strike the eye at once. Begin from the south and proceed northwards. *Tombs* 25 and 26, a double tomb, belonging to **Mekhu** and his son **Sabna**, who took part in the construction of the pyramid of Pepi II. (*VI. Dyn.*). The entrance is remarkable, being divided by a cross beam which forms a door with window above it. The tomb chamber of Mekhu (**No. 25**) contains 8 rows of 6 roughly worked columns; immediately opposite to the entrance is a three-legged stone altar for offerings. On the walls there are representations of ploughing, reaping, harvest, and other agricultural scenes—also the deceased is seen receiving gifts. At the end of the tomb is a recessed stela, with a low stone screen, and 8 steps in front of it.

The roof of Sabna's tomb (**No. 26**) is supported by two rows of 7 square pillars. Scenes from the domestic life of the deceased are depicted on the walls: he is shown fowling in the marshes with his daughters, spearing fish from a small papyrus boat, &c. (*candles required*). Outside the door of the tomb is an inscription containing the name of the King Pepi II. A double stone staircase has been cut in the rock from the river with a slide for the coffin between the steps. In the Roman period the double tomb was used as a common burial-place.

No. 28 is the **Tomb of Heḳ-ab**, son of Penatmai the negro (who, notwithstanding his coloured descent, attained to high rank in Egypt) and his Egyptian wife, the lady Apt. The tomb though very small is full of brilliantly coloured representations of Heḳ-ab hunting the wild ox, gazelle, &c.

No. 31 is the next tomb of importance, and was made for **Se-Renput**, son of Sati-hotep, one of the old feudal princes of Elephantinê and governor of the cataract district. He served as a general under Usertsen I. (*XII. Dyn.*), in his wars against Kush. In the *First Hall*, which is undecorated, are 6 square columns hewn in the living rock; a *Corridor* leads out of this in which are 3 recesses on either side, each containing a painted figure of the deceased in the form of an Osiris mummy. These are also cut out of the rock. At the end of the corridor is a small *Hall* supported on 4 square pillars, on each of which is a painted figure of the deceased. On the *End wall* is a beautifully executed representation of Se-Renput seated at a table of offerings; his son stands before him with flowers. On the rt.

side of this his mother sits before a table accompanied by the deceased, and on the l. side are seen Se-Renput with his wife and son.

Then follow the three unimportant tombs of Aku, Khui, and Khunes, containing much destroyed representations of trades, crafts, &c. Coptic monks have at some period taken possession of the two last-mentioned tombs, and used them as dwellings. *Graffiti* and faint representations of painted angels or saints can still be traced on the walls.

The tomb of **Her-Khuf**, "governor of the south," though of no interest inside, contains on the outside on each side of the doorway most valuable historical inscriptions. From them we learn that, along with his father Ara, Her-khuf was sent by King Mer-en-Ra (*VI. Dyn.*) "to the land of Aman (or Am, the negro tribes S. of Koroskó) to discover the road to that region; the journey was performed in 7 months, and all kinds of tribute were brought back." Then he was sent a second time by himself. "I departed," he says, "by the way of Elephantiné, and visited the land of Arth (the district S. of the First Cataract on the W. bank), namely, the lands of Meskher, Terres, and Arth, in 8 months; I returned with tributes from that country in such quantities as had never been seen before . . . . When his Majesty sent me the third time to Amam, I started from the Lykopolite nome by the way of the land of Uhat (the oasis); I found the Prince of Amam, who was marching to the country of the Tamahu (Libyans) to smite the Tamahu, toward the west; then I reached the land of the Tamahu." To the rt. of this inscription, and, like it, on the external face of the wall on the right-hand side of the entrance, is another inscription which gives "a copy, authenticated by the king, of the royal decree, dated in the 2nd year of the king's reign, the 16th day of the month Athyr, in favour of" Her-khuf. In this it is stated that in the reign of Nefer-ka-Ra (Pepi II.) Her-khuf brought the king, "from the land of the Spirits," a Danga dwarf, "who danced the dances of the god like the Danga dwarf brought by the chancellor Baurdad from the land of Punt in the reign of King Assa" (*V. Dyn.*). The "Danga dwarf" must have belonged to one of the pigmy tribes discovered by modern travellers in Central Africa, one of which (on the Upper Juba) is still known by the name of Dongo. Notice the way Her-khuf leans on his long staff; it seems peculiar to the lords of Elephantiné.

In the tomb of **Pepi-Nekht**, a little further S., are more historical inscriptions concerning the wars of Nefer-ka-Ra (Pepi II.) against the Nubians and the tribes of the Eastern desert.

The last and by far the most interesting tomb of all is that of another **Se-Renput**, son of Sot-Theni, and a local prince in the reign of Usertsen I. There is an open forecourt in front of it, which, as it contains the lower parts of 6 square pillars, must have either been roofed in or else been surrounded by a colonnade. The jambs of the door are of white limestone. On the right-hand side of the doorway, leading into the tomb chamber, stands the deceased, accompanied by his three sons, his dog, and his bow-bearer; above this he is seen seated with four women, while three persons, evidently playing some game, are immediately below. On the left-hand side he is seen spearing fish from a papyrus boat, upon the prow of which stands a goose, and cattle are being brought to him, while his servant, carrying his sandals, walks behind him with two dogs,

In the tomb chamber itself the walls have been painted with scenes from the life of the deceased, and from the agricultural life of his province—unfortunately these representations, which are particularly interesting, have been much injured.

In the inner shrine of the tomb Dr. Budge found a headless black granite sitting statue of Se-Renput, which is now in the British Museum.

On the summit of the hill is a dilapidated shêkh's tomb, the *Ḳubbet el-Hâwa* ("Tower of the Winds": a very appropriate name), from which a magnificent *View* of Aswân, Elephantinê, and the extraordinary waste of granite desert-hills behind them, is to be obtained. This view is well worth the fatigue of the ascent through the drifted sand of the hillside.

Farther N., and lower down the hill, is the small but well-decorated tomb of **Ka-em-ânḫu** ("The Bull among the Cows"), an official of the XVIII. Dynasty, opened by Lady William Cecil in 1901–2. S. of the "Grenfell Tombs" Lady William Cecil excavated in 1904 several other tombs.

Following the telegraph-poles S. we reach

(*W.*) The ruined **Coptic Monastery of Amba Sama'ân** (*St. Simeon*) is well worth a visit. It lies at the head of a desert road which runs inland (*about half an hour's walk uphill*) from a small bay opposite to the island of Elephantinê. The golden colour of the sand is even more accentuated here than at the Ḳubbet el-Hâwa.

Of its origin and date nothing certain is known, but it has been abandoned since the 18th cent., as there is a graffito on one of the walls written in Arabic by a Moslem named Mutammar Ali, dated A.H. 694 (A.D. 1290). The monastery of "Abu Hadri on the western mountain," which is mentioned by the historian Abu Salih, and is probably to be identified with Dêr Anba Sama'ân, was in ruins in his time, a century before this. It is possible that the monastery (which was also a fortress) was occupied as late as the conquering expedition of Turanshah, brother of Saladin, against the Nubians in 1173, and was then abandoned by the monks: a graffito seems to have been formerly visible here stating that it was taken in that year, when "Marcus was Archbishop of Alexandria and Theodôros Bishop of Aswân." The Moslem graffito mentioned above is a relic of the later expeditions of Sultan Ḳala'ûn against the Nubian Christian king Shemamûn in 1287 and 1290: Mutammar Ali was probably one of Ḳala'ûn's officers. It seems most probable that this fortress-monastery, which perhaps occupies the site of the Roman fortress of *Contra-Syênê*, was built in the sixth or seventh cent. A.D. It may have served the Christian Nubians as a northern outpost at times when weak government allowed them to obtain control of Aswân, as happened occasionally. The surrounding wall, which is of stone surmounted by crude brick, is crumbling away in parts, but the monastery is still, on the whole, in a marvellously complete state of preservation. There is a tower by the S. postern gate which is as perfect as on the day it was built, and the powerful drying and cleansing properties of the desert air here give in addition a strange air of newness to the whole building. We enter by a gate in the N. wall and through a vaulted room, which leads into the *Inner Court*. The peculiar wavy line of the parapet and machicolations of the wall of defence (the

monastery was also a fortress) are well seen from the inside. The central building or *Keep* is to the rt. On the first storey are a vaulted corridor—on the E. side of which is a much mutilated painting of the Christ in glory accompanied by the Archangel Michael and six apostles—and the dormitories of the monks, containing six or eight beds in each. The refectory is at the N.W. angle. The second storey is arranged similarly, and the roof may be reached by a staircase at the S. angle. In the rock chapel, between the main building and the church, the body of the saint is said to have rested for some time. Notice the paintings both here and in the rock-hewn cells close by. The vestments worn by the saints in the former are interesting. The Church lies between the monastery and the surrounding wall to the S.E.: it consisted of nave, aisles, choir, and sacristies leading from the choir. The roof was vaulted. Notice the frescoes. In the nave a recess with figure of the Christ receiving the homage of two angels; in the choir the Christ in glory between four angels. M. Clédat discovered Coptic stelæ here in 1904.

In the immediate neighbourhood of the monastery are *Tombs*, some of which are of Pharaonic date, and from others early Coptic embroideries have been obtained.

Half a mile S. of the monastery, a little to the N.W. of a shêkh's tomb, is a *Granite Boulder* which was a sacred place of pilgrimage in the time of the XVIII. Dynasty, as we learn from the numerous hieroglyphic inscriptions engraved upon it. On its N.E. side stood a small chapel.

A ¼ m. W. are *Granite Quarries*, to which several ancient roads lead from the sacred rock. In the Roman age some of the quarrymen were buried, in terra-cotta coffins, in the quarries at the foot of the granite rocks, with uncut stones piled above them, and their names, partly Egyptian, partly Greek and Latin, engraved on the rocks above.

Near the monastery are deposits of iron, which appear to have been worked in antiquity. Between the W. bank and Elephantinê is the small island of *Atrîn*, also called "Sirdar's Island," as it was the property of Lord Kitchener.

The Island of Elephántinê is immediately opposite Aswân (boats from the Cataract Hotel or from the quay). It is called in Arabic *Gezîret Aswân*, and in Nubian *Sîanarti*, which both mean "the Island of Aswân." By ancient authors it is always called Elephántinê, "the island of Elephants," a Greek translation of the old Egyptian name *Abu*. The city was more especially known as *Kebh*, "the place of the cataract." The ruins of the old town form a large mound, at the foot of which is a modern village; and there is another small village to the N., beyond which, at the northern point of the island, is the Savoy Hotel. The inhabitants are all Nubians, speaking the Kenûs or northern dialect of Nubia.

The only remains of the ancient Egyptian temples which once stood here are a granite gateway bearing the name of Alexander II., on which are representations of him sacrificing to Khnemu, the ram-headed god of the cataract; and the foundation courses of a small temple of Trajan, which has evidently been rebuilt of the material of some earlier edifice on the same spot, as there are blocks bearing the cartouches of Thothmes IV. and Seti I. Near this last temple lies the red granite top of an altar dedicated to "the great god Ammon."

There is a roughly executed statue of Mer-en-Ptah II. (*XIX. Dyn.*) lying near the gateway. Prof. Sayce has also noted here the name of Ramses III. (*XX. Dyn.*)

At the beginning of the nineteenth century there were the remains of two temples in Elephantiné, one a very interesting and perfect one, built by Amen-hetep III. at the southern end of the mounds of the old town (a little S. of the statue of Mer-en-Ptah II.), and the other belonging to Thothmes III., nearly ¼ m. to the N. of it. They were destroyed in 1822 by the Turkish governor of Aswân, in order to obtain stone for building a palace. Pictures of both temples are given by Denon and in the 'Description de l'Égypte,' and Rosellini made copies (still unpublished) of the inscriptions and sculptures in the temple of Amen-hetep III.

The *Quay*, which is at the "Gate of the Cataract," opposite the Saracenic castle of Aswân, is of Roman date, and in the construction of it many blocks from Pharaonic monuments have been used. Among these are fragments of an important calendar of Thothmes III., as well as a large stela of Ramses II., and a curious text which mentions a "Ramses lord of the city of the Libyans" (*Lebu*). On the quay is a picturesque saḳîya, which draws water from the river below, the pots descending and ascending the quay-wall.

A few paces to the N. of the quay is the famous *Nilometer*, called by the natives *Mikyas*, by the side of the saḳîya already mentioned. It was re-discovered by Salt in 1822, and restored to use by Maḥmûd Bey in 1870. It consists of a passage with 52 steps in 6 flights, opening upon the river, with marks of measurement on the walls and some Greek inscriptions. The lowest landing is reckoned 4 dir'a (216 centimetres) above the lowest water-level, the highest point marked being 17 dir'a above it. Each dir'a is divided into 6 parts and 24 kirat. The 17 dir'a correspond to 13 Old Egyptian ells, each divided into 7 spans and 28 fingers, so that each ell would equal 53 centimetres. The actual water-level has a range of 16 dir'a.

In the immediate vicinity is the remarkable well of Syêné, already mentioned, which was supposed to lie on the Tropic, and formed the basis of Eratosthenes' calculations of the measurement of the earth. A spiral way descends the interior of the well (dangerous). Close by is an Osiride statue of a king, seated.

At the S. end of the island are the remains of the crude-brick walls of the **VI. Dynasty town.** In one place a granite boulder, over which it was built, contains a record of Khufu-ankh, a contemporary of Khufu, of the IV. Dynasty, whose granite sarcophagus from Saḳḳâra is now in the Cairo Museum. Immediately after the mounds are left, and at the entrance to the modern village, is a granite boulder, half buried in the ground, on which are the cartouches of Unas (*V. Dyn.*), with the winged solar disk above, Nefer-ka-Ra (Pepi II.) (*VI. Dyn.*), Antef-aa (*XI. Dyn.*), and Ra-schetep-ab (*XIII. Dyn.*), and on the opposite (W.) side, of Ra-meri (Pepi I.) written over that of an earlier king. In the mounds over the site of the old city many demotic and Greek *ostraka* have been found; they are mostly receipts for taxes and date from the time of Vespasian to Verus.

A papyrus of part of the Iliad was discovered here; and in 1896 a considerable number of fragments of hieratic papyri of the age of the VI. Dynasty were brought to light by the diggers for *sebakh*. Aramaic

documents have also been found: there seems to have been a colony of Syrian merchants here in Ptolemaïc times.

The First Cataract.—All the cataracts—called by the natives *esh-Shellâl*—are little more than a series of whirlpools, rapids and eddies, caused by the rock and rocky islands. The first cataract begins a little S. of Aswân near the island of Sehêl, and ends just N. of Philæ. During the flood Nile all but the highest rocks are under water, and then it is possible for a boat to sail upstream; but as the river falls it becomes more difficult and necessitates the use of towing ropes. Before the construction of the great reservoirs and locks at Shellâl the ascent of the cataract by dahabîya was one of those small incidents of the Nile journey which were more exciting and amusing than pleasant; as the rapid passage of the boat was more or less dependent upon excessive bakhshîsh and the temper of the Itoïs of the cataract. Now that the engineering works are finished, dahabîyas ascend the so-called cataract in comparatively untroubled waters, and passing through four locks proceed to Philæ.

The scenery of the cataract is weird and desolate, and not without a certain beauty and grandeur; and it is worth while to row about the northern end of it. There are no rapids before reaching the **Island of Sehêl**, which is interesting from the number of hieroglyphic tablets sculptured on the rocks, and should therefore be visited. Many of these inscriptions are of a very early period, and contain the names of kings of the XII., XIII., XVIII., and three following Dynasties. They record the passing of the Pharaohs and their officers on their expeditions to the Sudan, and are of great historical value. The island was under the special protection of Satit, Khnemu, and Anukit, the cataract triad. To the last were dedicated two temples, one dating from the XVIII. Dynasty, the ruins of which lie to the S. of the island, and the other, of the time of Ptolemy Philopator, on the W. side, near the modern village of Sehêl. There is a very important Ptolemaïc inscription high up on the rocks (the name of the hill is *Bibi Tagûg*) at the S.E. end of the island, which states that in the days of King Tjeser (*III. Dyn.*) there arose a famine of seven years' duration, in consequence of seven successive low Niles, which calamity was only removed at the earnest prayers of the king and by the rich gifts presented to the god Khnemu. Another interesting inscription states that in the time of Usertsen III. (*XII. Dyn.*) a canal, sufficiently large to admit of the passage of warships, was cut through the opposite mainland. From other inscriptions we learn that this canal was re-opened in the reign of Thothmes III. (*XVIII. Dyn.*). The rocks of Sehêl are of considerable height: the higher elevations are called *tagûgs*.

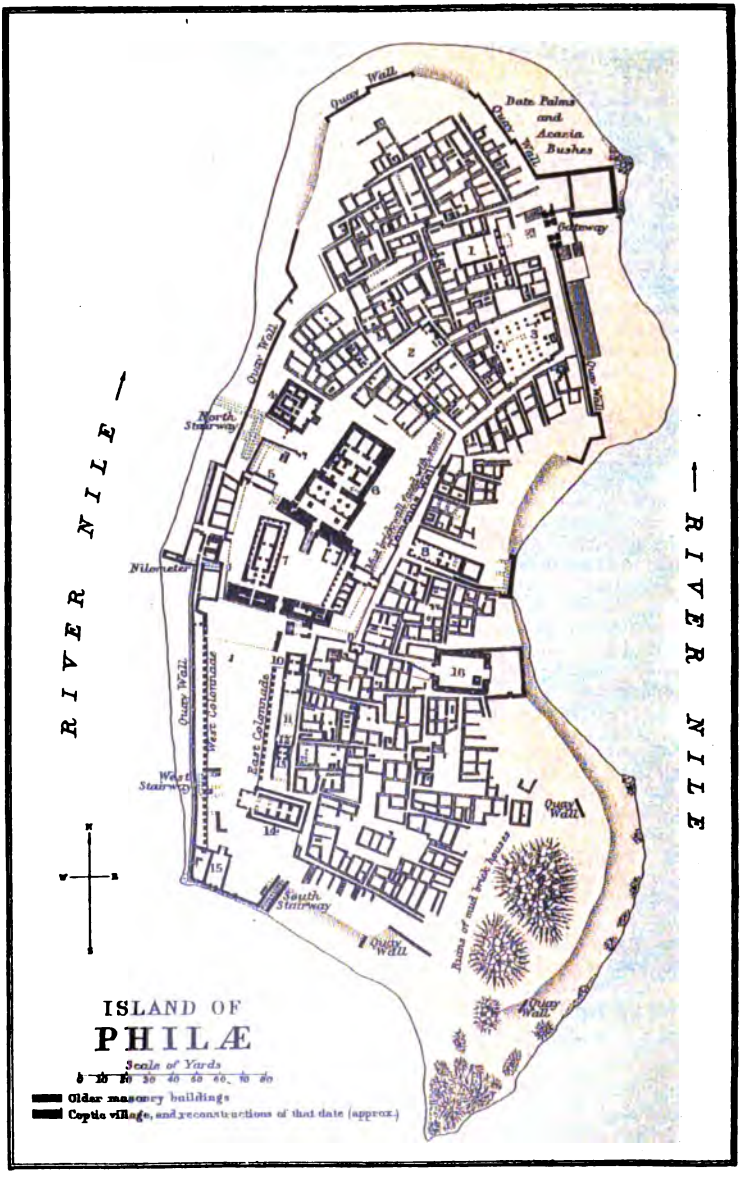
Opposite to Sehêl is the little village of **Mahatta**, which is the place for the embarking and disembarking of the cargoes that are transhipped from the different native boats above and below the cataract.

S. of Mahatta is the village of *Koror* and the **Great Dam** (see below). Boats pass through the series of locks at the W. end.

Philæ and the Great Dam.

[**Routes.**—(1) By rail from Aswân to Shellâl in half an hour. Fares, 1st class, single, P.T.10; return, P.T.20. Trains leave daily at 9 A.M., returning from Shellâl at 11 A.M. and 5 P.M. The line skirts the Bishari village, which is soon on the l.,





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tion running due S. passes the granite quarries on the rt., and, crossing the old desert route, reaches the village of Shellâl.

(2) By the Desert Route to Shellâl, which takes an hour and a quarter by donkey. The way lies through the old Arab cemeteries (see p. 501), due S., and a little way beyond these is the English cemetery. It is the ancient route described by Strabo, along which he drove with the prefect of Syênê in his chariot. "We drove," writes the ancient geographer, "from Syênê to Philæ, through a very flat plain about 50 stadia long. At many points all along the road, and on both sides, we saw the rounded, smooth, and almost conical blocks of dark hard rock, resembling Hermes-towers, from which mortars are made. Smaller blocks lie upon larger ones, and support others in their turn; here and there were isolated blocks." This is a very accurate description of the road, which is strewn with blocks of granite, upon many of which are ancient Egyptian inscriptions that were carved by the quarrymen. After leaving the cemetery, the way is intercepted three times by the remains of an ancient crude-brick wall that skirted and protected it. In some places it is 13 ft. high and 6 ft. broad. The Rly. crosses it also. There is a very fine view of Philæ as the traveller approaches the village of Shellâl.

(3) By the Desert and along the side of the Cataract, which takes an hour by donkey. Start as if to go by the desert, but as soon as the English cemetery is passed strike off to the rt. towards the river until the village of Mahatta is reached. Here the road makes a slight *détour* towards the desert, but returns to the river near the Bîbân esh-Shellâl, where there is a very fine view of the Nile. From this point the path follows the river through some picturesque villages; in some places it will be necessary to dismount and proceed for a very short distance on foot.

There is a ferry from Shellâl to Philæ. Return fare, each person, P.T.5; from Shellâl to Philæ and the Dam, single journey, P.T.15 (too expensive.)

The pleasantest Return journey from Philæ to Aswân is by the Dam, taking a boat from Philæ, and remounting the donkeys at the Dam. Strabo describes his passage from Shellâl to Philæ as follows:—"We crossed over to the island in a *paeton*, which is a small boat made of reeds, whence it resembles basket-work." He adds that the transit in the frail bark was somewhat alarming, but that there is no danger unless it is upset. The modern boats are pretty and roomy felûkas of the Aswân type.]

The boat from Shellâl to Philæ passes the Island of *Kununsâw* or *Konosso*, a conical granite boulder covered with inscriptions, the most noticeable of which are those of Neb-hapet-Ra Mentuhetep of the XI. Dynasty, Neferhetep of the XIII., and Apries and Psammetichus II. of the XXVI.

Island of Philæ.—So called by the Greeks and Romans. The name is a corruption of its ancient hieroglyphic appellation *Pi-a-lek* or Coptic *Pilak*, which means "the Isle of Lok." By a play upon words this name was interpreted as "the Isle of Time," because it had existed "since the *time* (Eg. *rek* or *lek*) of the god Râ." The Arabs call it the *Gestret Anas el-Wogûd*, after the hero of a tale in the 'One Thousand and One Nights.' It is also more generally known by the natives as *Gestret el-Birba*, or Island of the Temple. The length of the island is about 400 yards, and its breadth 140.

Philæ does not appear in Egyptian history until a comparatively late date; the earliest mention of it being during the reign of Nekhtnebf (*XXX. Dyn.*) in the 4th cent. B.C. There is but little doubt, however, that it was inhabited at an earlier date, as blocks bearing the cartouches of kings of the XXVI. Dynasty may be seen built into the columns of the hypostyle hall of the great Temple of Isis. It is a remarkable fact that Herodotus never once mentions the island in his history. The Emperor Diocletian personally visited Philæ and destroyed the fortifications, after having subdued the Nubians and Blemmyes—and under Cornelius Gallus an Ethiopian embassy was received there. In the time of Justinian the natives of Philæ became converted to Christianity, and the temples were closed, or else, as in the great hall of columns, the bas-reliefs were coated with Nile mud, and the walls and columns had Coptic crosses cut in them. A Coptic town of considerable size sprang up among the ruins at the N. end of the island, and five churches and a convent were built. When the Arabs

under 'Amr Ibn el-'Asi overran Egypt in the 7th cent. A.D. Philæ became Mohammedan.

The island was dedicated to Isis, the mother goddess, but the Cataract gods and Hathor were also worshipped here. More especially was Osiris venerated; it was thought both by Egyptians and Nubians to be one of his burial-places; and an oath taken in the name of Osiris of Philæ was inviolable. It appears to have been called the "Holy Island," and to have been considered peculiarly sacred. Annual pilgrimages were made to it, but no one was allowed to land without special permission. Diodorus calls it "the holiest of places." Philæ appears to have been inhabited until the close of the 18th cent., when the French under Belliard, one of Desaix's generals, besieged it, and the inhabitants fled.

The island is now partially submerged from January till the summer, owing to the water being held up by the Dam: the high-water mark may be seen on the sides of the Kiosk. An inevitable drawback is that the picturesque palms, which now stand in the water all the year round, are dying.

[Passengers are generally landed on the W. side of the island near the Nilometer; but they should by all means begin visiting the ruins from the extreme south of the island. In this way they see to advantage the Colonnade and Pylons, and are able to grasp far more easily the position of the different temples. The most important buildings to be visited are the Temple of Nekhtnebf, the Colonnades, the Temple of Isis, Hadrian's Gate, the ruins at the N. end of the island, the Temple of Hathor, and the "Kiosk" or "Pharaoh's Bed" (the Temple of Trajan). In January and February the fellâhas sail into the Kiosk and actually into the first court of the Temple itself. This must cause damage to the sculptures.]

Commencing at the S. end of the island there is the small **Temple of Nekhtnebf** (15), dedicated to Isis. It is built of older foundation blocks, and the dedication-inscription speaks of the temple having been enlarged and beautified by this king. It was reached by a stone staircase at the S. extremity. A high Nile seems to have carried away part of the temple soon after it was finished, and Ptolemy Philadelphos restored it, and cut his cartouche on the walls. When the present quay wall was built it was carried across the forecourt of the temple, cutting off a portion of the court and all the chambers behind—if they had not already been undermined and carried away by the Nile. Fourteen columns originally supported the roof, of which only six now remain. The capitals were a composite floral decoration, surmounted by a second square capital with Hathor heads. A continuous screen about 6 ft. high connected the columns; it was surmounted by a concave cornice crowned with uræi. On the walls Nekhtnebf is seen making offerings to the gods. The dedication inscription—on the columns—states that Nekhtnebf built the temple to "his mother Isis, mistress of Philæ, and revered at Abaton." Two sandstone obelisks once stood at the temple gates; only the base is left of one, while the other has lost its apex.

The massive sandstone blocks forming the platform on which the temple is built have, in many instances, cracked and sunk, which has contributed to damage the building. To the E. of this temple is a broad *Stairway* leading up from the river, and beneath this is another one which is entered from the W. side of the former by a door over which, on a roof block, can be seen a Greek inscription of the date of the Emperor Marcus Aurelius. From here the visitor looks directly up the open court, enclosed by two colonnades of unequal length, towards the Great Temple of Isis, the principal building on the island.



Temple of Ar-hes-nefer (14).—At the S. end of the E. Colonnade are the remains of a temple surrounded by a high wall, of which the N. and E. sides now alone remain. On the pavement can be seen the guiding lines of the ancient masons, and by means of these a certain number of blocks have been recently replaced in their original positions. The temple was dedicated to the Ethiopian god Ar-hes-nefer, and bears the cartouches of Ptolemy IV. and V., and of the Ethiopian King Arkamon or Ergamenes, while the outside face of the temple and the surrounding outer wall were decorated by the Emperor Tiberius. It consisted at first of three chambers, to which a fourth was added later at the E. end; and finally the outer wall, with a small forecourt. In Christian times the temple was completely dismantled, except the two portions of the outer wall now standing, and a Coptic church was built on the site, but no traces of this now remain except the crosses and the names of Coptic saints, which are cut upon the figures of the Egyptian gods on the N. wall.

The **Chapel of Mandulis** (12), a Nubian deity, lies to the N. of the temple of Ar-hes-nefer. It is in a ruined state.

The **East Colonnade**, with 16 columns in front and one in the line of the wall behind, is of later date, and starting from the temple of Ar-hes-nefer runs to that of Im-hetep (10). Only six of the columns at the N. end have their capitals finished, the others being only blocked out as they were received from the quarry. Behind this wall there are the foundations of three small chapels (11, 12, 13), while at the N. end (10) is the **Temple of Im-hetep** (Asklêpios), built by Ptolemy IV. and Ptolemy V., bearing a dedication-inscription in Greek over the entrance door:

ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ ΚΑΙ ΒΑΣΙΛΙΣΣΑ ΚΛΕΟΠΑ////////
ΘΕΟΙ ΕΠΙΦΑΝΕΙΣ ΚΑΙ ΠΤΟΛΕΜΑΙΟΣ Ο ΥΙΟΣ ΑΣΚΛΗ////

The temple was inhabited in Coptic times, and two doorways were cut in the inner chamber. A Coptic inscription, accompanied by figures of saints, may still be traced in red paint. In front of this temple have been placed a number of fragments of late Egyptian and Coptic work which were brought to light when the island was cleared.

The **W. Colonnade** begins near the Chapel of Nekhtnebf, and runs along the bank close to the river-wall for 100 yards. It has 32 columns, with floral capitals of different forms, no two being alike. On the roof are gold stars on a blue ground. Both here and in some of the sculptures on the walls representing Tiberius, Gaius, and Claudius, the colours are well preserved. Between the eleventh and twelfth columns a staircase leads to a postern immediately above the river-side.

On the back of the colonnade the king makes offering to the gods. Over the window at the S. end Nero presents two utjats—the sacred eyes of Horus—to his "good sister Isis."

The **First Pylon**, consisting of two massive towers and a central gateway, is 150 ft. wide and 60 ft. high. On its exterior face, right-hand side, Ptolemy Philometor swings his battle-axe over a batch of bound prisoners, whom he has grasped by the hair; on the left-hand side stand colossal figures of Isis, Horus of Edfû, and Hathor. In the upper register, left-hand tower, right side, Horus and Nephthys receive

the double crown of Egypt at the hands of the king; left side, the king offers incense to Isis and Harpokrates. The pictures on the right-hand tower are the same. Near the bottom of the towers are a series of figures representing the god Nilus carrying various emblems, on which are the names of different towns and districts in Egypt. The name of Nekhtnebf is found in this pylon on the centre gateway. Two obelisks and two lions once stood in front of the pylon; one obelisk, and part of the other, were carried away by Bankes to England, and placed at Kingston House, Dorsetshire. One lion lies on the ground and the other sits on the base of the obelisk. On the l. or W. side of the gateway as we pass through it are sculptured some small figures, and a colossal one of Isis; and on the rt. or E. side is a tablet put up by the French army under Desaix to commemorate their reaching this point during the expedition to Egypt at the end of the eighteenth century. A few blocks of the stairway which led to the main gateway through the terrace in front of it can still be seen, while to the rt. is a gateway bearing the name of Ptolomy II. which has been joined on to the more recent pylon.

Through the pylon we pass into a large *Court*, on the E. of which is a building thought to have been erected for the use of the priests, and on the W. a small temple, while another pylon closes its N. end. The portico was begun by Ptolemy Philometor, continued by his successors, and finished by Tiberius. It consists of 10 columns, and to the E. of it were several chambers, each with a door opening into it from the portico. In the southernmost of these chambers, the one next to the pylon, is a staircase leading to several rooms and on to the roof of the pylon, from which there is a magnificent *View*. The northernmost of these chambers is larger than the others, and is supposed to have been the library.

The Temple of Isis Usret (7), commemorative of the birth of Horus, is on the W. side of the court, and is surrounded by a colonnade with floral and Hathor capitals; some of the columns are unfinished. Ptolemy Euergetes decorated and perhaps added to the temple, but the cartouches of both Augustus and Tiberius occur upon the walls. The back chamber and the enclosing colonnade are both additions to the original structure. On the outside wall of the E. side is a bilingual duplicate of the famous Rosetta-stone inscription: the Greek text is wanting. The interior of the temple consists of a vestibule entered from behind the pylon and three chambers. The first two chambers do not contain anything of interest; the third has two rows of bas-reliefs containing scenes from the birth of Horus in the marshes of Buto.

To the W. of this is a **Nilometer**, consisting of a stairway leading down to the river, while on the walls on either side are engraved scales for recording the height of the Nile. There are three of these scales, one on the N. wall, one on the S. wall, and one partly on one and partly on the other. The oldest is a vertical line cut in the stone with horizontal marks cut at the end of each cubit; the four upper portions are on the N. wall and two lower ones are on the S. wall. The next, which has demotic numerals by the cubit marks, is all on the N. wall, and here each cubit has been divided into 7 palms and each palm into 4 digits; the scale is fairly well preserved, but it cannot all be seen now,

since the steps which were renewed in Coptic times, probably when the third scale was cut, now cover portions of the earlier scale.

The third scale is in perfect condition and is of Coptic age; each cubit in it is divided into 14 parts. The length of the cubit varies in the different scales, and errors of division and of levelling are numerous.

The average length of the cubit of the first scale is 1 ft. 7·02 in.; of the second, 1 ft. 7·44 in.; and of the third, 1 ft. 7·68 in. There seem to have been 17 cubits originally in each scale, and the highest point of the scale was about 20-24 ins. above the high Nile level to-day, before the building of the Dam. The Nilometer is now usually filled with water.

The Second Pylon is of smaller dimensions than the first, and is only 105 ft. high and 50 feet wide. The great gateway between the towers is approached by a very shallow stairway, with ramp on either side. The eastern tower stands on a granite bed whose face has been cut into the form of a tablet, and bears an inscription in which are mentioned large grants of land made to the temple of Isis by Philometor and Euergetes. Immediately in front of this tablet is a small ruined chapel of the Roman period. On the right-hand tower is a representation of the king offering sacrificial victims to Horus and Hathor. Above are, on the right-hand side, the king presenting a wreath to Horus and Nephthys. On the left-hand side he is pouring out a libation and offering incense to Osiris, Isis, and Horus. On the left-hand tower the representations have been chiselled out. Notice the grooves for the festival flag-staves.

The gateway leads into the **Temple of Isis** (6), which consists of a small open court, a Hypostyle Hall, and a Sanctuary, preceded by 3 small halls, and with adjoining chambers.

The *Court* had originally a small covered colonnade running all round it. There was a door on each side.

The *Hypostyle Hall*, with its 8 large columns, is remarkable for the brilliancy of the colours still left upon their capitals. The walls and ceiling are covered with astronomical and other subjects, and figures of divinities. Everywhere are signs of the temple having been used for Christian services, and many Coptic crosses are cut into the walls and on the columns. Possibly this may have been the site of the church of St. Stephen, into which part of the temple was turned in the sixth cent. A.D. The *Sanctuary*—containing a monolithic shrine—with its 3 halls and surrounding chambers, requires candles to be properly seen. Under these chambers are crypts, of which the western and centre ones can be reached by a wooden ladder in the western chamber. After passing the halls a small open court is reached, used originally for sacrificial purposes; here Ptolemy Philadelphus is seen making a libation and offering incense; in front of him is an altar, and before him food and wine jars.

A staircase from the left-hand hall leads to the roof and to the exceedingly interesting **Osiris Chamber**, so called from the walls being covered with sculptures relating to the death and resurrection of Osiris. The chamber itself is at the bottom of a narrow flight of steps. According to the ancient myth the body of the god was cut up and buried in different places. On the walls are shown the shrines containing the limbs, &c., of Osiris, each shrine being differently shaped—over each

Isis and Nephthys, "the great weepers," keep guard. He is also depicted lying among lotus buds and other marsh plants figurative of a returning life. Finally he is represented with all the scattered limbs reunited to his body, in the act of arising from his bier. Isis at his feet stretches out her arms to him and Nephthys presents to his nostrils the breath of life.

From a Greek ex-voto in this chamber we learn the interesting fact that the worship of Isis and Osiris was still carried on at Philæ in A.D. 453, more than 70 years after the famous edict of Theodosius abolishing the Egyptian religion. This fact may also be gathered from some of the other numerous ex-votos inscribed on the walls of the pylon and other parts of the temple. The ruin of the temple is attributed to Justinian.

The **Roof** should be visited, as an exceedingly good bird's-eye view may be obtained northwards of the ruins of the Roman temples and the old Coptic town.

Descending to the Hypostyle Hall, on the W. side is the **Gateway of Hadrian** (5), built on the older temenos wall of the temple, and on the walls which connected it to the main temple may be seen several incidents connected with the legend of Osiris. On the S. wall the mummy of Osiris is being carried across to the island on the back of a crocodile, above are mountains, behind which the sun appears, while above again are the sun, half-moon, and stars. On the N. wall is the rocky island of Bigga, surmounted by Mut and Horus as the vulture and the hawk, while in a cave beneath the island, guarded by a sacred snake, sits the Nile-god pouring water out of two vases, emblematic of the Egyptian belief that the Nile rose from beneath this island and flowed in two streams to the N. and S.

A few yards to the N. is a *Stairway* leading down to the water at low Nile level, which may have been intended for a Nilometer, but no scales are visible in it.

To the N. of this again are the pavement and foundation blocks of the **Temple of Har-netj-iotef** ("Horus avenger of his father") (4). The building was originally square, with 4 columns on the eastern face—a large chamber lay behind in which was placed the sanctuary; round this ran a narrow passage, off which lay 2 small rooms. A stairway of 6 steps with a gentle slope leads up to the temple. All the upper blocks, &c., have been carried away to build the Coptic church of St. Mary (2), lying a little to the N. The temple is of late date apparently, since the blocks bear the cartouches of the Emperor Decius. In the doorway of the sanctuary not only the hard granite blocks for the door-posts remain, but also the bronze plugs on which the doors turned.

The *Coptic Church* (2) near is built, as already mentioned, of the blocks of the temple of Har-netj-iotef, and presents no very striking feature. An inscription, now placed in the church at the S.W. end, records the repair of it in the year A.D. 773, and describes it as dedicated to St. Mary. Another and larger Coptic church lies to the E., in the angle of the roadway, but only the floor and the bases of the pillars remain.

A little way further on at the N.E. end of the island is a late *Roman gate-way* with three arches, leading to a stairway down to the river,

which was apparently at that period the principal landing-place of the island.

W. of this gateway are the remains of the **Temple erected to the Emperor Cæsar Augustus** in his 18th year (12 B.C.) by the people of Philæ and the Dodekaschoinos under the governorship of Publius Robrius Barbarus, as the inscription on the granite architrave and the fragments of the dedication-inscription show. The walls have been cracked and fissured, apparently by the earthquake shock which overthrew the granite columns. From the remains we can see what the original temple was like, and mentally reconstruct it. The columns are of red granite, and the diorite capitals are extremely well worked. It is worth remarking that in this purely Roman work the blocks of the capitals were fastened together by iron clamps run in with lead, while all Egyptian work has wooden dovetailed clamps for the same purpose.

About 30 ft. in front of it was found a trilingual inscription in demotic, Latin, and Greek recording the suppression of a revolt against the Romans in the days of Cornelius Gallus (B.C. 29). It is of historic interest as corroborating the account given by Dio Cassius of the first prefect of Egypt.

Continuing in a south-easterly direction among the intricate ruins of old houses, we reach a *Coptic Church* (3) with semicircular apse. From here, if the main street of the old town be followed, the little **Temple of Hathor** (8) is reached. It was built by Ptolemy IX., and dedicated by him and his sister-queen Cleopatra to the goddess. Only the forecourt and one chamber now remain. The temple consisted originally of three chambers, to which a fourth was added later. The columns in the forecourt are remarkable for the grotesque representations of the god Bes, &c., on them. There is also a baboon playing on different kinds of musical instruments.

The curious construction of the **Temenos Wall** of the great Temple of Isis is worth notice, and it is best seen on the W. side of the roadway, which passes in front of the Temple of Hathor, where the alternate sections of curved and horizontal work divided from one another by vertical joints produce a curious effect. This wall may be traced almost all round the temple, except where it has been cut away to afford space for the Temple of Har-netj-iotef.

Lying to the S. is the little Temple of Augustus and Trajan, usually called **Pharaoh's Bed**, or "the Kiosk" (16); it was never finished. The roof was not put on, and the high abaci above the capitals were to have been cut back into Hathor heads, since it will be seen that they project slightly beyond the architrave, just as do the unfinished abaci on the N. side of the Temple of Isis Usret (7). There are reliefs cut on the inner side of two of the screen walls, which represent Trajan presenting wine to Isis and Horus and the same emperor standing before Osiris and Isis. On the E. side is a door leading to a stone platform above the river, from which a path descends to the shore.

The N.E. end of the Island was covered with the ruined churches and houses of a **Coptic Town** which have been destroyed by the waters of the reservoir. The following description, by Captain Lyons, is therefore of great interest.

"These grew up round the ancient temples on the lines of an earlier village, though in later times it encroached upon them and upon the streets which crossed the island in various directions. We can still see one main street which seems to have started from the gateway (Roman?), and after some 40 metres turns south-west so far as the angle of the temenos wall of the Temple of Isis, which it follows as far as its south-east angle. Here another street from the Kiosk (Pharaoh's Bed) meets it, and perhaps led in front of the East Colonnade, though the connection between these two could not be accurately traced.

"These main streets are paved with slabs of sandstone, and where they have not been encroached upon have a width of about 3 metres, while the smaller ones which intercept the village are from 1·5 to 2 metres only.

"Starting from the Kiosk, the steps of the western gateway are no longer in position at the head of the paved main street, which leads up to the angle of the temenos wall and under the gateway of Ptolemy II., in front of the great Pylon. Here it joins the other from the gateway in front of the little temple. In the angle formed by these two streets are what appear to be some of the oldest houses of the village. They are built of cut stone for a height of about 1·5 metres, above which the walls were carried up in mud brick, of which also the arches were made, which served as ceilings to the lower rooms, and to carry the floor of the room above. The stones used are from ·18 to ·20 metre thick, and were very likely obtained from the pavement which surrounded the Temple of Isis, as the chiselled lines on the ground level course of masonry show. At this time little, if any, damage would appear to have been done to the Temple of Hathor, since no stones of it have been utilised in these houses. On leaving the Kiosk, the second room on the left bears a rude Coptic cross on the stone door-post; the fourth is much larger, and still contains some remains of its vaulted roof of mud brick, which carried an upper floor. They were built of sun-dried mud brick. There has been an attempt made to give additional strength by burning them *in situ*, since the walls and arched roof are burnt red from ·01 to ·02 metre from the surface, gradually passing into the unaltered mud brick; the same thing may be seen in other parts of the village. . . . Where the main street turns to the rt. and passes along the south side of the Coptic church the houses are larger and better, and in one of these, opposite the S.W. door of the church, a diorite statue of a somewhat Roman type was found built into a wall. Some 12 or 13 metres south of the corner of the road is a water tank with steps leading down into it, a drain hole for emptying it, and the remains of a small supply channel through which the water flowed and poured into the tank through a carved lion's head.

"From this the street follows the quay wall, which here has a backing of mud brick, and the gateway opens into the space in front of the Temple of Cæsar Augustus. To the north of this there are only small lanes and alleys between the houses, which seem to have grown up round a central building, which has been recognised by Herr L. Borchardt as a monastery somewhat similar in plan to the large one opposite to Aswân (Dêr-es-Samaan). The houses W. of this call for no very special notice, and except the street leading from the main one, already described, to the S.E. door of the Coptic church, narrow alleys alone twist about among them.

"Between the colonnades one street is recognisable in front of the columns, but beyond this it is lost amongst the ruins of the Coptic houses. In the southern part of the island the general direction of the streets is west, and some of the houses adjoining them are of considerable size, especially near the back of the Eastern Colonnade, where some of those which are built of stone show a concave laying of the courses similar to that employed in the temenos wall. This part of the island seems to have been even more dug over than the northern part, as often piles of rubbish of earlier excavations have obliterated the traces of any Coptic buildings there may have been. Fragments of Coptic and other stone work were found in many of the houses,

but hardly ever in place, having been moved about as being convenient building material by the later Nubian inhabitants of the island."—H. G. LYONS.

The **Island of Bigga** lies to the W. of Philæ. It is called *Senem* in the hieroglyphs, and appears afterwards to have borne the Greek name of *Abaton*, "inaccessible," though Plutarch seems to apply that name, at least in one sense, to Philæ, when he says that "it is inaccessible and unapproachable . . . except when the priests go to crown the Tomb of Osiris." From the number of inscriptions it is evident that Bigga was from a very early period considered as a sacred place, and the presence of a red granite statue with the cartouche of Amon-hotep II. of the XVIII. Dynasty points to the existence here of a temple of ancient date. The only building remaining is the small *Temple of Hathor* in front of the statue, built by Ptolemy Euergetes I. It was subsequently turned into a church, to which period the arch in the centre belongs. Most of the inscriptions refer to the functionaries sent to govern the land of Kush—that is the Greek Ethiopia, the modern Nubia. They begin from the time of the XVIII. Dynasty. On the E. side of the island, facing Philæ, is a granite stela with the name of Psammetichus I. engraved on a rock known to the natives as "Pharaoh's Throne."

On the same side also is a rock inscription in hieroglyphs, and further N. is a Necropolis of the Roman period. On the N. shore of the island is the granite pedestal of three statues, with a bilingual inscription in Greek and demotic, stating that it had been dedicated to Isis and Horus on behalf of Ptolemy Philometor, his queen Cleopatra, and their ill-fated son Ptolemy Philopator II.

There is a capital *View* of the temple of Philæ from the high rocks at the S. end of Bigga.

On the E. bank of the river, a little S. of the village of Shellâl, is a ruined **Mediæval Fortress** on the crest of the rocks, with square and round towers, and on the S. side is a doorway having a round arch of brick between two round towers, and leading into a court.

Here, also, are the ruins of *two large mosques*, which were originally Coptic monasteries; the southernmost one is built in great part of stones from the temples of Philæ, many of them being covered with hieroglyphs; the superstructure is chiefly bricks baked and crude. On the hill above is a *santon's* tomb, from which there is a fine view of Philæ and Bigga.

About 1 m. S. of the southernmost of the mosques, and just opposite to the island of Hessa, is an *Inscription* on a granite rock, dated in the 5th year of Mer-en-Rê of the VI. Dynasty, and stating that the chiefs of the Wawat and Arth (on either bank of the Nile southward to Korosko) offered homage in that year to the Pharaoh in the island of Senem or Bigga. On *Hessa* there are also inscriptions.

[Visitors should proceed from the E. bank, where they will arrive from Aswân or be landed by the boat from Philæ, along the top of the Dam to the *Locks* at the W. end, which are well worth seeing. The distance is easily covered there and back in a trolley, which will be placed at the disposition of visitors. Each trolley seats four persons; fare P.T.10 each. (This fare is dearer than it ought to be; P.T.5 (one shilling) for the use of the trolley, whether by one person or four, would be quite enough.)]

The Reservoir and Dam.—In 1898 the Egyptian Government signed a contract with Messrs. John Aird & Co. for the construction of the great reservoir and dam at Shellâl, which serves for the storage of water

at the time of the flood Nile. The river is "held up" here 65 feet above its old normal level. A great masonry dyke, 150 feet high in places, has been carried across the Bab el-Kebir of the First Cataract, and a canal and four locks, 200 ft. long and 30 ft. wide, allows for the passage of traffic up and down the river. The dam is 2,185 yards long and over 90 feet thick at the base; in places it rises 100 feet above the bed of the river. It is built of the local red granite, and at each end the granite dam is built into the granite hillside. 708,000 cubic yards of masonry were used. The sluices are 180 in number, and are arranged at four different levels. The sight of the great volume of water pouring through them is a very fine one. The Nile begins to rise in July, and at the end of November it is necessary to begin closing the sluice-gates to hold up the water. By the end of February the reservoir is usually filled and Philæ partially submerged, so that boats can sail in and out of the colonnades and Pharaoh's Bed. By the beginning of July the water has been distributed, and the water has fallen to normal level.

It is of course regrettable that the engineers were unable to find another site for the Dam, as it was inevitable that some damage should result to the temples of Philæ (chiefly in the matter of picturesqueness), from their partial submergence. Korósko was proposed as a site, but was rejected for cogent reasons; and apparently Shellál was the only possible place. Further, no serious person, who places the greatest good of the greatest number above considerations of the picturesque and the "interesting," will deny that if it is necessary to sacrifice Philæ to the good of the people of Egypt, Philæ must go. "Let the dead bury their dead": the concern of the rulers of Egypt must be rather with the living people of Egypt than with the dead bones of the past; and they would not be doing their duty did they for a moment allow artistic and archæological considerations to outweigh in their minds the practical necessities of the country. This does not in the least imply that they do not owe a lesser duty to the monuments of Egypt, which are among the most precious relics of the past history of mankind: they do, and this lesser duty has with regard to Philæ conscientiously been fulfilled. The whole Temple, in order to preserve its stability under the stress of submersion, has been braced up and underpinned, under the superintendence of Mr. Ball, of the Survey Department, who has most efficiently carried out this important work, at a cost of £22,000. Steel girders have been fixed across the island from quay to quay, and these surrounded by cement masonry, made watertight by forcing in cement grout. Pharaoh's Bed and the Colonnade have been firmly underpinned in cement masonry, and there is little doubt that the actual stability of Philæ is now more certain than that of any other temple in Egypt. The only possible damage that can accrue to it is the partial discoloration of the lower courses of the stonework of Pharaoh's Bed, &c., which already bear a distinct high-water mark. Some surface disintegration from the formation of salt-crystals is perhaps inevitable here, but the effects of this can always be neutralized by careful washing, which it should be an important charge of the Antiquities Department regularly to carry out. [It has (1907) been determined to raise the Dam 20 ft., which will have the effect of entirely covering Philæ with water for part of the year.]

ROUTE 26.

The First Cataract (Shellâl) to the Second Cataract (Wâdi Halfa).

	Miles.		Miles.
Shellâl to Dahôd	10½	Wâdi es-Sebû'a	20
Kartassi	15	Korosko	12½
Tâfa	7	Amâda	7½
Kalâbsha	6½	Dorr	4
Dendûr	13	Ibrim	13
Gerf Hussên	9	Abû Simbel	34
Dakka	10½	Halfa	30
Korti	3½		200
Maharraka	3½		

1. Preliminary Information.

Character of the Country.—We have no hesitation in advising everyone who gets as far as Aswân to continue the voyage to Wâdi Halfa. The scenery differs considerably from that of Egypt; the climate is if anything more perfect (except perhaps between Abû Simbel and Wâdi Halfa, where a strong cold north wind is often very disagreeable), and the giant statues of Abû Simbel certainly rank next in antiquarian interest to the Pyramids and the ruins of Thebes, besides being in themselves something quite unique. On the other hand, it may be said that of antiquities there is little worth seeing in Nubia by the ordinary traveller but Abû Simbel, and there is a general absence of animal life which some might find wearisome. The inhabitants are few, and, with the exception of an occasional duck, the sandbanks and borders of the river are untenanted, but some few birds are more likely to be met with in Nubia than in Egypt. Among them may be mentioned the beautiful yellow-breasted sunbird (*N. metallica*), a species of bush-babbler (*Crateropus acaciæ*), and the "bulbul" (*Pycnonotus Arsinoë*). A white-winged wagtail (*M. vidua*) is almost confined to the neighbourhood of the First Cataract, but is there plentiful. The desert hare may occasionally be met with, and patience and the assistance of a native hunter may succeed in procuring the chance of a shot at a gazelle.

Should the traveller from any cause be unable to pass the First Cataract in the dahabîya he has hired at Cairo, he will be able to procure another one at Mahatta (see p. 508), though the latter will not be very comfortable or clean; or he may proceed from Aswân by steamer. It will take from three to four weeks to go from Philæ to Halfa and back in a dahabîya. It only takes one week by steamer, and this gives time to see Abû Simbel and other points of interest.

Ancient History and Geography.—The countries bordering the Nile south of Egypt were known to the Old Egyptians by the name of *Kesh* (Kush). The name *Kens* is also found applied to that part nearest

the Egyptian frontier. This is the same as the present name of the district, El-Konûs. Another name, used for the part of the valley N. of Wâdi Halfa, was *Akin* (p. 546), which survived in the Roman times as the name of a town, *Acina*, mentioned by Pliny.

The first Pharaohs of whom there is any record as having conquered the Kushites were the kings of the VI. Dynasty, whose example was followed by those of the XI. and XII. Usertsen III. built a temple at Semneh above the Second Cataract, and fixed the Egyptian frontier there. Thothmes I. of the XVIII. Dynasty has left a record of his triumphs over the Kushites on a rock opposite Tombos. Thothmes III. built temples at 'Amâda, at Somma and at Solob. Amen-hotep III. also built at Solob, and at Gebel Barkal near Abû Hâmed. Ramses II. of the XIX. Dynasty added to this temple at Gebel Barkal, and besides the smaller rock-cut temples of Dorr and Bêt el-Wâli, the grand monument at Abû Simbel dates from his reign.

At the epoch of the XXIII. Dynasty we find Egypt and Kush have greatly changed places, Egypt, or at any rate the southern portion of it, having become a province of Ethiopia, a general name by which the countries on the Nile south of Egypt became afterwards generally known. This change reached its height under the XXV. Dynasty, which was composed entirely of Ethiopian sovereigns, the last of them being Tirhakah. The pyramids at Meroë may probably be referred to the Tirhakah period. In the time of Psammetichus, Elephantinê was the border of Egypt. Under the Ptolemies the frontier was fixed at Hierasykaminos, about 80 miles S. of Syênê, and the district was called Dodekaschoinos, from that distance equalling 12 Egyptian *schœni*. Its Egyptian name was "the district of the 12 *Ar*," which is mentioned in the hieroglyphic inscriptions of Philæ, Dendûr, and Dakka, where it is described as extending to the island of Takompso (Ta-ḳom-sat) (Prof. Sethe restricts the word to the district between Aswan and Philæ). Many temples, Kalâbsha, Dakka, &c., belong to the Ptolemaïc period.

Under the government of Cornelius Gallus, the first Roman prefect of Egypt, we learn from a trilingual *stela* that an Ethiopian embassy arrived in Philæ, and the king of the Triakontaschoinos (beyond the Dodekaschoinos) was taken under Roman protection. In the time of the second (or, according to Mommsen, the third) prefect, Petronius, an expedition was undertaken against the Ethiopians in consequence of an attack made by them on the Roman garrison of Syênê, the then frontier town. Petronius penetrated to and destroyed Napata, the capital of Candace, the queen of the Ethiopians. Napata, according to Pliny, was 870 Roman miles above the Cataracts, and is supposed to be el-Barkal of the present day, where pyramids and extensive ruins denote the former existence of an important city.

In the time of Strabo, who visited Egypt during the government of Ælius Gallus, Petronius's successor, Syênê was again the frontier, the Romans having, as he observes, "confined the province of Egypt within its former limits." Philæ then belonged "in common to the Egyptians and Ethiopians." This did not, however, prevent the Cæsars from considering Lower Ethiopia as belonging to them, or from adding to the temples already erected there.

Strabo says the Ethiopians above Syênê consisted of the Troglodytæ, Blemmyes, Nubæ, and Megabari. The Megabari and Blemmyes inhabited the eastern desert N. of Meroë, towards the frontiers of Egypt,

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had now grasped the idea t
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From Procopius we learn
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a grant of the island of To
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to his sons Kharapatkhar
p. 132). Krall reads the na
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Turkish conquest by Sultan Selim in the sixteenth century. Wansleb, in the seventeenth, noted that the churches looked as if they had been abandoned only yesterday. Thus the Abyssinian Church was cut off from its geographical connection with the mother Church of Alexandria. Nubia was conquered by the Turks and annexed to Egypt by Ismail Pasha, son of Mohammed Ali, in 1821.

Modern Inhabitants.—The country between the First and Second Cataracts forms part of the Province of Aswân, and is divided into two districts, el-Kenûs, which extends from the First Cataract to Derr, and Halfa, which extends from this point to the Second Cataract. The total population of the two districts is about 62,000. The Nubian or Berberine inhabitants (*Barâbra*) are of a different race to the Egyptians, and speak a language of their own (see Introd., p. [31]), which is divided into three dialects, those of Kenûs, Mahass, and Dongola. The Nubian is lighter in colour than the negro, and darker than the Egyptian or the Arab. Many Nubians go to Egypt as servants, but nearly always return when they have made a little money.

The character of the country above Philæ differs very much from Egypt. The hills are mostly sandstone and granite, and, from their coming very near the river, frequently leave only a narrow strip of soil at the immediate bank, on which the people depend for the scanty supply of corn or other produce grown in the country. It is not therefore surprising that the Nubians are poor: though, from their limited wants and thrifty habits, they do not suffer from the miseries of poverty. The palm tree, which there produces dates of a very superior quality, is to them a great resource, both in the plentiful supply it affords for their own use, and in the profitable exportation of its fruit to Egypt, where it is highly prized, especially that of the Ibrîm kind, the fruit of which is much larger and of better flavour than that of other palms: the tree itself differs from them in the appearance of its leaves, which are of a finer and softer texture. Henna, senna, baskets, mats, and a few other things produced or made in Nubia return a good profit on sending them to Egypt. Nubia justly boasts of one blessing, which is that fleas and bugs will not live there. It is not, however, to be supposed that a boat hired at the Cataracts would necessarily be free from these plagues, or that they cannot be kept alive in a boat during the cold weather: but the fact is not the less certain that Nubia is free from them, and no boat, however dirty, or however careless its inmates, would retain them long during the summer weather.

When the Nile is low, the land is irrigated by water-wheels, which are the pride of the Nubian peasant. Even the endless and melancholy creaking of these clumsy machines is a delight to him, which no grease is permitted to diminish, all that he can get being devoted to the shaggy hair of his unturbaned head. A certain portion of land is irrigated by each water-wheel, and the wealth of an individual is estimated by the number of these machines, as in other countries by farms or acres of land; and, as is reasonable to suppose, in a hot climate like Nubia, they prefer the employment of oxen, for the arduous duty of raising water, to drawing it, like the Egyptian fellâh, by the pole and bucket of the *shadûf*. The consequence of this is that the tax on water-wheels falls very heavily on the Nubian, who also feels that on date-trees much more than the Egyptian peasant.

2. The First Cataract to the Second Cataract.

(*E.*) About 8 miles above Philæ, near the E. bank, is an eddy, called by the natives "the Eddy of the Oasis," and believed by them to communicate underground with the Great Oasis. The neighbouring hill is called *Gebel Shemt-el-Wah*, "the Hill of the Eddy of the Oasis."

Dabôd, 10½ m., is, like many other Nubian villages, situated on both banks of the river. The ruins (*W.* bank) consist of a *Temple*, founded apparently by Ar-khor-Amen, a monarch of Ethiopia, who was probably the immediate successor of Ergamon, called by Diodorus a contemporary of Ptolemy II., but who is shown by his buildings at Philæ and Dakka to have really been a contemporary of Ptolemy IV. (Mahaffy: 'Empire of the Ptolemies,' p. 278). Ar-khor-Amen takes the title of "King of Upper and Lower Egypt." Over the central pylon, facing E., are the remains of a Greek inscription, bearing the names of Ptolemy Philometor and his queen Cleopatra. The temple was dedicated to Isis, who, as well as Osiris and her son Horus, was principally worshipped here; Amon being one of the chief contemplar deities. Augustus and Tiberius added most of the sculptures, but they were left unfinished, as was usually the case in the temples of Nubia. The main building commenced originally with four columns, which are now destroyed; then follow a central and two lateral chambers with a staircase leading to the upper rooms; to which succeed another central apartment immediately before the adytum, and two side chambers. On one side of the portico a wing has been added at a later period. The three pylons before the temple follow each other in succession, but not at equal distances, and the whole is enclosed by a wall of circuit, of which the front pylon forms the entrance. The adytum is unsculptured, but the granite naos within it, now broken in two, bears the name of Ptolemy XIII. (Auletes); and in the front chamber of the naos is that of the Ethiopian king Ar-khor-Amon. Among the few subjects sculptured in the portico are Thoth and Hathor engaged in pouring alternate emblems of life and purity over Tiberius—alluding to the ceremony of anointing him king. Some distance before the temple is a stone quay, which had a staircase leading from the river. This place seems to be the *Parembolè* of the "Itinerary." A *stela* of the reign of Amenemḥât II., now at Berlin, was found at Dabôd.

[Two days W. of Dabôd, and about the same distance from Aswân, and from Kalâbsha, is a small uninhabited Oasis, called the *Oasis of Kârkâr*. It abounds in dates, and has some wells, but no ruins.]

Between Dabôd and Kartassi the only remains are a wall projecting into the river, and a single column, marking perhaps the site of *Tzitzis*; on the opposite bank, at *Dimri*, the ruined wall of a temple. On the island *Morgôs* are some crude-brick ruins of the Arab period.

One of the most beautiful bits of river-scenery on the Nile begins about this point. A wide reach opens out for many miles, bordered on either side with a sloping bank of bright green, whose uniformity is sometimes broken by masses of huge granite boulders. Here and there is a village with its grove of palms; and clear against the sky stands out the small ruined temple of Ḳartassi, perhaps the most picturesque smaller ruin in Egypt.

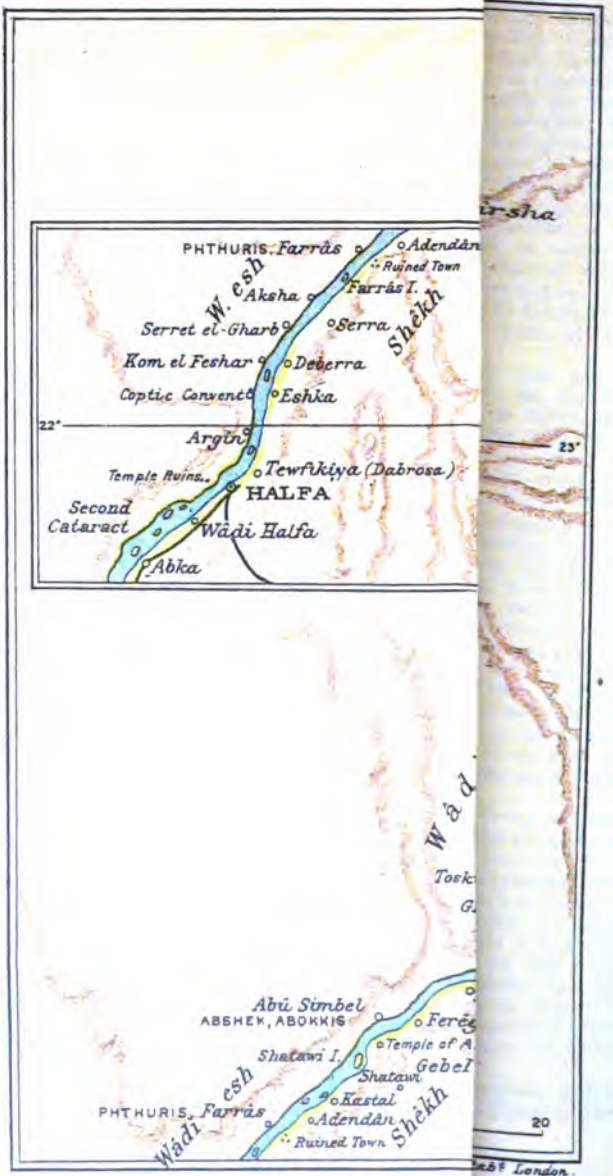
(*W.*) **Ḳartassi**, 26 m. from Shellâl. The *Temple* is a short distance N. of the village, to the N. of which are also some rock-tombs. Only a few columns are standing. What interest it has is derived from its picturesque position. A short distance S. of the temple is a sandstone quarry, in which are one demotic and upwards of 50 Greek ex-votos. They are mostly of the time of Antoninus Pius, M. Aurelius, and Sevĕrus, in honour of Isis-Sruptikhis, to whom the neighbouring temple was probably dedicated. Most of them were engraved by priests of the "*clonus*," or carriage of stones from the quarry for the construction of temples, and one of them mentions the number of stones cut by the writer for the great temple of Isis at Philæ. In the centre of the quarry is a square niche, which may once have contained a statue of the goddess; and on either side are busts in high relief, placed within recesses, and evidently, from their style, of Roman workmanship. The road by which the stones were taken from the quarry is still discernible, and some inscriptions are found on either side of it. In one of these Osiris is identified with the local god Pârsopmânis.

The quarry lies midway between the temple and an ancient enclosure of large hewn stones (25 min. S. of the temple), in the S.E. part of which once stood a temple of Isis, seen by Legh in 1812, when it possessed "6 beautiful columns of 3 ft. diameter." On the N. side of the enclosure, which now contains the houses of a village, is a pylon having a few hieroglyphs, and the figure of Isis, with a head-dress surmounted by the horns and globe (on the inner side of the E. wall).

(*W.*) **Tâfa**, or **Wâdi Tâfa** (*Taphis*), 31 m., a prettily situated village among groves of palms. Here are some more stone enclosures, but on a smaller scale than that of Ḳartassi, being about 22 paces by 18. The position of the stones is remarkable, each row presenting a crescent or concave surface to the one above it, the stones at the centre being lower than at the angles. In a length of 50 ft. the depression below the horizontal line is 1 ft. 3 in. This form of wall-building occurs in all Nubian temples of late date. In one enclosure are several rooms communicating with each other by doorways; but the enclosures themselves are quite unconnected, and some at a considerable distance from the rest. They are of Roman date, as the mouldings of the doorways show; but it is difficult to ascertain the use for which they were intended. The stones are rough in the centre, and smooth at the edges, as in many Roman buildings.

There are the remains of only one temple at Tâfa; they are inside the village, and are in fact used by the natives as a dwelling-house. The columns of the portico have disappeared. Behind the portico is a chamber, which may have been the adytum. It was converted into a church by the early Christians. On one of the walls is an almanack, supposed to be of the fourth or fifth century. Christianity, introduced in the age of Justinian, was the religion of Ethiopia till a late period (though Edrîsi considered it extinct in 1154 except in the desert), since in Wansleb's time, 1673, the churches were still entire, and only closed for the want of priests. Another temple, which was close to the river, with a flight of steps leading down between two walls to a quay, has lately disappeared. On the E. bank opposite Tâfa are the foundations of a temple (*Contra-Taphis*).

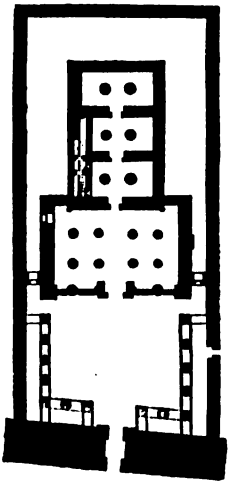
Soon after passing Tâfa the granite begins to reappear, and the scenery reminds us of Philæ and the Cataracts. Boulders of basalt


PHTHURIS. Farrâs
Adendân
Ruined Town
W. esh
Aksha
Farrâs I.
Shêkh
Serret el-Gharb
Serra
Kom el Feshar
Deberra
Coptic Convent
Eshka
22°
Argin
23°
Temple Ruins
Tewfikiya (Dabrosa)
HALFA
Second Cataract
Wâdi Halfa
Abka
Abû Simbel
ABSHEK, ABOKKIS
Ferêg
Temple of A
Shatawi I.
Gebel
Shatawi
Kastal
PHTHURIS, Farrâs
Adendân
Ruined Town
20

appear here and there in the stream, which flows with great rapidity, and is divided into several channels by islands, not utterly barren, however, but covered in many places with signs of cultivation. This part of the river extends for two or three miles, and is called *el-Bâb*, "the Gate," it being in fact a series of rapids on a small scale.

(*W.*) **Kalâbsha**, 38 m., a village lying just above the rapids. It is the *Talmis* of the Itinerary, and possesses ruins of the largest temple in Nubia.

The *Temple of Kalâbsha* appears to have been built in the reign of Augustus; and though other Cæsars, particularly Caligula, Trajan, and Severus, made considerable additions to the sculptures, it was left unfinished. The stones employed in its construction had belonged to



THE TEMPLE OF KALÂBSHA.

an older edifice, to which it succeeded. On the inner E. wall of the existing edifice Amen-hetep II. (*XVIII. Dyn.*) is mentioned as one of the founders of the temple. The name of Thothmes III. could formerly be traced on a granite statue, now lost, which lay near the quay before the entrance, and in the small temple in the N.E. corner of the exterior corridor we find the name of Ptolemy X. The present temple was turned into a Christian church by Epimachus, the bishop of Talmis, as we may gather from a mutilated inscription on the S. side of the entrance.

This extensive building consists of a naos, hall of columns, and court. The naos is divided into three successive chambers—the adytum, a hall, and a third room opening on to the hall of columns, 40 ft. by 66 ft., which has twelve columns, three in depth and four in

breadth, the front row united by screens on either side of the entrance. The court is surrounded on three sides with a peristyle of fourteen columns and the propylon, beyond which is a pavement, and a staircase leading to the platform of the quay that sustains the bank of the river. On each side of the court are four small chambers. The temple is surrounded by two walls of circuit, both of which are joined to the propylon. The space between them is occupied by several chambers, and at the upper extremity is a small building with columns, forming the area to a chapel hewn in the rock. On the S. side is a chapel, within which is a rock-hewn tomb furnished with *loculi*. At the N.E. corner is also a small chapel, which belonged to the original temple, and is anterior to the buildings about it; and to the N. are another enclosure of considerable extent, connected with the outer wall, and two detached doorways. In some parts of the temple the colours are still exceedingly bright, which is probably due to the Christians, who, by covering over the sculptures, paintings, and hieroglyphs with plaster, were the unconscious means of preserving much that is interesting. But the sculptures throughout the temple are of very inferior style; nor could the richness of gilding that once covered those at the entrances of the first chambers of the naos have compensated for the deficiency of their execution. Its extent, however, claims for it a conspicuous place among the largest monuments dedicated to the deities of Egypt. Mandulis, or, according to the Egyptian pronunciation, Maluli, or Meruli, was the deity of Talmis, and it is in his honour that the greater part of the numerous Greek ex-votos in the great court are inscribed by their pious writers. The most interesting of these inscriptions is that of "Silko, king of the Nubadæ and of all the Ethiopians," which records his several defeats of the Blemmyes, who had made Talmis their capital. The inscription, which is that of the sixth century and in barbaric Greek, is on the N. side of the W. wall of the great court. Attached to it is a picture of Silko on horseback in Roman dress, receiving a wreath from a winged Victory. On the nearest column is a long inscription in the still undeciphered Meroïtic or Ethiopian demotic. One of the Greek texts is a decree of the Governor Aurelius Besarion (A.D. 250), ordering the removal of swine from the sacred precincts of Talmis, and over the second door in the S. wall is a curious Neo-Platonic hymn, referring to Mandulis and his twin-brother Broith, in 34 Sotadaic verses. Mandulis was identified with Horus, who, on the S. side of the entrance to the portico, is further identified with "the Pharaoh of Sonom," or Bigga, and stands by the side of the Emperor Trajan. On the S. side of the great court is an inscription of five lines in cursive Latin dated in the 12th year of Nerva Trajan.

A short distance from the temple, towards the N.W., are the sandstone *Quarries*, from which the stone used in building its walls was taken; they contain two Christian epitaphs with the pagan ending, "Grieve not; no one is immortal"; and on the hill behind are found the scattered bones of mummies, and in the village are the remains of walls. Several Christian gravestones, with Greek inscriptions, now in the British Museum, were found here.

The ancient town stood N., S. and W. of the temple, and extended along the hill towards the N., which is strewn with bricks and broken pottery.

(*W.*) **Bêt el-Wâli** (¼ hr. N.W. of Kalâbsha).—It is not without con-

siderable satisfaction that the Egyptian antiquary turns from the coarse sculptures of the Roman era to the chaste and elegant designs of a Pharaonic age which are met with in the sculptures of Ramses II. (*XIX. Dyn.*) at the *Bêt el-Wâlî*, "the House of the Saint," a small but interesting rock-cut temple, dedicated to Amen-Ra, with Khnemu and Anukit. It consists of a small inner chamber or adytum; a hall supported by two polygonal columns of very ancient style, which call to mind the simplicity of the Greek Doric; and an area in front. At the upper end of the hall are two niches, each containing three sitting figures in high relief; and on the walls of the area, outside the hall, are sculptured the victories of Ramses, casts of which are in the British Museum.

The sculptures relate to the wars of this Pharaoh against the Kush or Ethiopians and the Tahennu or Libyans, who, having been previously reduced by the Egyptian monarchs and made tributary to them, rebelled about this period, and were reconquered by Seti I. and Ramses II. On the rt.-hand wall the monarch, seated on a throne under a canopy or shrine, receives the offerings brought by the conquered Ethiopians, preceded by the Prince of Kush, Amen-em-apet, and introduced by the eldest son of the conqueror, Amen-her-unamif. Rings and bags of gold, leopard-skins, rich thrones, flabella, elephants' teeth, ostrich eggs, and other objects, are among the presents placed before him; and a deputation of Ethiopians advances, bringing a lion, oryx, oxen, and gazelles. The lower line commences with some Egyptian chiefs, who are followed by the prince of Kush and other Ethiopians, bringing plants of their country, skins, apes, a camelopard, and other animals. Beyond this is represented the battle and defeat of the enemy. Ramses, mounted in his car, is attended by his charioteer, who urges the horses to their full speed. The king discharges his arrows on the disorderly troops of the enemy, who betake themselves to the woods. At the upper end of the picture a wounded chief is taken home by his companions. One of his children throws dust on its head as a token of sorrow, and another runs to announce the sad news to its mother, who is employed in cooking at a fire lighted on the ground.

On the opposite wall is the war against the Tahennu. At the upper end, which is in reality the termination of the picture, Ramses is seated on a throne, at whose base is crouched a lion, his companion in battle. His son, Amen-her-unamif, brings into his presence a group of prisoners of that nation; and in the lower compartment is a deputation of Egyptian chiefs. Beyond this, the conqueror engages in single combat with one of the enemy's generals, and slays him with his sword, in the presence of his son and other Egyptian officers; and the next compartment represents him in his car, in the heat of the action, overtaking the leader of the hostile army, whom he also despatches with his sword. The enemy then fly in all directions in their fortified town, which the king advances to besiege. Some sue for peace; while his son, forcing the gates, strikes terror into the few who resist. Then, trampling on the prostrate foe, Ramses seizes and slays their chiefs; and several others are brought in fetters before him by his son.

Much henna is grown here. The pounded leaves are exported to Egypt, and are used for dyeing the nails and fingers of women red. It is the *κύπρος* of the Greeks; and the "cluster of camphire" (kuphr) in Solomon's Song, i. 14, is translated in the LXX. "*βότρυς κύπρου.*" It

is perhaps alluded to in Deut. xxi. 12, though our translation has "*pare* her nails." It is the *Lawsonia spinosa et inermis* of Linnæus.

After passing Kalâbsha, the hills shut in the river closely on both sides, and hardly a strip of cultivation relieves the bare and arid monotony of the scene. Here and there are to be seen jetties of loose stones, intended to turn the force of the current, and prevent it washing away what little soil there is. At **Abû Hor** (*Markas* of Kenûs; P.T.) is a stone quay of the Roman age, with some stones with hieroglyphs. These jetties of course cannot be seen in winter, when the water is held up by the dam at Aswân. The same may be said of most of the walls, stone quays, and odd ruins mentioned in this part of the valley. Further on the hills recede, and the scenery is less drear.

(W.) **Dendûr**, 51 m., the ancient *Enṭḥûre*.—The *Temple of Dendûr* stands just within the tropic. It consists of a portico with two columns in front, two inner chambers, and the adytum: at the end of which is a tablet, with the figure of a goddess, apparently Isis. In front of the portico is a pylon, opening on an area enclosed by a low wall, and facing towards the river; and behind the temple is a small grotto excavated in the sandstone rock. It has the Egyptian cornice over the door, and before it is an entrance-passage built of stone.

The sculptures are probably of the time of Augustus. The inscriptions commemorate a number of native gods, who seem to have been deified Ethiopian princes. The Roman emperor, or "Pharaoh in Senem," stands before Petisis and Pa-Hor, the sons of the dead Kupar, as well as before the god Ar-hes-nefer. Petisis is called *p-shai Enṭḥuret*, "the good dæmon of Dendûr," and "prince of *Snĕui*" ("the city of the two divine brothers"), *i.e.* Dendûr. Among the ruins of the town, N. of the temple, is the image of the god (perhaps Kupar) which once stood in the sanctuary. It represents an Ethiopian king. On the E. wall of the platform of the temple the stones are covered with signs which may be masons' marks. On the E. side of the S. wall of the sanctuary is an important Coptic inscription, stating that the monk Abraham had "planted the cross" there during the reign of the Nubian king, Eirpanome, when Joseph was exarch of Talmis (Kalâbsha) and Theodoros (A.D. 577) bishop of Philæ. In the sanctuary the two lions face to face at the feet of the central columns should be noticed.

(*E.*) The ruined mediæval town of **Sâbagûra**, nearly opposite Gerf Husên, occupies the summit and slope of a hill near the river, and is famous for the resistance made there by a desperate Nubian chief against the troops of Ibrâhîm Pasha. The modern village is called *Ḥrsha*.

(*W.*) **Gerf Ḥusên**, 60 m., the ancient *To-utj*, *Tutsis*, in Coptic *Thosh*, but, from being under the special protection of Ptah, the deity of the place, called by the Egyptians *Pa-Ptah*, or "the Abode of Ptah," as well as *To-utj* or "Greenland."

The *Temple* is of the time of Ramses II., entirely excavated in the rock, except the portico or area in front. It is, therefore, a *hemispeos*. At the upper end of the adytum are four sitting figures in high relief. Three similar statues occur in each of the niches of the great hall, and in the two others within the area. This area had a row of four Osiride figures on either side, and four columns in front, but little now remains of the wall that enclosed it; and the total depth of the excavated part does not exceed 130 ft. The Osiride figures in the hall are very badly

executed, ill according with the usual sculpture of the second Ramses; nor are the statues of the sanctuary of a style worthy of that era. An avenue of sphinxes once led from the temple to the river.

Opposite Gerf Ḥusên is the village of *Kosh*, the ancient *Kerkis*. On the W. bank, opposite **Koshtamna**, are the remains of a large fortress and temple of the age of the XII. Dynasty. Here, in the spring of 1906, excavations were carried on for the University of Liverpool, by Mr. John Garstang, who found an interesting necropolis of the XII. Dynasty, with pottery of prehistoric and "pan-grave" types.

(*W.*) **Dakka**, 70½ m., is the *Pselkis* of the 'Itinerary' of Pliny and of Ptolomy. In hieroglyphs the name is written Pa-Selket, "the abode of Selk, the scorpion-goddess." Strabo, who calls it *Pselché*, says it was an Ethiopian city in his time; the Romans having given up all the places south of Philæ and the Cataracts, the natural frontier of Egypt. It was here that Petronius (in A.D. 23) defeated the generals of Candacê, and then, having taken the city, advanced to Primis (Ibrîm) and to Napata, the capital of the Ethiopian queen. Strabo mentions an island at this spot, in which many of the routed enemy, swimming across the river, took refuge, until they were made prisoners by the Romans, who crossed over in boats and rafts.

The *Temple* was founded by Arḳ-Amon, an Ethiopian king, on the site of an older one which went back to the time of the XII. Dynasty, as a stone with the name of Amenemḥât I. has been found here. On other stones are the names of Thothmes III. and Seti I. The existing edifice was added to and decorated by the Ptolemies and Cæsars. The oldest part is the central chamber (with the doorway in front of it), which bears the name of the Ethiopian monarch, and was the original adytum.

Arḳ-Amon is the Ergamenes of Diodorus, who, according to the Greek historian, was the first to put an end to the power of the priests in Ethiopia; and when, in accordance with the prerogative they claimed, they sent him a message from the gods ordering him to die, he not only declined to obey, but ordered the priests themselves to be slaughtered. That he failed not, however, to do honour to the gods is shown by the representations of him here presenting offerings to the different deities of the temple. Over one of the side doors he is styled "Son of Khnemu and Osiris, born of Satḳ and Osiris, nursed by Anuḳit and Nephthys." His wife Kleopatra is also commemorated here.

The temple was dedicated to Thoth of Ponubs or Hierasykaminos, called Hermês Pautnûphis and Hermês Trismegistos in the Greek inscriptions; but various other deities are commemorated, including the Ethiopian Ar-hes-nefer, "the great god, the lord of Abaton." Arḳ-Amen declares that Isis of Abaton and Philæ had given him the land of Kens, or Nubia, "even the district of Dodekaschoinos (the 12 *Ar*) from Syênê (*Sunnu*) to Takompso." On the W. side of his sanctuary is a staircase leading to the roof, and on the E. side a cella of the Roman age, on the wall of which are the two lions of Shu face to face, and above them Tefnut as the lion of the south in the holy island of Philæ. At the N. end of the sanctuary Ptolemy Philopator built a pylon, commemorating on its doorway his wife Arsinoë, as well as Philadelphus Euergetes I. and their queens. This building became a *sekos* when Ptolemy Physkon added a pronaos (24½ ft. by 27 ft.) and gateway, on the

frieze of which is a mutilated Greek inscription, from which we learn that it was dedicated in the 35th year of the king's reign. From this a paved path (40 ft.) led to the massive pylons, each of which has a staircase of 98 steps leading to the roof. Numerous Greek, demotic, and Latin inscriptions are engraved upon them. In the Roman age a chamber was attached to the rear (S.) of the sanctuary of Arḳ-Amen, the dado of which is formed of figures of the Nile, the interior of the pronaos was decorated, and a wall built round the temple proper excluding the pylons. An outer wall, connecting the pylons, was already in existence. The Per-âa, or Pharaoh, to whom the Roman work is due, must be distinguished from the "Pharaoh of Senem" (Bigga) or Horus, to whom Arḳ-Amen offers wine. The monolithic shrine of black granite which stood within the sanctuary is now broken. Probably this was the work of the Christians, who turned the pronaos into a church. The door of the sanctuary and other parts of the building were gilded in the Roman age by Saturninus Veteranus Aquila. The whole temple stood on a platform of crude brick, and near it in the Roman period was a custom-house, on the site of which a good many *ostraka* have been found. The custom-house may have been built in the reign of Tiberius, since the cartouches of this emperor are found in the sanctuary of Arḳ-Amen, showing that it was repaired in his time. The temple has been much damaged in recent years, owing to the depredations of the *sebakhîn* (see p. [61]), and other causes. Mr. Garstang excavated XVIII. Dynasty tombs here in the spring of 1906.

(*E.*) Ḳûbbân, opposite Dakka, perhaps marks the site of *Metakompso*, which if Ptolomy is correct in placing it opposite Psoïkis, must be *Contra-Pselcis*. Here there are some interesting remains of a *large crude-brick fortress*, which has some of the chief features of the Egyptian system of fortification. A lofty wall, about 15 ft. thick and more than 30 ft. high, encloses a rectangular space, surrounded by a ditch, with a scarp on one side and a counterscarp on the other. On the N. side the wall is about 140 ft. long, and on the E. side about 220 ft. The bricks are of great size. At intervals there are square towers, but instead of being as high as the wall, they are built like buttresses; those of the angles are placed not on the corner of the wall, but one on each side of it. This last method of building was usual even in forts with large towers. There are also the low wall in the ditch, parallel to the main wall; and the long wall, running across the ditch at right angles with the main wall, to enable the besieged to rake its face. This last is on the E. side. The principal entrance was on the N., and from this a movable bridge was laid over the ditch, resting halfway on the low wall, which is of stone. At the S.W. corner is the water-gate, protected and approached by a covert way of stone, and flanked by a projecting wall. Above the fortress but below the village Mr. Garstang excavated a necropolis in 1906. *E.* of the fortress, in the desert, are rock-tombs, and S. is a large basin, 17 ft. 8 in. in diameter, cut in the rock. Less than ½ m. to the S. are the ruins of a small sandstone temple, with clustered columns; and on the way to it, near the village, was a stone *stela* of Amenemḥât III. (*XII. Dyn.*), now almost obliterated, mentioning his 11th year. Mr. Villiers Stuart also found a *stela* of Thothmes III. which gives the hieroglyphic name of the place, *Baki*. On other blocks are

the names of Thothmes III. (*XVIII. Dyn.*) and Ramses II. (*XIX. Dyn.*), and on a lion-headed statue is that of Hor-em-heb (*XVII. Dyn.*).

The most interesting inscription is one which relates the boring by Ramses II. of a well at the gold mines of "Aḳita," and the re-opening of the mines. It has been translated by Dr. S. Birch in 'Records of the Past,' viii. 75 *et seq.* Dr. Brugsch conjectures that this fortress marks the point of departure at that period for communication with the gold mines in the Wâdi 'Olaḳi (see 'Egypt under the Pharaohs,' p. 288). The modern mines in this wâdi (*Umm Garaiat*) are usually reached from

(*E.*) *'Olâki* or *Alaqi*, the village which gives its name to the Wâdi, 5 m. S. of Kûbbân.

(*W.*) *Korti*, 74 m., the ancient *Corte*. 1 m. N. of the village was a small unadorned temple, dedicated to Isis, and a block of stone with the name of Thothmes III., now entirely destroyed. W. of the site are the traces of a large city, which may have been *Takompso*.

(*W.*) **Mahárraḳa**, 77½ m., marks the site of *Hierasykaminos*, the limit of the Dodekaschoinos, and S. boundary of Egypt under the Ptolemies. A large part of the temple has fallen. On a wall is a rude representation of Isis seated under the *sacred fig-tree*, and some other figures of a Roman epoch. Near it is an open court with peristyle on two sides, of the time of the Cæsars, unfinished as usual; and, as we learn from a Greek ex-voto on one of the columns, it is dedicated to Isis and Serapis. Five lotus-columns still stand, with the architrave above them. Like most of the edifices in Nubia, it has been used as a place of worship by the early Christians. Mahárraḳa is called *Mauraḳ* in Coptic, and is the *Penubs* of the hieroglyphic texts. The temple is sometimes called that of *Ofedina*, from the name of a neighbouring village.

Soon after leaving Mahárraḳa, the cultivated soil on the banks again narrows, and the desert comes almost to the brink of the river.

On the W. bank is the ruined Coptic town of *Ikhmindi* or *Mehendi* (Copt. *Mōḫōm*), the S. gate of which has been built of stones taken from an Egyptian temple. The houses are well preserved and are interesting.

(*W.*) **Wâdi es-Sebû'a**, 97 m., or the "Valley of the Lions," so called by the Arabs from the andro-sphinxes of the dromos that led up to the temple. This temple is of the epoch of Ramses II. It is all built of sandstone, with the exception of the adytum, which is excavated in the rock. The dromos was adorned with eight sphinxes on either side, now more or less broken and buried, and terminated by two statues with sculptured *stelæ* at their back, still standing, as well as by two Osiride figures on either side of the pylon at the W. end of the dromos: to this succeed the two pyramidal towers of the propylon; the area, with eight Osiride figures attached to the pillars, supporting the architraves and roofs of the lateral corridors; and the interior chambers, which are generally closed by the drifted sand. On the walls of the area, near the ground, is what purports to be a list of the children of Ramses II., each with his name and title. According to this wonderful catalogue, he had 178.

The chambers, now buried under the sand, afford some curious evidence of having been used as a Christian church. Over the god whose image was carved in the adytum has been plastered a picture of

St. Peter: the other paintings, however, have not been altered, and the result is that Ramses II. is now seen making offerings to a Christian saint. All these rock-hewn chambers have been thickly plastered, in order to fill up many holes and cracks that occurred, owing to the coarseness of the grain of the stone, and the hieroglyphs have been impressed in this plaster when wet. The ancient name of the place seems to have been *Pa-Amen*, "Temple of Amen." A small temple of Thothmes III., with coloured reliefs, was found here by Mr. R. L. Mond in 1905.

Soon after passing Sobû'a, the hills close in on the E. bank, and at *Malka* the river begins to take a considerable bend. In the northern angle of this bend, where the eastern hills again fall back considerably, lies

(*E.*) **Korósko** (109 m., 703 m. from Cairo), the chief town of the district (P., T.). From this point the direct road lies across the desert to Abû Hâmed and the Upper Nile, Berber, Sennaar, Khartûm, &c. Formerly a large amount of traffic came from the Sudan into Egypt by this road; but during the wars of the last few years and the abandonment of the Sudan the trade entirely ceased, and is now seriously rivalled by the steamer and rly. from Wâdi Halfa. It was by this road that General Gordon went to Khartûm in 1884.

[The distance to *Abû Hâmed* is about 240 m., and the journey takes 8-9 days; the chief place on the way (4 days from Korósko) is *Murhad* or *Murat* Wells, held by an Egyptian garrison during the interregnum in the Sudan. The Wells lie in a hollow among the hills which are seen to the E. by the rly. traveller from Wâdi Halfa to Abû Hâmed. There are no trees, the rock is granite, and generally speaking Murat Wells may be considered one of the most desolate places on earth. From Murat to Abû Hâmed is flat desert: 4 or 5 days.]

It is worth while to walk a little way inland from Korósko, and climb one of the highest peaks. The view obtained will give a vivid impression of the savage sterility of this desert: barren hills rising one behind the other as far as the eye can reach, only separated by as barren valleys. The rock is sandstone, thickly covered here and there with volcanic remains. A rock-cut inscription of Amenemhât I. exists here. Looking up-river towards 'Amâda the view is most beautiful.

The bend of the river still continues, and to such an extent that its course between Korósko and Derr is S.S.E. This often detains boats for a considerable time on the way up, as it is impossible to get on if a N. wind is blowing. Government tugs are generally to be had at Korósko, to haul dahabîyas up to Derr.

(*W.*) **'Amâda**, 117½ m. Here, high up on the sandy bank, is a small but very elegant *Temple*, which has lately (1906) been cleared of sand by Professor J. H. Breasted, of Chicago. The name of Usertsen III., probably the founder of the original shrine, occurs in it. The existing temple was founded by Thothmes III., who dedicated it to Harmachis and Amen-Ra, and in one picture is represented as embraced by Isis. It was completed by Amen-hetep II. and Thothmes IV., whose names are found on some of the columns in the portico. It consists of a portico with square pillars, a transverse corridor, with three round columns with square abaci, and three inner chambers, the central one of which is the adytum. The sculptures on the walls are as remarkable for the beauty of their style as for the wonderful way in

which, in many places, the colouring has been preserved. This is no doubt owing to the unintentional aid of the early Christians, who here, as in many other places, covered the sculptures with mud and mortar to conceal them from sight, and thus protected them from the ravages of time. In the doorway is an ex-voto of Setau, Prince of Kush in the time of Ramses II.

At the rear of the adytum is a *stela* of Amen-hetep II., in which he describes his treatment of the seven Amorite kings whom he captured after a revolt in the land of Takhisa (the Biblical "Thahash") in Syria. They were carried up the Nile, bound, in the royal dahabîya, as far as Thebes, where six of them were hanged on the city wall. The seventh was taken to Napata in Ethiopia, and there hanged on the city wall in order to strike terror into the minds of "all the tribes of the Negro-land." Near here, in 1907, Mr. Randall-Maciver discovered an Ethiopian town of the Saite period.

(*E.*) **Derr**, 121½ m., a village of 1,000 inhab., in former times important as the seat of the Kashef of Derr, who ruled Lower Nubia. At the back of the town, on the edge of the desert, is a rock-cut *Temple* of no great size, the total depth being only 110 ft. It is of the time of Ramses II. (*XIX. Dyn.*), but the spoos is badly excavated (the axis of the main hall is curved) and the sculptures are not worthy of that epoch. They are now, too, very much mutilated. In the area, built partly in the open, which contained a triple row of Osiride columns, was a battle-scene; but little now remains, except the imperfect traces of chariots and horses, and some confused figures. On the rt. of the entrance to the pronaos the king is represented, in the presence of Amen-Ra, slaying the prisoners he has taken, and accompanied by a lion; and on the opposite side the lion seizes one of the falling captives as he is held by the victorious monarch. Below, on the rt., is a procession of the royal children, headed by Amen-her-khopeshef. At the upper end of the sanctuary is a niche which contained four sitting figures.

Ra was the chief deity of the sanctuary, from whom the ancient town received the name of *Hat-Ra*, "the Abode of the Sun"; and we find that this "temple of Ramses" was also considered under the special protection of Amen-Ra and of Thoth. Ptah likewise held a distinguished place among the contemplar gods.

S. of the temple are some rock-tombs without inscriptions, and to the N. are numerous other tombs, besides *stelæ*. In the tomb of a certain Anupa is a representation of two dogs. There is also a tomb, approached by a staircase, near which are the name and titles of its owner in hieratic, and a niche once containing an image of the deceased, to whom offerings were made, afterwards occupied in Christian times by a picture to Christ, and now dedicated to the "Shêkh Isu," or Jesus, to whom bread and *dura* are still offered.

After leaving Derr, the aspect of the river-banks is much less bare. The strip of soil is broader here than elsewhere in Nubia, and nowhere is it cultivated with more care. The *sakîyas* are innumerable. There is one at nearly every 100 yards; and where the banks are high, there are often two or three one above the other. The noise made by these machines, which go night and day, is something astounding. They are never greased, and turn round with one constant shrill shriek or dull groan, according as the wood is new or old.

(*E.*) On the *road* from Derr to Ibrim, inland, is a spoos cut in the

rock, called *El-Dûknesra*, S. of the village of **Ellesiya**, and opposite the *Gezîret-Ḳâti*, or *Abû-Rûs* (with a ferry). From an inscription in the S.W. corner of the naos it would seem that the chapel had been founded by Usertsen III. (*XII. Dyn.*); but it was rebuilt by Thothmes III., and dedicated to Horus, "lord of Mâm," Anukit and Sati.

In the wall-paintings Thothmes sits between Mut and Uatjit. A *stela* on the exterior N.W. wall is dated in the 51st year of the king's reign. Its pendant on the other side of the door seems to bear the date of the 42rd year. The external wall of the speos and the adjacent rocks are covered with *stelæ* and ex-votos. In one of them Prince Nahi, the Governor of the South, describes the gold, ivory, and ebony he received for Thothmes III. S. is a wâdi with uninscribed tombs.

(*W.*) Opposite the N. end of the Gezîret Ḳâti is *Garnuk* (or *Koronko*), a ruined fortress of crude brick built on a stone basement of the Roman period, between which and the river are tombs of the same age.

(*W.*) **Aniba**, 182 m. A few miles to the S., 1½ m. inland across the desert from the village, is an isolated rock in which is excavated the very interesting and perfect *Tomb of Pen-nut*, son of Horu-nefer, and Governor of the land of Wawat. On the E. part of the S. wall is a long inscription recording the gift of lands in the neighbourhood for the service of a statue of Ramses VI. in the town of 'Amat. The lands included *Ifat-Ita* or Derr, *Main* S. of Derr, and *Tahet*, also on the E. bank of the river, and their boundaries are carefully defined. On the E. wall a prince of Kush announces to Ramses VI. the gift of Pen-nut. The other scenes depicted in the tomb are full of interest, and the colours are marvellously fresh.

S.E. of the tomb is a necropolis of the XII. Dynasty, which contained eight *mastabas*, with pyramidal brick roofs supported on square chambers 4 ft. in height, resting on basements of stone. The interior walls were plastered and painted with scenes of country life, but only one of the tombs was ever excavated. They are all plundered and pulled to pieces now.

XVIII. Dyn. tombs have also been found here by Mr. R. L. Mond.

(*E.*) Above Aniba three isolated crags rise steeply from the river, on the central one of which are the ruins of *Ḳaṣr Ibrîm* (to be distinguished from the village of *Ibrîm* proper, which is some miles to the N.).

(*E.*) **Ḳasr Ibrim**, 134 m., is situated on a lofty cliff, commanding the river, as well as the road by land, and is the supposed site of *Prēmnis* or *Primis Parva*. On the Ḳaṣr itself are no remains of great antiquity, except part of the ancient wall on the S. side, and a building, apparently also of Roman date, in the interior, towards the N. side. The latter is built of stone, the lower part of large, the upper of small, blocks. Over the door is the Egyptian cornice, and a projecting slab intended for the globe and asps; and in the face of the front wall is a perpendicular recess, similar to those in Egyptian temples, for fixing the flagstaves on festivals. The blocks used in building the outer wall were taken from more ancient monuments. One of them bears the name of Tirhakah or Taharḳa, the Ethiopian king, who ruled Egypt as well as his own country, B.C. 700, and whose Ethiopian capital was Napata, now el-Barkal.

It is probable that the Romans, finding the position of Primis so well adapted for the defence of their territories, stationed a garrison there as an advanced post, and that the wall is a part of their fortified works. It was in later times fixed upon by Sultan Selim as one of the places peculiarly adapted for a permanent station of the troops left by him to keep the Nubians in check; and the descendants of Sultan Selim's Bosniak Turks remained there till expelled from it by the Mamelukes (or Ghâz), on their way to Shendi, in 1811. The Mamelukes reduced it to its present state of ruin. It is well worth climbing to the top of the hill for the sake of the *View*.

In the cliff beneath Kasr Ibrîm are five interesting painted grottoes (extremely difficult of access; only possible with ropes), bearing the names of Thothmes I. and III., of Amen-hotep II., and of Ramses II., with statues in high relief at their upper end. On the wall of one is sculptured a representation of the bringing of the Nubian tribute to the king at Thebes.

Starting from the S., the first is that of Nahi, governor of the South under Thothmes III., whose image is placed between those of Horus and Sati at the E. end. The second belongs to the reign of Ramses II. In it is a representation of Setau, prince of Kush. The third is of the time of Thothmes III., and the fourth of that of Amen-hotep II.

On the N. side of the cliff are the site of the old Egyptian town of Mâm and an early Coptic church, and near the latter a rock-inscription recording the visit of a certain Mentu-hetep in the age of the XI. Dynasty. On the S. side are extensive Coptic potteries, and on the W. face of the next cliff to the S. of Kasr Ibrîm Sayce discovered, in 1894, an inscription of twelve lines, celebrating the victories of Seti I. in the Sudan and Asia. At the side are three vertical lines of text in which Amen-em-apet, prince of Kush, praises Aten-Ra, and above is a figure of the Pharaoh slaying an enemy, while a two-horsed chariot is galloping away from the field of battle.

Midway between Kasr Ibrîm and Ferêg, and ½ m. N. of Ermenna, is a *stela* at an angle of the cliff, which contains a hymn of praise to Horus, lord of Mâm, by a governor of the South.

(*W.*) Opposite *Ermenna* is the site of a town of the Roman period.

(*E.*) About half-way from Ibrîm to *Bostân* Wilkinson saw a mound and a *stela*, about 6 ft. high, with hieroglyphs. "Bostân" is the Turkish word for "garden," and the name was probably given to the place by the soldiers of Sultan Selim.

A short way beyond it, at *Toski* (the Nubian word signifying "three"), are two reefs of rocks, stretching across the Nile, and nearly closing the passage in the month of May, when the river is low. They form a complete weir, and would be very dangerous to a boat coming down the stream without a pilot. *Toski el-Gharb*, where the Dervishes under the Emir Wad Er-Nejumi were defeated by Sir Francis (now Lord) Grenfell on Aug. 3, 1889, is on the W. bank, seven miles distant.

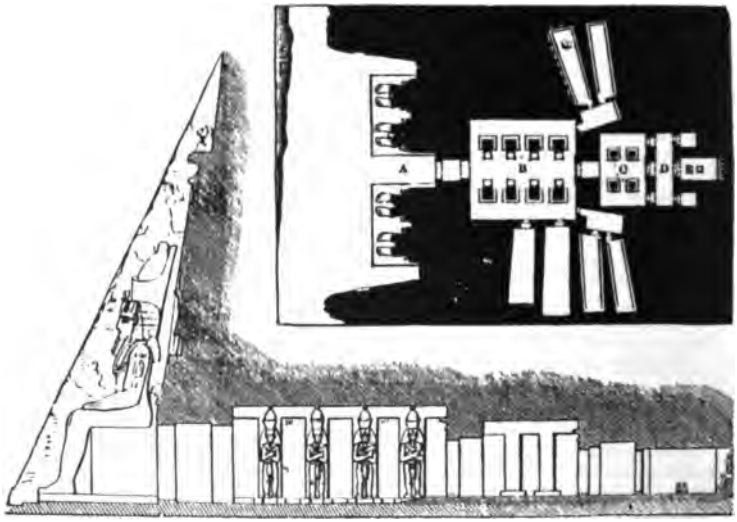
After passing Toski, the river in many places flows literally through the desert. There is no cultivation on either bank. But the aspect of the E. bank is quite different from that of the W.: bleak, black, and weird-looking, the former lacks the golden sands which brighten up the Libyan desert, and clothe its valley and hillsides.

(*W.*) **Abû Simbel** ("Father of the Ear of Corn"), 168 m., the ancient

Abshek, the classical *Abokkis*. Here are the most interesting remains met with in Nubia. It has two temples hewn in the gritstone rock, both of the time of Ramses II.; which, besides their grandeur, contain highly-finished sculptures, and throw great light on the history of that conqueror.

Electric light is installed in the temples of Abû Simbel. But magnesium lamps are the best things to use in all cases where a strong light is required for seeing the general effect. In the early part of the year the rising sun streams through the entrance of the temple and lights up the whole of it.

The small **Temple of Hathor**, between which and the Great Temple a subterranean passage seems to have existed, is excavated in the



PLAN AND SECTION OF THE GREAT TEMPLE AT ABÛ SIMBEL.

perpendicular side of the rock, and is the first reached from the N. The façade (90 ft. broad) is adorned with several statues in prominent relief of the king. The interior is divided into a hall (34 ft. by 27 ft.) of six square pillars bearing the head of Hathor, a transverse corridor with a small chamber at each extremity, and an adytum, in which the goddess Hathor is represented under the form of the sacred cow, her emblem, which also occurs in the pictures on the wall. Her title here is "Lady of Abshek" (Abokkis), which, being in the country of the Ethiopians, is followed in the hieroglyphs by the sign signifying "foreign land." Among the contemplar deities are Horus, Set, Ra, Amen-Ra, Isis, and Ptah, as well as Khnemu, Sati, and Anukit, the triad of the Cataracts. The monarch is throughout accompanied by his queen,

Nefert-ari. The total depth of this excavation is about 90 ft. from the floor. To the N. is a *stela* of Ani of Herakleopolis, prince of Kush, who stands before Ramses II.; still further to the N. Nefert-ari, the favourite wife of that king, is represented, seated, in a niche cut out of the cliff. After passing some rock-inscriptions to the N., we next reach the desert and the site of an ancient city, probably the *Heri-âb-Âmen* ("Contenting the heart of Amen") of the hieroglyphic inscriptions.

The **Great Temple** is a little to the S., and separated from the Hathor-temple by a great flow of sand from the top of the cliffs.

EXTERIOR.—It also is excavated in the rock, the surface of which has been cut away so as to form a gigantic façade, more than 100 ft. high and 119 wide. It does not directly face the river, but looks across it in an oblique direction northwards. The cornice, formed by 22 seated cynocephali, is surmounted by a frieze, on which is the dedicatory inscription to Rā-Harmachis and Amen, and in a niche over the entrance is a large statue of the sun-god, the protector of the place, to whom Ramses II., the founder of the temple, is offering a figure of Maāt. Amen and Ptah are the contemplar gods, so that three chief divinities of the empire are commemorated in this truly imperial temple.

The wonder and marvel of this stupendous façade are the four gigantic statues which adorn it, the most beautiful of all Egyptian colossi. They represent Ramses II. They are seated on thrones attached to the rock, and the faces of some of them, which are fortunately well preserved, evince a beauty of expression the more striking as it is unlooked for in statues of such dimensions. Their total height is about 66 ft. without the pedestal. The ear measures 3 ft. 5 in.; forefinger (*i.e.* to the fork of middle finger), 3 ft.; from inner side of elbow joint to end of middle finger, 15 ft., &c. The head of one of the statues (S. of the entrance) is broken off, but the others are tolerably intact. That to the N. was restored by Seti II. On their legs are the Greek and Karian inscriptions of the Ionian and Karian soldiers of Psammetichus first discovered by Mr. Bankes and Mr. Salt. There are also some Phœnician inscriptions of a little later date, one of which was written by Kushi "the Ethiopian," the son of 'Abd-Pa'm, while in another Eshmunyathon says that he ascended the river as far as the city of Soharu. The early Greek *graffiti* are eight in number, among the writers being a Teian, a Kolophonian, and an Ialysian from Rhodes. The longest and most important is on the leg of the colossus left of the entrance. It reads: "When King Psamatikhos came to Elephantinê, those who sailed with Psamatikhos, son of Theoklês, wrote this. Now they came above Kerkis as far as the river let them go up. And Potasimto (Eg. Potesamtoui) led the foreigners (*αλλογλοσσος, sic*) and Amasis the Egyptians. And Archon the son of Amoibichos, and Pelekos, the son of nobody (*ουδαμου*), wrote this (*lit.* us)." The expedition must be the one described by Herodotus (ii. 30), when Psamметichus pursued the 240,000 native troops, who, tired of their three years' service at Syênê, had deserted and were flying to Ethiopia. Herodotus makes the Pharaoh Psammetichus I., but epigraphists believe that it was really Psammetichus II. Of the names in this inscription that of Potasimto has been doubted, and *ουδαμου* has been translated "son of Udamos," rather than "son of nobody," but the latter explanation is probably correct, and Potasimto

is certainly right, as it is a good Egyptian name, characteristic of this period, *Peṣesamtoui*, "He who is given by (Horus) the uniter of the two lands."

Besides these inscriptions are others, written by Greeks who visited the place at a later time.

By the side of the colossi, on either side of the entrance, are the figures of Nefert-ari, and attached to the colossi are also the figures of Tua, the mother of Ramses II., his eldest son Amen-her-khopesh-ef, and his daughters Nebt-tani and Bint-'Anat. The walls of the passage leading to the entrance are adorned with rows of figures representing the nations of Africa (S. side) and Asia (N. side) conquered by the king, and to the S. is a passage with a *stela*, facing N., dated in the 34th year of Ramses II., celebrating his marriage with a Hittite princess. Above, the king is represented under a canopy between two gods, and at his side is Ur-maat-neferu-Ra, the Hittite princess, whose marriage with the Pharaoh sealed the treaty between him and Khetasar, the Hittite (Kheta) king. Her father accompanies her in Hittite dress. There is also a *stela* of the general Amen-her with the prince Seti (afterwards Seti II.), Tua, and Bint-'Anat, as well as an inscription of 28 lines in which Ramses declares that he had subdued both Kush and Kheta.

Immediately in front of the temple is the grave of Major Tidswell, who was wounded during the Sudan war of 1884-85, and died here on his way to Cairo.

INTERIOR.—The interior of the temple was first cleared of sand and entered by Belzoni, Beechey, Irby and Mangles, in July 1817, in the face of great difficulties and the opposition of the natives. The sand, however, soon poured into it again, and it was accordingly cleared by Lepsius in 1844 and by Mariette in 1869. Since the British occupation a wall has been built at the top of the cliff to check the overflow of the sand, and the cliff itself has been made secure. These operations were carried out by a detachment of Royal Engineers, under Col. J. H. Johnstone, R.E., in 1892. But the sand is now again encroaching. We pass through the entrance (A) into a large *Hall* (B), supported by 8 Osiride columns. Each of the figures attached to these columns is, without the cap and pedestal, nearly 18 ft. high; their other dimensions are, from the shoulder to the elbow, 4 ft. 6 in.; from the elbow to the wrist, 4 ft. 3 in.; from the nose to the chin, 3 in.; the ear, 13¾ in.; the nose, about 10 in.; the face, nearly 2 ft.; and the total height, without the cap and pedestal, 17 ft. 8 in. The hall measures 58 ft. by 54 ft.

The sculptures on the walls are chiefly historical subjects relating to the conquests of Ramses II. A large tablet, containing the date of his 1st year, extends over great part of the N. wall; and another, between the last two pillars on the opposite side of this hall, of his 35th year, has been added long after the temple was completed. Among the battle-scenes is a representation of the defeat of the Hittites before Kadesh, in the 5th year of Ramses—a repetition of that at the Rameseum, but more perfectly preserved. The river Orontes, which encircled Kadesh, is painted blue. To the l. is the Egyptian camp, attacked by the Hittites, who, however, were repulsed by the regiment of Amon, commanded by the king himself, the other Egyptian troops having been sent northward in consequence of the false report of two

Bedâwi spies, who in the lower scene are being flogged and examined before the Pharaoh.

On the S. wall Ramses is represented storming a fortress in the land of Retennu or Syria, with his 8 sons, Amen-her-khopesh-of, Ramses, and Ra-her-unami-f, behind him; in a second scene he is trampling on a prostrate Syrian; and in a third scene he returns home in triumph with two rows of prisoners from the land of Wâwat or Nubia marching before his chariot. We see also the sacred arks of the Egyptians, which they carried with them in their foreign expeditions.

From this hall we pass into another (C) supported by 4 square columns, on which and on the walls are depicted religious subjects, among them the procession of the sacred barque. Three doors lead from this hall into a third (D) covered with similar scenes, out of which open three rooms. The centre is the sanctuary (E), with an altar in the middle, and at the end four seated figures, the first of which to the right is Harmachis, and then come Ramses himself, Amen, and Ptah. Eight other rooms open out of the large Hall; some of them have lofty benches projecting from the walls.

The total depth of this excavation, from the door, is about 200 ft., without the colossi and slope of the façade.

S. of the Great Temple is a rock-cut chamber, 21 ft. by 14 ft. in width, elaborately sculptured and painted, with inscriptions by Ramses II. "This chamber is preceded by the ruins of a vaulted atrium (25 ft. by 22½ ft.), in sun-dried brickwork, and adjoins the remains of what would appear to be a massive wall or pylon, which contains a staircase terminating in an arched doorway leading to the vaulted atrium before mentioned." The chamber is a chapel dedicated by Ramses to Thoth "in Heri-âb-Âmen." It was discovered by Mr. McCallum, Miss Amelia B. Edwards, and party in 1874 (see 'A Thousand Miles up the Nile,' ch. xviii.).

It is a toilsome climb to the top of the cliff above the statues, but the *View* is a very fine one.

(*E.*) Nearly opposite Abû Simbel is the village of *Kerâg*, behind which are some uninscribed tombs. To the S., in the W. face of the **Gebel Adda**, and a little above the water-level, is a small excavated *Temple*, consisting of a hall (25 ft. square), supported by four columns, two side chambers or wings, and an adytum. It was constructed by Hor-em-heb, who on the W. wall of the Hall is suckled by Anukit, while Khnemu, "lord of the pure water in Du-uab," stands beside her. Elsewhere the king is represented before Thoth, Set and Horus, who is called lord of the Nubian districts of Mâha, Bak (perhaps Gebel Adda), Buhen (Wâdi Halfa), Konsi and Mâm. At a later time the temple became a Christian church, for which its cruciform plan was probably thought particularly appropriate. On the ceiling are paintings of our Saviour with a glory, and raised hand in act of blessing St. George, who is spearing the dragon. In the sanctuary are two sedilia. On the walls are some Coptic inscriptions, and on the S. wall of the adytum is a long text of 14 lines, in what Lepsius calls "Christian Ethiopic," of which other examples exist on a rock (now partly broken) at the foot of the cliff on which Kasr Ibrîm stands, and at Soba and Gotêina in the Sudan. The letters are those of the Coptic alphabet, but the language is unknown.

(*E.*) S. of Gebel Adda is the village of *Shatawi*, opposite which rises (*W.*) a conical hill called *Mashal-kit*, or "Sun-rock" in Nubian, of which *Gebel esh-Shems* is the Arabic rendering. On the summit are the ruins of the Saracenic fortress of *Kala'at Adda*. On the W. slope is the tomb of Paser, prince of Kush and governor of the South. The cartouche of the Pharaoh under whom he lived is much injured, but seems to be that of Ai (*XVIII. Dyn.*). On either side of the tomb are several ex-votos, that in 4 lines to the S. being addressed by Kaja, son of Thothmes, to "Anukit of Heri-ab-Amen," while on the S. wall of the tomb is a record of Pen-nut, whose tomb is near Anība (see above).

(*E.*) *Adendân*, the last village belonging to Egypt. This place was attacked by Dervish raiders so late as 1895. The frontier of the Sudan is soon passed.

(*W.*) **Farrâs** (179½ m.), a little S., is supposed to be the *Phthuris* of Pliny; and, from the many sculptured blocks and columns there, it is evident that some ancient town existed on that spot; judging from the style, they appear to belong to the Roman epoch. In the walls of a Saracenic fortress, however, are fragments of an Egyptian temple.

A little to the S. is a small tomb with hieroglyphs of the time of Ramses II., "beloved of Hathor, the mistress of Abshek"; and in the hills, ¾ m. to the westward, are three tombs hewn in the rock, the central one of which was turned into a church in the early days of Nubian Christianity, and its walls are covered with *Coptic inscriptions*. Most of these consist of passages from the Bible or homilies, but one of them is an early Coptic version of the letter of Abgarus, king of Edessa, to Christ; another gives a list of the bishops of Heroöpolis (near Suez), and a third is dated in "the 10th year of the Indiction, the year of Diocletian 455," *i.e.* A.D. 739. They swarm with bats. To the S.W. are ruins of baked brick, with stone columns, of late date.

(*E.*) Opposite Farrâs is a ruined town of the Coptic age.

Farrâs is the first village in Anglo-Egyptian territory: the frontier of the Sudan, where the British flag flies, has been passed.

Nominally the frontier runs from Farrâs parallel with the E. bank of the river to the 22° N. lat., which it follows to the Red Sea, but the administrative boundary runs from Korósko in a zigzag direction, following the tribal boundaries, to the sea at Bir Shalatên, near Râs Elba or Edineb (p. 213). The desert country which the frontier crosses is called the *Etbai*. Its most important valley, the Wâdi Alagi or 'Olaki (p. 531), is partly in Sudanese territory, its upper portion, in the direction of Jebel Humêitra, lying almost on the 22nd parallel.

(W.) ½ m. from **Serret el-Gharb** (West Serra, 183 m.), near the river-bank, are the ruins of a small temple of Ramses II., excavated by Capt. Lyons in 1892. On the N. side (crowned by a conspicuous Coptic arched window of brick) of the entrance is a list of the Asiatic people the king claims to have conquered, and on the S. side are the names of his Sudanese enemies. The temple was dedicated to Amen-Ra and was called *User-Maât-Rā-ser-shefi*. It is often erroneously called the temple of "Aksheh."

(*E.*) At *Serra*, opposite Serret el-Gharb, are the ruins of a Coptic town, three churches, walls of fortification of the Roman age, and a stone quay of the same date. On the S. side are five rock-tombs, and

on the N. side some quarries of the Egyptian period. The three ruined Coptic churches on the W. bank S. of Sorrot el-Gharb do not repay a visit.

(*E.*) *Eshka*, 193 m. (*W.*) *Argin*, where on July 2, 1889, the Dervish emir En-Nejumi, when on his way north to Toski (see above), was attacked and severely handled by a small force under Colonel Wodehouse.

The hamlet of *Dabrosa* is now the town of **Tâufikiya** ✱ (198 m.; 800½ m. from Cairo; P. T., mudiriya), the civil cantonment of **Halfa**, surrounded by a wall and containing the post-office, hotel, shops, and **Halfa Rly. Station**, the northern terminus of the Sudan Government Railways. The town has a population of about 2,500. "Wâdi Halfa" is really the name of a village some miles to the south (see below); but until lately the place usually meant by the name has been Wâdi Halfa Camp; now, however, the name "Halfa" is usually restricted to the town of Tâufikiya, and the latter word is being allowed to drop into disuse. "Wâdi Halfa" will soon mean the native village of that name only, and much confusion will then be avoided. 1½ m. S. of Halfa is the *Camp* or "Lines," with the houses of the officers, an esplanade along the river-bank, barracks, and the "Camp" rly. station and works. The Egyptian troops are stationed to the N., and the Sudanese troops to the S. of it. The "Lines" are built on the site of the villages of Aukash and Sukkoi, which were destroyed to make room for the Camp. The island of *Suwarti*, marked on the maps, no longer exists. About 2 m. S. of the village of *Wâdi Halfa* proper, which is itself 8 m. S. of the Camp, is the N. end of the Second Cataract.

SECTION VII.

THE ANGLO-EGYPTIAN SUDAN.

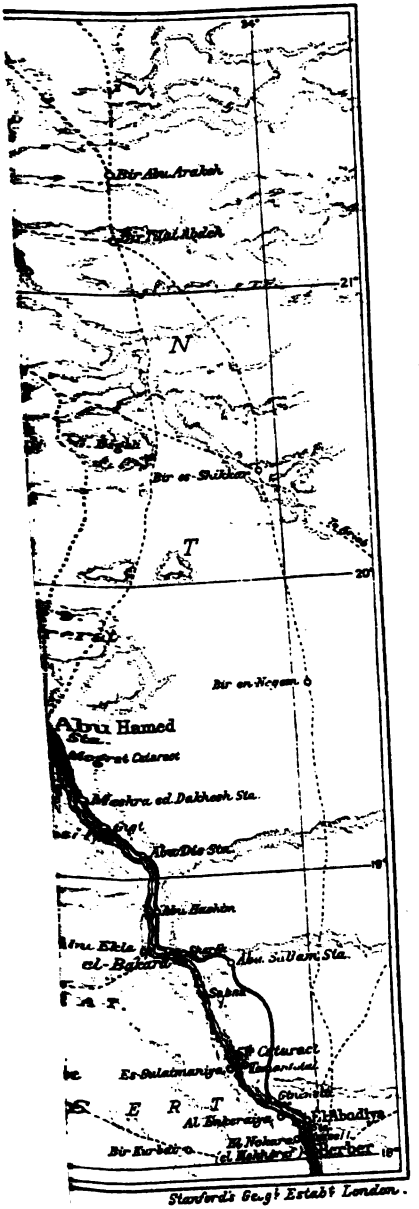
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THE SUDAN: PRELIMINARY INFORMATION.

The traveller has now passed under another Governmental system, entirely independent of that of Egypt, which preserves a suzerainty over the country in conjunction with that of England. The Sudan is under the joint control of England and Egypt, and the two flags fly side by side in it. But to all intents and purposes the Sudan is a British colony. All the higher officials are British. The history of the country, including the story of its reconquest from the barbarous rule of the Mahdi and his successor the Khalîfa, has already been told in the Introduction (p. [85]), where also a description of the Sudanese administration and railways has been given (pp. [23], [6]). By the treaty of Jan. 19, 1899, the Governor-General of the Sudan is a British officer, the Sirdar of the Egyptian army, who is nominated by the Khedive on the recommendation of the British Government, and cannot be removed except with the consent of the latter. Egypt pays for the cost of the Anglo-Egyptian army of occupation, and makes good the deficit on the cost of administration: England pays the interest of the Sudan loan. The revenue still shows a deficit, as the population has been much thinned by years of war and Mahdist tyranny, and it is impossible to lay any very heavy taxation on the impoverished people.

[Gum, India-rubber, ostrich-feathers, and ivory pay an export duty of 20 per cent.; there are the usual taxes on palms, horses, sakiyas, and boats. It should be noted that in the south the Maria Theresa dollar (P.T.94) may be met with, as well as the Egyptian currency. In Abyssinia this dollar is the usual monetary medium of exchange. The ordinary tourist who goes to Khartûm by corridor train needs no further advice beyond that already given in the *Introduction*; the traveller who leaves the beaten track will know what he wants in the way of camp paraphernalia, &c. All contracts for guides, boats, camels, &c., should be concluded in the presence of the Mamûr of the district. For *Guns a licence* is required, obtainable at the Halfa mudiriya. Gun, P.T.50, pistol, P.T.25. The *shooting licence* costs P.T.25 per day, £E.5 a year. For *Big Game*, £E.25, and a special fee for each animal shot. The giraffe, rhinoceros, eland, zebra, and oryger are strictly preserved.]




Bir Abu Arakeh
Bir Hal Halfa
N
Bir es-Sikkar
T
Bir en-Nyam
Abu Hamed
Abu Dis Sta.
Abu Sultan Sta.
el-Bakara
Es-Sulaimaniya
Al Sabaraiya
Aboulya
Bir Murr
Stanford's Geogl Estabt London.

ROUTE 27.

Halfa to Dongola and Gebel Barkal.

[This route will be used by ordinary tourists as far as the Second Cataract; beyond it is of interest to archæologists only. Special arrangements must be made at Halfa, as the Rly. to Kerma is in bad repair, and is only occasionally used as far as Kosheh.]

(*W.*) Opposite Wâdi Halfa are two temples, first explored by Champollion, and excavated by Col. Holled Smith and Capt. Lyons in 1892. The small *Northern Temple*, which is now filled up with sand, was founded by Usertsen I. (*XII. Dyn.*), who gives a list of the Sudanese peoples conquered by him on a broken *stela*, now at Florence, which was found in the sanctuary of the temple. The upper half of it was discovered in 1829, and removed to Florence by Rosellini; the lower half was found by Capt. Lyons in 1895, and is now re-joined to the upper half at Florence. It was published in the 'Proceedings of the Society of Biblical Archæology,' 1901, by Prof. Breasted. The temple was rebuilt by Amen-hotep II., whose name is on some of the columns. A *stela* of Ramses I. was found in it, and at the foot of a column on the N. side of the pronaos is an ex-voto of the viceroy Pinehasi dated in the reign of Ramses XII. (*XX. Dyn.*). The *Southern Temple* has by some strange misconception been christened by tourists "The Temple of Ben Hur." It was cleared and further excavated in 1905 by Mr. J. W. Crowfoot, of the Sudan Service, and Mr. P. D. Scott-Moncrieff, of the British Museum, who carried out necessary repairs and covered the central chamber with a roof. Dedicated to the Horus of Buhen, it was begun by Thothmes II. and completed by Thothmes III., who caused a *stela* to be engraved on the square column on the S. side of the forecourt, recording his victories over the Menti of Sati (tribes of the eastern desert), the Tahennu (Libyans), Penkhu, and other nations, up to his 23rd year. Some of the columns in the forecourt bear the cartouches of Ramses III. and Ramses IV. The forecourt is bounded by a later brick wall, in which are imbedded 18 square pillars which originally formed an open colonnade, and 18 columns arranged in a rectangle, 5 on the E. side, 6 on the W., and 1 at each of the N. and S. ends. The columns are round, except on the E. side, where they are alternately round and square. Three of the columns were originally round, but have been enlarged by the addition of a square pilaster on one side. The asymmetry of the forecourt is due to an alteration of plan during building. From the forecourt we enter the sanctuary, which is surrounded by an open colonnade of 8 columns on either side (counting in two at the junction with the forecourt). The small chamber on the S.W. side of the forecourt has been formed by uniting 3 of the columns with brick walls containing ancient fragments. The sanctuary consists of a pronaos, which opens into 3 chambers, the southernmost of which serves as a passage to the adytum. The XVIII. Dynasty reliefs are very good, and their colour is well preserved. On the columns of the colonnade are 7 Karian and

4 Greek *graffiti*, besides numerous hieroglyphic ex-votos, published by Prof. Sayce some years ago, which are dated in the reigns of Mer-en-Ptah, Seti II., and Si-Ptah of the XIX. Dynasty, and Ramses IX. of the XX. The last was written on the N. side of the entrance to the forecourt in the first year of the king by Seti, a prince of Kush. One of the *graffiti* is dated by Hora, the prince of Kush, in the 6th year of Si-Ptah. In another *graffito*, dated in the 3rd year of Si-Ptah, Hora calls himself "son of the deceased Kama of the harim of the palace of Seti II."; while the author of a third states that he had been Si-Ptah's ambassador to Khar (Southern Palestine) and Kush. In front of the temple are some brick remains excavated by Mr. Scott-Moncrieff.

Immediately behind the temples (W.) Capt. Lyons discovered a deep trench cut through the rock, and once strengthened on either side by a wall. To the W. is the ancient necropolis, consisting of rectangular tombs with sloping passages cut in the rock. W. of these, at the top of a conical hill, are hieratic rock-inscriptions, recording the visits of Mentu-hotep and Antefs in the time of the XI. Dynasty.

Second Cataract.—A good view of the Second Cataract is to be obtained from the rock of *Abûsîr*. It is situate on the W. bank, about ten miles above Halfa. It is a rather fatiguing walk, owing to the loose sand, but donkeys can be procured from Halfa. The Second Cataract is perhaps less interesting than the First, but more extensive, being a succession of rapids, which occupy a space of several miles, called *Batn el-Hagar*, "the Belly of Stone." On the W. bank, just below this rocky bed, is the high cliff of Abûsîr, from which there is a fine and commanding view of the falls; and this is the usual *ultima Thule* of tourists in this direction: the Khartûm Rly. (p. 554) crosses the desert E. to Abû Hâmed. The Second Cataract is impassable for boats, except at one season of the year, during the high Nile; and the same impediments occur at the various rapids above it.

From this cliff is a grand bird's-eye view of the cataract, with its numerous black shining rocks dividing the river into endless channels, and the Nile spreading out to a considerable breadth. Southwards the view extends for a long distance, amongst the plains of sand and the ranges of hills which stretch away into the horizon, while here and there the Nile may be seen, like a silver thread, running through the dreary waste. Two mountains on the horizon point the way to Dongola.

The *Rock of Abûsîr* is a veritable *livre des voyageurs*, and custom sanctions here, as innocent and not without a certain interest of its own, a practice which good taste and common sense alike condemn most strongly when indulged in to the injury of priceless monuments of antiquity and works of art.

Rather more than 3 m. S. of Abûsîr is the great Egyptian fortress of *Matuka* or *Mirgisse*, built by Usertsen III. (XII. *Dyn.*), which is in an almost perfect state of preservation. On three sides it is defended by a double crude-brick wall of enormous thickness, the natural cliff serving for its protection on the E. side. In the S.E. part of the enclosure Capt. Lyons excavated a small temple built by Usertsen III. The place was called *Ba* by the Egyptians, and on the N. side of the fortress is the site of an old city, below which are brick tombs. On a large island opposite, called *Tabai*, are the remains of a similar fortress; and on a

second island, a little to the S., are the ruins of a Coptic church called *Darbé*.

For the journey to Dongola the Rly. to Koshoh may be used occasionally. Passing the villages of *Amka* and *Gemai* (Christian remains), the first place of importance is

(*E.*) **Sarras** (84½ m. from Halfa), on the river, and marked by a curious double-peaked island. Sarras and Gemai were occupied by the Dervishes from 1886 till 1889, after the abandonment of the Dongola province, until, after the defeat of the Emir Wad En-Nejumi at Toski in August, 1889 (p. 585), it was considered necessary to occupy Sarras and hold it as an advanced post, which it remained till the expedition of 1896. The scenery here is remarkably forbidding and gloomy in character, the river running through a dark gorge.

On the river beyond Sarras are the XII. Dynasty brick fortresses of *Shalfak* and *Ouronarti* ("King's Isle"), in Arabic "*Gesiret el-Melek.*" Here in 1905 a small *Temple* of the XVIII. Dynasty was discovered and excavated by Dr. Budge and Mr. J. W. Crowfoot. There is also an inscription of Turi, Viceroy of Kush in the reign of Amen-hotep I. Two hours S. of Ouronarti we reach the chief point of the Second Cataract, where the Nile passes over the granite rocks in a series of rapids between the twin fortresses of **Semna** and **Kûmma**, built by Usortsen III. of the XII. Dynasty and rebuilt by Thothmes III. of the XVIII., to guard the passage of the cataract. They may be visited on camel-back from Sarras in one day.

[If the rly. is not working, camels can be hired at Halfa (arrangements to be made at the *mudîriya*) 2½–3 days' journey, for about P.T.15 a day per camel, including the pay and food of the *gammâli*, but not his bakhshish. All provisions must be taken, and tents, &c.]

The system of fortresses guarding the Second Cataract, of which Semna and Kûmma are the most important features, was devised by King Khakaurâ Usertsen III. of the XII. Dynasty, the Sesostris of the Greeks, who definitively annexed and organized the Nubian conquests of Usertsen I. The object of the conquest of Lower Nubia was no doubt the control of the gold mines of Kush, at Wâdi 'Olâki (p. 531) and elsewhere. Sihathor, an official of Amenemhât II., the successor of Usertsen I., tells us on his monument in the British Museum how he made both young and old wash gold for him in Nubia. The chief system of defence works against the more southern negroes, who seem to have been formidable in war, was at the Second Cataract, but the country between it and the Third Cataract, the land of Ḥeḥ, had also been invaded by Usertsen I., and was probably conquered by Usertsen III., who tells us on his monumental *stela* of the 16th year at Semna (now in the Museum of Berlin) that "His Majesty made his southern boundary at Ḥeḥ. I have made my boundary further upstream than my fathers; I have added to what was committed to me by them" (see p. [121]). It is probable that the forts at the Third Cataract, Sakî Fanti, Defûfa and Kermân are to be attributed to him, and that the Egyptian dominion was extended by him to Tombos, where the quarries were worked by the kings of the succeeding dynasty (p. 548). The *stela* at Semna, which marked the boundary beyond which no boat with negroes in it was to pass northwards, and fixed the actual frontier of Egypt there, was erected in the eighth year of Usertsen, eight years before that which records the conquest of Ḥeḥ. Its inscription reads: "Boundary made in the year 8 under the majesty of King Khakaurâ (to whom may life be given for ever and to all eternity!) to prevent any negro from passing downstream, with the exception of a boat with any cattle, goats, and sheep of the negroes, or a negro coming to barter in

the land of Akin. To these, on the contrary, let everything good be done. Otherwise it is not permitted to a negro boat coming downstream to enter the land of Heh for ever." Thothmes I. and III. found the frontier established at the Third Cataract, and pushed south beyond it. The additions of Thothmes III. at Semna and Kûmma were actuated by motives of piety towards the memory of Usertsen III., as the greatest conqueror and organiser of Nubia, rather than dictated by military necessity. The Third Cataract, which at the end of the XII. Dynasty had been the advanced frontier of Egypt, with Semna and Kûmma as the base fortress in the rear, had now itself become the base fortress, the frontier having been pushed forward to Gebel Barkal; so that Buhen (Wâdi Halfa) and its forts no longer possessed any real military importance, and had become the secure capital of the viceroyalty of the "Prince of Kush."

At Semna and Kûmma were taken accurate records of the height of the Nile, which still remain, and show that in the reign of Amenemhât III. the flood-height was about 25 ft. higher than it is at the present time. Sir William Willcocks accounts for this by supposing that a barrage was here erected under the XII. Dynasty in connection with the regulating works at Lake Moeris in the Fayyûm (p. 262). One of these records is inscribed upon a red granite door-jamb lying amongst the stones above the river. Semna stands on the l. bank, about 300 ft. above the river, Kûmma, on the rt. bank, some 400 ft. Semna has the larger enceinte of the two. It contains the ruins of a temple built by Hatshepsu and Thothmes III. in honour of the Nubian god Dedun (the Tithônos of the Greeks, see p. 410) and the kings Usertsen I. and III., the first conqueror of the Sudan and the builder of Semna and Kûmma. The *Temple* consists of one chamber, about 30 ft. by 11 ft., with three square pillars, remains of an outside colonnade, on the S. side, and an entrance in front, and another on the W. side, opposite whose northern jamb is, instead of a square pillar, a polygonal column, with a line of hieroglyphics down its central face. On the E. and W. walls are reliefs of Usertsen III. in a boat, being worshipped by Thothmes; that on the W. wall is the best-preserved. The walls are covered with graffiti. Recently Messrs. Budge and Crowfoot excavated at Semna a small *shrine of Tirhakah*, below the main temple and overlooking the river. It contains an altar. The doorposts, with relief figures of the king, have been removed to the new museum at Khartûm. The *Kûmma Temple* is like that of Semna, but smaller and not so well preserved.

7 m. S. is the *Atiri Rapid*.

(*E.*) 65 m. from Halfa (inland), *Ambigol Wells* (stat. on the old rly.). Here the late Capt. 'Roddy' Owen is buried. At *Tangur* (E.), on a rock above the river, 74 m. from Halfa, is an inscription of a royal scribe in the reign of Usertsen I. or Thothmes I. (the name is not clear).

(*E*). 88 m., **Akasha** (mamûriya). Here took place the first fight with the Dervish foreposts in the advance to Dongola in May 1896. At *Okma* (W.) are hot springs. On an island in the *Dal Cataract* (99 m.) is a Mameluke fort. The cataract is 4 m. long. The Rly. cuts across the desert from Akasha to

(*E.*) 103 m., *Firka* or *Firket*. Here the Dervishes attempted to bar the way to Dongola: they were easily defeated in a two hours' fight (June 7, 1896). The *Dar Sukkôt*, famous for its dates, is now entered.

(*E.*) S. of Firka is **Kosha** (*Kosheh*) (river 115 m., rly. 109 m.; mamû-

riya), beyond which the rly. is entirely abandoned. The river here makes a great curve to the westward. At *Ginnis* (117 m.) was fought a small action against the Dervishes (Dec. 12, 1885). 8 m. further are the ruins of an Ethiopian temple of late period, at **Amara**. The sculptures are of the same debased style as those of Naga and Musáwwarát (p. 561), and are equally relics of the Meroïtic kingdom of the Candaces, which flourished in Nubia at the beginning of the Christian era. The temple consisted of a hall 53 ft. by 30 ft., with eight columns. (*W.*) Further S. Dr. Budge discovered a small temple containing a stela of Ramses II. We pass *Armitti I.* and (126 m.) *Sakiet el-'Abd* (W.), where a desert road from *Sarkamatto* on the Dal Cataract (see above) rejoins the Nile, and a route to the *Oasis of Selima*, 55 m. W., on the Darb el-'Arba'in (p. 282), leaves it. At Selima is a ruined convent, built of ancient inscribed stones.

Following the river, we reach the island of **Sai** (132 m. from Halfa), on which is a temple built by Thothmes III. and Amen-hotep II.; also an early fort and the ruins of a Christian church with monolithic granite pillars.

(*F.*) *Suarda* (143½ m.). Messrs. Budge and Crowfoot discovered ancient remains here. At *Kubbet Selim* and *Kubbet Idris* (*W.*) are remarkable shêkhs' tombs.

At **Sedênga** (156 m. *W.*) are the remains of a temple built by Amen-hotep III. and Queen Tii. A single battered Hathor column stands up out of the chaotic débris.

At *Gebel Dûsh* (162 m.) is a tomb with reliefs of the reign of Thothmes III.

At **Soleb** (163 m.) are the ruins of the finest **Temple** in the Sudan, also built by Amen-hotep III. It is described by the traveller Hoskins as being "very imposing as it rises up proudly at the extremity of the desert, the only beacon of civilisation in a sea of barrenness." Hoskins considered that there was a first pylon, 600 ft. from the Nile, "entirely ruined, and the material nearly all carried away. A flight of steps led up to a court, before the second pylon; this court is 70 ft. long and 45 ft. wide. Six massive columns of 10 ft. diameter stood in the court; but they have been carried off, only their bases remain." Behind this court is the second (existing) pylon, each tower of which is 78 ft. wide, the doorway 11. This opens into a colonnaded court, 113 ft. by 90 ft. with 28 columns, of which six still stand. These are all of the lotus-bud capital type, exactly similar to those of Amen-hotep III. in the Temple of Luxor, and no doubt designed by the same architect. A second, smaller court, 78 ft. long, opened out of this; it had 32 columns, all overthrown. Beyond this was a hypostyle hall of twelve palm columns, of which one still stands complete; and beyond this again other halls, which are entirely ruined. On the wings of the doorway between the first and second courts are reliefs of the king celebrating the *Sed*-festival. It seems to the present writer very probable that the temple of Amen-hetep III. consisted of the second pylon and its courts only, and that the small court with six massive columns and the first pylon, now destroyed, were later additions, possibly of the Ethiopian period (Taharka or Arkámen). The two red granite lions of Amen-hotep III. in the British Museum, which were brought by Lord Prudhoe from Gebel Barkal in the early years of the

last century, were considered by Lepsius to have been originally dedicated at Solob; they were taken to Gebel Barkal by Taharka (according to Lepsius), or possibly by some later Ethiopian. The great Ram from Gebel Barkal, taken by Lepsius to Berlin, was also thought by him to have come originally from Solob. But this does not seem to be absolutely certain, at any rate as regards the ram. Dr. Budge discovered here altars and other objects, now in the Khartûm Museum.

S. of Solob is **Sesebi**, with three palm columns standing of a small temple built by Seti I. Opposite is

192 m., *Dalgo*, in the *Dar Mahass*, and beyond it

Said Fanti, with remains of ancient Egyptian forts, and *Hannek*, opposite the island of *Tombos*, where there are ancient quarries of grey granite, in one of which Hoskins saw an unfinished colossus of a king of the XIII. Dynasty. Immediately S. is

(*E.*) **247 m., Kerma** (Rest-house) at the Third Cataract. Close by are two ancient brick forts, called *Defûfa* and *Kermân*.

The **Third Cataract** marked the S. frontier of Egypt at the end of the XII. Dynasty. Under the XIII. it is probable that the Sudan had been effectively occupied farther south, since we find the quarries of Tombos regularly worked there, and colossi of XIII. Dynasty kings taken south to the island of Arḳo. All the great brick forts of the Third Cataract, including those of Said Fanti, Defûfa and Kermân, which protected the frontier here, and were utilised for military purposes by the New Empire kings, were, no doubt, like Semna and Kumma, originally built by the Usertsens. These huge military works give a high idea of the formidableness of the Sudanese tribes in the time of the XII. Dynasty. To guard Egypt against possible attack from the fanatical Dervishes during the Mahdist usurpation only a small fort or two at Sarras and Wâdi Halfa were necessary; but Usertsen III. deemed it requisite to erect regular fortresses against the attacks of the negro inhabitants in his day. It is probable that in the time of the XVIII. and XIX. Dynasties the inhabitants of the Sudan, who in the days of the XII. Dynasty were pure negroes, had been considerably weakened in military strength, and that the incessant razzias of the Egyptians had largely depopulated the country. In the time of the Thothmes and Rameses it is not probable that the great fortresses of the Usertsens were necessary against the negroes, but they remained, as they remain still, as monuments of the first conquest, and to guard against a new enemy. This partial extinction and expulsion of the negro population apparently left the country free for occupation by tribes of Abyssinian origin, the true Nubians or Ethiopians, who seem to have penetrated from the south as far as the modern Dongola province (between the Fourth and Third Cataracts), before the time of the XVIII. Dynasty. Their military power probably made them a danger to the safety of the Nubian possessions of Egypt, and we find the kings of the XVIII. Dynasty advancing beyond the frontier at Tombos and raiding the modern Dongola province, in which, near the mountain of Gebel Barkal, the Ethiopians had established their chief town, Napata. Thothmes I. had inscribed his name at Tombos, but it was probably Thothmes III. (the renovator of the name and fame of the first conqueror of the Sudan, Usertsen III.) who actually conquered the Dongola province.

Above the Third Cataract the river, which has been one series of rapids all the way from Wâdi Halfa, changes its character. The desert, too, is no longer hilly, but a wide sandy plain.

Kerma was the terminus of the old Rly. (now abandoned). A Government steamer carries the traveller to Dongola past the works of

el-Haftr, where the Dervishes were defeated September 19, 1890, and the island of *Arḳo*, on which are ruins and two prostrate colossal statues of Sebekhetep III. (*XIII. Dyn.*) of Tombos granite, each about 25 ft. high. There was probably a temple built by this king here.

(*W.*) **New Dongola** (281 m. from Halfa, P.T., Mamûriya), called by the natives *el-Orda*, "the Camp," is a town of about 1,500 inhabitants and was formerly the seat of a mûdir. It has a good bazaar. It was founded in 1822, after the destruction of Old Dongola by the Mamelukes. From 1886 to 1896 it was abandoned to the Dervishes, after having acted as the advanced base of Lord Wolseley's unsuccessful expedition to relieve Gordon in 1884–5. For a time the Mûdir, Sir Mustafa Pasha Yawer, K.C.M.G., defied the Mahdist forces, and actually defeated them at Korti. The fort and works round the town were made by him.

(*E.*) *Kawa* (287 m.), where there is a small temple in good preservation, discovered and partly excavated by Capt. Hon. J. Colborne in 1885.

8¾ hrs. S. of New Dongola is the ruined fort and small bazaar of (W.) **Khandak** (322 m., mamûriya; rest-house), "the fortress," which bears the same name as the Cretan town of Candia, originally "Khandax," bestowed on the ancient Herákleion or Megalokastron by its Saracen conquerors. There are traces of an ancient town here, and at *Firgi* and *Khalêwa* (*W.*), and *'Arab Hagg* and *Amentogo* (*E.*), S. of Khandak, are ancient sites. At 'Arab Hagg is an obelisk with an inscription of the Ethiopian king Piânkhi; a fellow to one now at Cairo, and found at Old Dongola.

(*E.*) *Old Dongola* (352 m.), now a miserable village, situated on a rock 80 to 70 ft. in height. It was the capital of the Christian empire of Ethiopia, which existed in the Sudan during the Middle Ages, until the Mohammedan conquest in the fourteenth century. A mosque was erected by the conquerors on a hill near by, with an inscription stating that it was opened "on the 20th of the month Rabi' el-awwal in the year of the Flight 717 (A.D. 1317), after the victory of Sêf-ed-din Abdallah En-Nâsir over the Infidels."

This Christian Ethiopian kingdom is the empire of "Prester John" of mediæval legend: the modern Christian kingdom of Abyssinia is its direct descendant, the Christians having been entirely driven out of the Nile Valley by the Cromwellian-named Sêf-ed-din Abdallah En-Nâsir ("Sword-of-the-Faith Abdallah the Victorious") and his successors. The Dongola kingdom was itself the direct descendant of the pagan Ethiopian kingdom which existed in the Sudan in Ptolemaïc and Roman times, with its headquarters at Meroë (Bakarnwiya, see p. 557), which again was descended from the older Ethiopian kingdom of Napata, which gave pharaohs to Egypt. Christianity came late to the Nubians, and Isis was still worshipped at Philæ in the sixth century A.D., but it also remained late: as we see, it was not till seven centuries after the Saracen conquest of Egypt that the Sudan became a Moslem land. The remains of the old Christian churches are found all over the Sudan, from the province of Dongola to Soba, on the Blue Nile, S.E. of Khartûm. The Dongola kingdom was founded by Silko, king of the Nobadæ or Nubians, who conquered the heathen Blemmyes about 545 A.D. The Arab historian, Abu Ṣalih, describes Old Dongola in the eleventh century as a city with many churches, large houses, and wide streets.

Opposite Old Dongola is the straggling village of *Dongola Gharbi*

(West Dongola). S. of Old Dongola the river begins to turn eastward. The deserted village of *Abu Gûs* (357 m., left bank), used to be the starting-point of the caravan-road to Kordofân and Darfur.

(*W.*) **Ed-Debba** (372 m., mamûriya; rest-house), the starting-point of the direct caravan route to Omdurman (about 200 m.), across the *Bayûda Desert* viâ the wells of *Abu Gwemri*, *Wâdi Abu Sêyal*, *Brega*, *Wâdi Hassandîwi*, *Abu Bura*, *Gabra* and *el-Gos*. At ed-Debba is an obelisk, commemorating the Nile Expedition.

At *Ambukol* (414 m.) and *Korti* (417 m.), the great bend of the river N.E. to Abû Hâmed has fairly begun. Both villages are on the left bank. At Korti was fought in the early part of the nineteenth century a great battle between the Mamelukes, retreating into Nubia, and the Shaikîya Arabs, whose territory they were entering. It was Lord Wolseley's headquarters for some time in 1884; and after the withdrawal of the troops in the following year, the Mûdir of Dongola, Sir Mustafa Yawer, inflicted a check on the advancing Mahdists here. From these places a caravan route crosses the *Gilif Desert* to *Metemma*, opposite Shendi, on the Nile, not far N. of Khartûm. This route was taken by the desert column of Lord Wolseley's expedition in 1885. The distance to Metemma is 176 m. The "desert" here is not true Saharan desert, but an *atmûr*, or steppe, covered with tufts of *gesh* (reed-grass), and thorny trees, *sont*-acacias, &c. The soil is a yellow clayey sand, the subsoil being sandstone. In the rainy season there is plenty of pasture for camels and goats.

The wells are *Abu Reshêwa* (37 m. from Ambukol); *el-Huwêydât* (55 m.), *Abu Halfa*, *Gakdul* (in the *Gebel Gilif*, 100 m.), *Abu Tli'h* (or "Abu Klea," after passing the *Gebel Nasf*, 153 m.), *Shabakat* (168 m.).

Gakdul Wells, with their pools in the gorges of the mountains of Gilif, will be remembered by all who took part in the advance of January 1885. Here died Gen. Sir Herbert Stewart after his wound at Gubat (p. 560). Abu "Klea" was the scene of the fruitless victory of Jan. 17, which gained us Metemma, only to hear the sad news of the fall of Khartûm and death of Gordon, and uselessly lost us the life of, among others, the gallant and adventurous Col. Fred Burnaby, the author of the 'Ride to Khiva.'

Leaving Ambukol and Korti north-eastwards for Morawi we pass extensive Christian remains at *Gebel Doka* (rt. bank); *Magdl* (l.) and *Bakhît* (rt.). We now draw near Napata, the centre of the earlier Ethiopian kingdom, and the pyramids of its rulers. At *Zuma* and *Kurru* (rt.), and at *Tankassi* (l.), are extensive necropolos of small pyramids which, like all those of the Ethiopian period in the Sudan, are more pointed in shape than the true Egyptian pyramids. At **Karêima** (*rt.* bank; terminus of the new rly. from Abû Hâmed; p. 555) and *Sânam Abu-Dôm* and **New Merâwi** (*l.* bank), 448 m. from Halfa, we have reached the site of the ancient

Napata, beneath the shadow of the imposing rock-mass of **Gebel Barkal** (*rt.*), the *Du-uab*, "Pure Mountain," of the ancient Egyptians, which rises to a height of 300 ft. above the river. The temples were built immediately beneath the mountain; the town covered the space between it and the river and possibly the site of Sânam Abu-Dôm, on the other bank, as well.

We have seen that Napata was probably founded by the Ethiopian conquerors who replaced the original negro inhabitants of this part of the Nile Valley some time between the periods of the XII. and XVIII. Dynasties, that it was apparently conquered by Thothmes III., who advanced beyond the old XII. Dynasty frontier at Tombos, and that it was regarded by his successor, Amen-hetep II., as the southern frontier-city of Egypt, on whose walls the dead bodies of the rebellious chiefs of Takhisa, the northern frontier-city in far-away Syria, were suspended as a warning to possible rebels. The actual capital of the dominion of Kush continued to be the more accessible Buhen (Wâdi Halfa), where the "King's son of Kush," usually a general or notable of importance, exercised viceregal power. But there is no doubt that Napata soon received considerable attention from the Egyptian kings, in all probability from Amen-hetep III. Though Lord Prudhoe's lions, now in the British Museum, and the colossal ram and the hawk, now at Berlin, were supposed by Lepsius to have been brought to Gebel Barkal, where they were found, from Amen-hetep's temple at Soleb by a later king, there is no real proof for this surmise. It is highly probable that in the "spacious times" of Amen-hetep III., when under the good government of this king, his capable wife Queen Tîi, and the wise minister Amen-hetep son of Hapu, peace reigned over the whole empire, from the banks of the Tigris to the Fourth Cataract, the distant city of the Pure Mountain was embellished by a temple of the King of the Gods, Amen-Ra of Thebes, whose emblem the ram of Berlin is. In the reign of his successor a shrine of the heretical cult of the solar disk was erected here, but we may well surmise that it did not exist very long. Ramses II., in whose reign the energetic Setau was Viceroy of Kush, undoubtedly built a small temple to Amen here, and from the fact that the descendants of the Theban priest-kings of the XXI. Dynasty, when superseded by the Bubastite Sheshenk, retired here to found an Ethiopian dynasty, it seems very probable that after the conquest Napata was given to the Theban priests of Amen as an appanage, and became a sort of second Thebes, with its city on both sides of the river at the modern Merawi and Sanam Abu Dom, and its temples built against the face of Gebel Barkal, like Dêr el-Bâhari against the western Theban hills. The descendants of the priestly house which had arrogated to itself the Pharaonic dignity at Thebes, and had finally been expelled by the Bubastite heirs of the more legitimate royal title of the Tanite monarchs, who had reigned in the Delta contemporaneously with the priest-kings, naturally retired to their southern appanage of Napata. Here they still exercised the regal dignity, and, when Egypt had fallen into anarchy after the fall of the Bubastites, it was one of these Napatan kings, Piânkhi, "beloved of Amen," who descended the river and subdued all Egypt to his sceptre, in the eighth century B.C. During the exile of nearly two centuries at Napata the priestly house had become largely æthiopized, and it was as "Ethiopians" that Piânkhi's successors, Kashta, Shabak, Shabataka, Taharka (Tirhakah), and Tanutamen (Tandamane), were regarded by their Egyptian subjects. Tirhakah's reign was spent in a succession of advances into Egypt against, and retreats into Nubia before, the Assyrians. He built largely, for his troubled reign, in Egypt, and evidently regarded himself as a patriotic Egyptian king; but Napata was his real capital, and it was to Napata, "the city of Kûsi," or Kush, that the Assyrian king Esarhaddon sent an embassy to the court of Tirhakah: "none of his ancestors had ever done the like before on account of the distance and difficulty of the way." We can imagine that the journey from Nineveh to Gebel Barkal did seem endless to the Assyrian ambassadors!

Both Piânkhi and Tirhakah built temples at Gebel Barkal, which still exist. Tandamane set up a monumental *stela* (now in the Cairo Museum) here, on which he, his wife Kereatheati, and his sister Kamhta make offerings to Amen. In the inscription he describes his progress to Memphis to receive the submission of Egypt, in response to a dream in which he saw two snakes, one on his right hand, the other on his left, which his magicians interpreted to be the

lands of the South and North, of which he was to become king. He says nothing of his speedy expulsion by the Assyrian king, Ashurbanipal, who drove him up the river again in confusion, and sacked Thebes, the Ethiopian being only too glad to reach his far-away Nubian refuge at Kipkip in safety. This we know from the Assyrian annals; it is always interesting to hear both sides of a question!

Tandamane probably lived and died at Napata in peace, and was succeeded by a king named Asparata or Aspalut, in whose reign, apparently, a heretical sect arose at Napata, known as "those who do not cook that which cometh from the hand of the slaughterers" (*Tem-pesiu per-det-khaiu*), *i.e.*, raw-meat eaters, who were "hateful to the god." The king exterminated them and forbade their posterity to enter the temple. In return the posterity of the raw-meat heretics cut his name out of the *stela* which he set up to commemorate his orthodox zeal. Other kings, Piankh-alure, Horsiotef, and Nastasenen, followed. The second of these, who reigned at least thirty-five years, set up a monument at Gebel Barkal recounting his wars, from which it appears that Syênê was subject to him, probably about the time of Cambyses. It may have been in his time that the Egyptian warriors, who took the Nubian name of *Asmach*, emigrated to Ethiopia, according to Herodotus. Nastasenen seems to have been the king against whom Cambyses sent the ill-fated expedition described by Herodotus, as on a *stela* put up at Gebel Barkal he describes how he routed "the man Kambasauden," and took all the flocks and herds which his soldiers had brought with them. On this monument Nastasenen says that he was called by Amen from *Baruet* or *Maruet* (Meroë, the modern Bakarawîya near Shendi, p. 557) to rule in Napata, and sent messages to Dongu-ner (Dongola) to announce his accession to "the royal crown of Horsiotef and the might of Piankh-alure." Herodotus mentions Meroë (ii. 29), but it is probable that his Meroë is rather Napata, the modern Merâwi, than the southern Meroë at Bakarawîya. The pyramids of Bakarawîya, which mark the necropolis of the southern Meroë, the Maruet of Nastasenen, lie nearly opposite the river terminus of the direct route from Korti and Merâwi (Gebel Barkal) across the Gilif Desert to Upper Nubia, cutting off the great bend of the Nile (p. 550). It is probable that this route was used by the Ethiopians of Napata at an early period, and that it regularly served to connect the two main centres of their kingdom, Napata and Meroë. Nastasenen may have been a viceroy of Meroë, who succeeded the Napatan king, Horsiotef, and probably in his time began the transfer of the Ethiopian power southward from Napata to Meroë. In the time of the later Ethiopian kings, of whom the best known are Anemasru, who inscribed his name on the famous Prudhoe lions, and Arkamen, the Ergamenes of the Greeks, who was brought up at the court of Ptolemy Philadelphus, Meroë was the capital. In the time of Philadelphus the Egyptians reconquered Lower Nubia, no doubt in order to control the gold mines of Wâdi 'Olaki (p. 531), but Ergamenes, when he became king, exercised some sort of control there, and built a temple at Dakka (p. 527), which was improved by Ptolemy Philopator. He also contributed reliefs to Philopator's temple of Ari-hes-nefer at Philæ (p. 511). Very probably Lower Nubia was peaceably handed over to his administration under Egyptian suzerainty. He seems to have been thoroughly egyptianized, and was probably not without a veneer of Greek culture, which he had acquired at the court of Philadelphus at Alexandria; no doubt he was regarded very much as a cultivated and intelligent Indian maharaja is now.

Two hundred years later we find the Ethiopian kingdom definitively transferred to Meroë under the rule of the Candaces, and Napata ceased to exist as a great city (see p. 557, the description of Bakarawîya). It was captured and destroyed by the Roman general Petronius in 22 B.C., and disappears from history. Two centuries later the centre of independent Ethiopian power had migrated S.E. to the shores of the Red Sea, at Axum (see below, p. 572). When, 300 years after this, the Nubian power once more advanced north

after the conquests of Silko, the new Christian kingdom was established not at Napata but at Dongola. The modern inhabitants of this part of the Nile Valley are not Nubians, but Shaikîya Arabs, who came from Arabia two or three hundred years ago. Arabic only is spoken, Nubian having ceased S. of Old Dongola; but most of the place-names are Nubian. Merâwi is an instance in point. This is the same as the ancient Meroë, which was, however, at Bakarawîya, 200 miles away; both names meant and mean "white" in Nubian. The Nubian language now entirely gives place to Arabic again, until Abyssinia and the lands of the Blacks are reached.

Gebel Barkal is some little distance from Old Merâwi and Sânam Abu-Dôm, the modern representatives of Napata; between lies the village of *Shibba*. Immediately in front of the mountain are some small **Pyramids** of the Ethiopian period, which were examined by Dr. E. A. Wallis Budge, of the British Museum, in 1897, who describes them as varying from 23 ft. to 88 ft. square, each having had "a chapel containing one or more chambers, the walls inside being decorated with reliefs, in which the deceased was represented standing in adoration before the gods of the Holy Mountain, and receiving offerings of incense, etc., from priests and others" (*Cook's* 'Handbook for Egypt and the Sudan,' p. 688). The existing pyramids are much ruined. Originally there were about 25, in three groups.

The **Temple of Piânkhi**, built against the face of the mountain, is the largest of the temples of Gebel Barkal. It was built by the king *Piânkhi Meriamen* in the eighth cent. B.C. It seems to have originally consisted of a great colonnaded court 150 ft. long with 26 columns each 6 ft. in diameter, with beyond that a smaller court with 46 columns, and then a hypostyle of 10 columns, 51 ft. long, leading to the triple sanctuary of Amen-Ra, Mut and Khonsu, the triad of Thebes.

The **Temple of Tirhakah**, built a century later, had a court 59 ft. long with 8 Hathor-columns and 8 Bes-pillars, approached by a portico of 4 columns: behind the court was a hypostyle hall with 8 columns, and the rock-cut sanctuary. The chambers were decorated with coloured reliefs.

The *Temple of Ramses II.* is small and ruined. There are also the ruined pylons of a *later temple*, on which the king Sekheper-n-Rā *Taneka-Amen-Seker* is seen destroying his foes in the presence of Amen.

All these buildings have been much damaged since Hoskins' time by falls of rock. It was in the temple of Piânkhi that the historical *stele* recording the Egyptian conquests of Piânkhi and Tandamane, the episode of the Raw-meat Heroties, and the Coronation of Asparata, were found; that of Nastasenen, recording the defeat of "the man Kambasauden," was also probably found here originally.

On the opposite bank of the Nile, 7 m. N. of Sânam Abu Dôm, are the pyramids of **Nûri**, which are not so elongated in form as those previously described, are better built, and may be of earlier date. One or two are of the broken-backed shape well known from the second pyramid at Dâhshûr (p. 202). There are about 25 in all. One is 110 ft. square.

Inland, in the *Wâdi Ghazal*, are the ruins of a large Christian convent, with a three-naved basilican church of the usual type, built of sandstone and brick, covered with a thick coat of plaster, and painted. It measures 80 ft. by 40 ft. The church is surrounded by a large court

with monkish colls. The cemetery had gravestones with Greek and Coptic inscriptions, most of which were removed by Lepsius.

The great *Wâdi Abu Dôm*, running inland from Sânam Abu Dôm, leads into the Gilif Desert, and a route to Metemma (p. 560) passes by the wells of *Umm es-Sôyyala*, *Hannik*, *Umm esh-Shibbâk*, *el-Merui*, *Wâdi Kalas*, *Magêka* and *Gakdul* (p. 550).

New Merâwi, the capital of the province, consists merely of the mudirîya and a few houses, including P.T. offices. It lies 1 m. E. of Sânam Abu Dôm.

From Merâwi and Karêima to *Abû Hâmed* (p. 555), where the Khartûm Rly. reaches the river, which there turns S., is about 150 m. (For the railway route, see below.) The river is not navigable owing to the cataracts.

ROUTE 28.

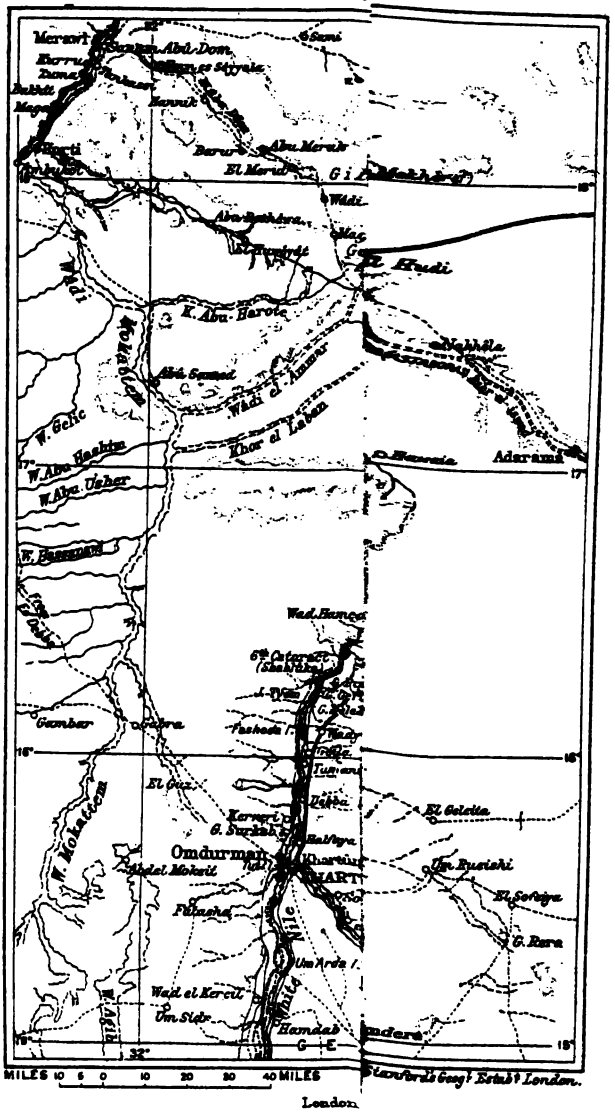
From Halfa to Abû Hâmed and Kharṭûm.

[Rly.—In the season *train de luxe* in 27 hrs., with sleeping and restaurant cars, on Wednesdays and Saturdays at 5.30 P.M.; from Khartûm to Halfa on Thursdays and Sundays at 9 A.M. Fare, £E.10; return, £E.20. Ordinary train every day from Abû Hâmed to Khartûm. Fare from Halfa, 1st cl., £E.5 P.T.75. (Camp-bed and food must be taken, but 1st cl. passengers by the *train de luxe* may use the dining-car for meals. Daily charge, P.T.70). There are four classes of carriage; the fourth is for natives only.]

The main line of the Sudan Rlys., from Halfa to Khartûm, runs across the Eastern Desert direct to Abû Hâmed, thus cutting off the great Dongola bend of the river. This remarkable "short cut" was designed as a military strategic movement in the second year of the advance against the Khalifa (1897), in order to enable Abû Hâmed to be seized and held with ease and assure the communications with Wâdi Halfa of the army operating southward from Abû Hâmed. The line was begun in May and finished in October; its length is 232 m. From 1 to 3 m. were laid in a day, in the hottest time of the year. This, as well as the line to Kerma, was built under the superintendence of Sir Percy Girouard (then Lieut. Girouard, R.E.) and other officers of the Royal Engineers. From Abû Hâmed the line passes along the rt. (E.) bank of the Nile, crossing the Atbara by a fine bridge, and avoiding the Jebel Royan by a deviation through the desert, to Khartûm North, to which the Rly. was completed in 1901. The receipts of the line in 1904 were £E.130,400, and the working expenses amounted to £E.116,200, or 89 per cent. of the gross receipts.

On the desert line ten wayside stations, with tanks and sidings, are passed: numbered 1 to 10. The watershed is passed at *No.* 5. At *Umm Nabardi*, E. of *No.* 6, the Sudan Gold Field Company has taken out a mining concession. The horizon on the *l.* (E.) is bounded throughout the journey by ranges of desert mountains, which have




THE NILE VA
Merowe
Berber
Abu Dom
Shendi
Metemma
Abu Hamed
Wadi
El Mesellemia
Khartoum
Omdurman
Halfaya
Shabluka
Wad Banaga
Gambar
Tumat
El Goz
El Gelelia
Um Ruaiki
El Sofaya
G. Rara
Um Arda I.
Wad el Kereil
Um Slab
Hamdab
Fillasha
Abdel Mokeil
Aderamid
Nahhila
Khor el Lebea
Wadi el Ahmar
W. Gelic
W. Abu Hashim
W. Abu Usher
W. Mokattem
W. Bassanieb
Nile
MILES 10 5 0 10 20 30 40 MILES
Stanford's Geog! Estab! London.

London.

many names, *Jebel Mandêrâ* being the most conspicuous. Mirages are constantly seen. No. 10 stat. is the junction for Karêima (see below).

230 m., Abû Hâmed Stat. Here the river begins its violent dislocation S.W. to Gebel Barkal and Dongola (p. 549). The former place may now be most conveniently visited from Abû Hâmed. At Abû Hâmed Stat. are *Baths* for the use of passengers after the journey across the desert (P.T.10).

[**From Abû Hâmed to Karêima and Gebel Barkal** (150 m.) by rail. Train Fridays and Mondays 2.15 A.M., reaching Karêima 2.45 P.M.; returning from Karêima Wednesdays and Saturdays 2.15 P.M.; arr. Abû Hâmed 1.0 A.M. We pass the island of Mograt, in the Nile, and, after No. 10 Junction, follow the curve of the river S.W., stat. *Mchaisa*. The line is laid at some distance from the river most of the way to Karêima, owing to the prohibitive cost of the rock-cutting which would have been necessary had it been carried along the actual bank. The first place of any importance reached is

Hebba (stat. *Kehtili*, 49 m. from Abû Hâmed), where, on Sept. 18, 1884, the steamer 'Abbas,' bearing Colonel Hamill Stewart and Messrs. Power and Herbin as messengers from Gordon, was wrecked, Stewart and nearly all on board being murdered by order of Suleiman Wad Gamr, the shêkh of the Monâsir tribe of Arabs, in whose territory this part of the valley lies. In the following February the troops of Sir Garnet Wolseley destroyed the property of this shêkh at *Salamât*, 11 m. farther down the river—that is to say, his house, palm-trees, and saklyas—but this, the utmost satisfaction that can be got out of a delinquent Nubian shêkh, was poor compensation for the loss of Gordon's gallant messenger.

Some small rapids are passed, including the picturesque '*Akabet el-Gemel*, or "Camel's Neck," stat. *Dakfili*, 76 m. On the *l.* bank, 80 m. from Abû Hâmed, is **Kirbekan**, where, on Feb. 10, 1885, the Dervishes were defeated, but with the serious loss of the British commander, General Earle, and Cols. Coveney and Eyre. The Dervish force, about 2,000 in number, held a ridge of rocks opposite *Dulka* Island. They were dislodged after a sharp fight, General Earle being killed by a shot from a small hut among the rocks.

Beyond **Birti**, on the *l.* bank, 92 m. from Abû Hâmed (stat. *Abu Gharban*), the **Fourth Cataract** begins. The forms of the granite rocks are weirdly picturesque, especially near *Kanli* Island, opposite **Hellet el-Bib**, a ruined castle of unburnt brick, standing on a low rock above the river. Judging from its arched doors and the niches in its rooms, it is of Byzantine date, and is probably a relic of the Christian kingdom of Dongola. The country of the Shaikîya Arabs (p. 550) is entered: stat. *Abu Haras* (108 m.). On the *l.* is *Jebel Kulgili*, 124 m. On the island of *Ishishi* (crossing dangerous, owing to currents) are ruins of uncertain date. Opposite *Hamdab I.* are the ruins of a pyramid. 6 m. further (*l.*) are the remains of a Coptic church and fortified monastery. *L. Bellal*, at the foot of the Cataract. The characteristics of the district of the Fourth Cataract are thus described by Lepsius ('Letters,' p. 225): "The granite rocks . . . leave but a small space for a scanty vegetation. Almost all the numerous, though generally small, islands refresh the eye by green groups of trees and cultivated bits of ground, which are cut up in a variety of ways by the black rocks. There would be scarcely room in this rocky channel for villages of any considerable size, still less sufficient to maintain them. Those that exist are distributed in houses standing singly, and small groups of houses far apart, but which bear one and the same name up to certain frontier points." *L.* the Pyramids of *Nûri* (p. 551). *Rt.* **Kasingar** stat., 140 m. We reach *Gebel Barkal* (*rt.*; p. 550), *Old Merâwi*, and

Rt., **Karêima** (156 m.), the terminus of the Rly., on the opposite bank of the river from **New Merâwi**, the chief place of the district, and *Sanam Abu Dôm* (p. 550), 447 m. from Wâdi Halfa by river (Rte. 27).]

Leaving Abû Hâmed for Khartûm, the Rly. passes (rt.) *Mograt* Island; Stats. *Meshra ed-Dakhesh* (246 m. from Wâdi Halfa), chief town of the Robatât branch of the Monâsir Arabs; *Abu Dis* (265 m.); *Sherêk* (292 m.); *Abu Sallam* (300½ m.); *Abadîya* (343 m.). For some distance the Rly. runs through desert, away from the Nile, avoiding the hills of the *Fifth Cataract* between *el-Bakara* and *Ginênetti*, 10 m. N. of Abadîya.

361 m., Berber Stat., also called *el-Mekhêref*, chief of a mudirîya, with about 13,000 inh.; a long straggling town on the rt. bank of the river, surrounded on the land side by barren desert. In former days it was of great importance as the Nile entrepôt of commerce with the Red Sea at Suâkin, and bids fair to regain this importance, since the Suâkin-Berber Rly., so often begun and abandoned, has now been constructed, with a terminus and harbour at *Shêkh Barghût* (renamed Bandar es-Sûdân or Port Sudan), N. of Suâkin. [For the rly. and camel routes from Berber to Port Sudan and Suâkin, see Rte. 29.] Stats. *Kenur* (381 m.); *Dakhêla* or *Atbara* (390 m.), where the Rly. crosses the **River Atbara** by a bridge 450 yds. long, built in the United States, on account of the great engineering strike in England, which paralysed British industry for the time being. There are six spans, each of 200 ft. **Atbara** (385 m.) is the junction of the Rly. to Suâkin. Crossing the bridge, we reach

392 m., Ed-Damer, formerly known as a seat of Moslem learning in the Sudan, and now the starting-place of a caravan-route to *Gos Rejeb* and *Kassala* on the Erythræan (Italian) border, following the course of the Atbara.

[From Ed-Damer to Kassala.—The *River Atbara*, the *Astaboras* of the ancients, is the first tributary of the Nile, draining the well-wooded mountains of N.W. Abyssinia. From its dark waters it has received the name of *Bahr el-iswad*, "Black River," and is sometimes called the "Black Nile." It also bears the native name *Mukrân*. A large portion of its course between Adarama and Berber is partially dried up during the summer, long pools being left. It has several tributaries, of which the most important is the *Setit*, higher up. The *Gash*, marked on the maps as joining the Atbara at Adarama, in reality does not do so, as though its bed reaches that of the Atbara there, the water never gets as far, but is lost in sand. The Suâkin Rly. runs up the rt. bank of the Atbara to *Khor Hudi* (15 m.), where it strikes off into the desert. The most notable place between Atbara and Adarama is *Nakhêla*, 37 m. from the former, where on April 8, 1898, the **Battle of the Atbara** was fought, and Mahmûd, the Dervish general, captured. The Dervish position, a strong zariba of thorn-bushes, &c., was on the rt. bank, with the dry bed of the river in its rear. It was captured by a single attack, the Highlanders of Gen. Wauchope (afterwards killed at Magersfontein) especially distinguishing themselves.

Adárama, 78 m. from Atbara, was for a time the headquarters of the redoubtable brigand, Osman Digna, who gave us such trouble at Suâkin in 1884–5 (see p. 570). He was present at the battle of the Atbara, but escaped. **Goz Rejeb** lies on the l. bank of the Atbara about 70 m. beyond Adarama. From it there is a caravan route to Khartûm viâ *Abu Delek*. We have now left the characteristic desert and Nile cultivation of Egypt, and have entered a region of high bush-covered steppe, with little water. Irrigation is difficult, owing to the torrential and intermittent character of the Atbara, and wells are rare. At Goz Rejeb are hills with curious granite boulders.

80 m. S. of Goz Rejeb is *Fusher* (p. 576), on the Atbara, 40 m. S.W. of *Kassala*, which lies about 70 m. S.E. of Goz Rejeb, across a level uncultivated

plain, and about 15 m. from the frontier of the Italian colony of Eritrea, near *Sabderat*.

Kassala (P., T., mudîrîya; pop. 12,000) is a place of some fame in the history of modern Egypt. Originally garrisoned by the Egyptians in the days of Mohammed Ali (1841), it was held against the Dervishes for some time, and finally fell, but was taken from them by the Italians, advancing from Massâwa. It remained in Italian occupation till the reconquest of the Sudan, when it was handed back to Egypt. It is now the seat of a mûdir, and is the most important place in the E. Sudan. Caravan routes connect it with Suâkin viâ *Fîlik*, *Adarârit*, and *Tokar* (p. 571); with *Massâwa*, the capital of the Italian colony, viâ *Sabderat*, *Agordat*, *Keren*, and *Asmara* (p. 571); and with Khartûm viâ *Geddref* and *Abu Haraz* on the Blue Nile (p. 576).

The town lies on the *Gash*, a large stream which nominally joins the Atbara at Adarama, but really loses itself in its bed (*khor*) before it reaches that river. Its banks are fertile, and much good cotton-growing soil might be irrigated from it were it taken in hand, as is proposed. The neighbourhood of the town is dominated by two conspicuous mountains, *Jebel Mukrân* and *Jebel Kassala*, about 2,500 ft. in height, which rise abruptly from the plain about 3 m. E. and S.E. Near the mountains is the *Tomb of Shêkh Morghani*, with a picturesque minaret. The inhabitants of the province are Beni Amer and Hadéndua Arabs. A small garrison is maintained here.]

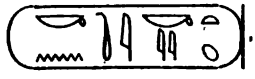
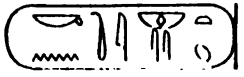
The country between the Nile proper, the Blue Nile, and the Atbara, which we have entered at ed-Damer, is the "Island of Meroë" of Strabo, the seat of the later Meroïtic kingdom over which ruled the queens who bore the name or title of "Kandake," in the early years of the Christian era. The whole of the "Island of Meroë" is covered with an alluvial clay, now forming an *atmûr* or steppe, which only requires irrigation-canals to make it a fruitful country. The scenery is flat and uninteresting.

Stats. *Zêidab* (406 m.), *Mukhenta* (429 m.; misspelt "Mutmir" on the Rly.), *Kabushîa* (448 m.).

To the *l.*, 8 m. E. of the rly., and about 1½ hrs.' ride from Kabushîa stat., is the **Pyramid-field of Meroë**, usually known by the name of the modern villages of **Bakarawîya**, on the Nile. There are two groups of pyramids, closely resembling those of Napata (p. 553) in shape, size, and construction, with the same kind of antechapels, decorated with reliefs in the barbarous Ethiopian style, representing the king striking down his enemies, receiving offerings, worshipping the gods, and so forth. Some have arched antechambers of brick, in a style which looks like an imitation of Roman building. Many are much ruined, and none have the apices intact. The principal group is that lying to the N.E.; the other lies S.E. of this, on two low desert-hills, with a depression between them, about 3 m. from the river. To the W. are the ruins of the ancient town, which are also interesting. The ruins of Meroë were visited by the travellers Cailliaud and Hoskins in the early part of the nineteenth century, and in 1834 an Italian named Ferlini caused a considerable amount of depredation among them in the course of a search for treasure which, according to his account, eventually resulted successfully in the discovery of a hoard of gold, rings, scarabs, and gems, many of which are now in the Museum of Berlin. These he says he found in a sort of cache in the masonry of a pyramid of the principal group. In 1844 the Prussian expedition of Lepsius made the first scientific exploration of these pyramids, which resulted in the fixing of their historical position to the Ptolemaic and Roman periods,

and the discovery of the royal name *Candace* in hieroglyphs. In 1903 the Baḳarawîya pyramids were cleared and many of the tomb-chambers (which are all beneath the pyramids) were excavated by Dr. E. A. Wallis Budge, of the British Museum, for the Sudan Government.

The villages of the district of Baḳarawîya, the most important of which are *Es-Sûr* and *Marûga*, on the Nile, are no doubt the modern occupants of the site of the ancient Meroë, its modern representative in point of importance being Shendi, further south. Both ancient Meroë and modern Shendi owed and owe their importance to the fact of their position on the Nile, facing the river terminus of the route across the deserts of Gilif and Bayudâ from the districts of Gebel Barkal and Dongola. In modern times the route across the eastern desert from Korosko to Abu Ḥâmed (p. 531), and thence by the Nile southward, has been more commonly used than that by the Nile as far as Korti and then across the Gilif desert to Shendi, owing to the difficulties of the cataracts. But in ancient days, when the Egyptians were slowly advancing southwards from cataract to cataract, and when first the "land of Ḥeḥ" and then the districts of Dongola and Napata were added to the kingdom, it is very probable that the first knowledge of the "island of Meroë" was gained *vid* the Nile stream, and that later on the short cut across the Gilif desert was used. Then the land opposite the end of this route would easily become the site of the most important city of this part of the valley. We know that Napata became the southern frontier-city of Egypt under the XVIII. Dynasty, and it is possible that the "isle of Meroë" became known to the Egyptians, and that the city of *Maruet*, as it was called, was founded not many centuries later. It is certain that when the exiled priest-kings established themselves at Napata Meroë formed part of their kingdom, and, as we have seen (p. 552), their successor Nastasenen, in the sixth century B.C., who probably defeated the army of Cambyses, was originally a viceroy of Meroë, and was "called" by the god Amen to occupy the throne of Napata in succession to Horsiotef and Piankh-alure. Nastasenen probably began a line of Meroïtic sovereigns at Napata, the Thebans having finally died out with Horsiotef or an ephemeral successor. Not long before his time, in the reign of Psammetichus I., according to Herodotus (ii. 30), occurred the revolt of the Egyptian warrior-class, of whom 240,000 (an impossible number, by the way), dissatisfied at being stationed for three years without relief at Elephantinê, migrated into Ethiopia. Here they were well received by the king, and given lands in Upper Nubia, as far from Meroë southwards as Elephantinê is northwards. They bore the name of *Automoli* or *Asmak*, which signified "those who stand at the left hand of the king." It is a curious fact that *Asmach* is actually a title of honour in Abyssinia at the present time. The country of the Automoli may quite possibly be the island of Meroë, since, judging by his description, Herodotus's Meroë would seem to be Napata (Merâwi) rather than the *Maruet* at Baḳarawîya. It may be a confusion of the two places.

The powerful Nubian king Arkamen or Ergamenes, who ruled in the reigns of Ptolemy Philadelphus and Philopator, may have had his capital, not at Napata, but at the southern Meroë (Baḳarawîya), since his name occurs on one of the pyramids there. After his time the Nubian kingdom was ruled by a series of queens, who bore in succession the name or title of Kandake (Candace, *Pliny*, 'Hist. Nat.,' vi. 29). Their capital was certainly Meroë, not Napata, and the name of one of them was found in one of the Baḳarawîya pyramids by Abeken and Lepsius in the form *Kantakit*  , misspelt  , which would read "Kantabebit." It is one

of these queens who is mentioned in the New Testament (Acts viii. 27), and whose eunuch, who was set over all her treasure (ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς), was converted to Christianity and baptized by St. Philip on the way from Jerusalem to Gaza. He had been sent by his mistress to make offerings at the world-renowned Temple of Jerusalem, and was returning to far-distant Meroë, reading one of the sacred books of the Jewish religion as he proceeded on his way homeward, when "the Spirit said to Philip, Approach and join thyself to this chariot. And Philip running forward heard him reading Esaias the prophet, and said, Comprehendest thou what thou readest? And he said, Nay, how should I be able unless one should guide me? and he bade Philip mount and sit with him." This embassy to do reverence to the great god of Jerusalem shows how far the civilized interests of the Ammon-worshipping Kandakes of Meroë could extend. They seem to have been sovereigns of considerable power and energy. Either this queen or her immediate predecessor endeavoured to reclaim the dominion of Ergamenes, built a temple at Amara S. of Wâdi Halfa, and attacked Egypt, capturing Philæ, Elephantinê and Syênê. To attack Egypt was, however, now to attack Rome, and the Ethiopians had challenged the legions. The Roman general Petronius destroyed Napata in 22 B.C., and advanced 870 Roman miles beyond Syênê. The Kandakes now probably centred their power entirely at Meroë. To them are no doubt due the temples of Naga and Musáwwarât es-Sufra, described below (p. 561), which though debased in style, show great vigour of design and power of execution. But the artistic style of their sculpture grew steadily more and more debased and barbarous; the knowledge of the hieroglyphs was lost, and unmeaning collocations of signs fill the imitation royal cartouches; a peculiar script, evidently derived from Demotic, was used to express their language in writing. Thus the stream of Egyptian culture was gradually dried up and lost in the sands of the desert, like one of the rivers of Ethiopia itself. We may well compare the isolation and gradually increasing barbarism of the Greek kingdom in Bactria after the conquests of Alexander the Great.

How the kingdom of the Kandakes came to its end we do not know. But in the second century A.D. we find that a new centre of power has arisen in Ethiopia, more distant from Egypt even than Meroë, and not in the Nile valley. This is the civilized and well-organized kingdom of Axum, which was situated in the modern Abyssinia and on the Erythræan coast. It was the successor of the ancient Punt, and the forerunner of the modern Abyssinia. Zoskales, king of Axum, ruled the whole coast from the land of the *Moschophagi* or calf-eaters μέχρι τῆς ἄλλης βαρβαρίας; *i.e.*, from Suâkin to Somaliland. Later kings extended their power inland, no doubt at the expense of the Kandakes of Meroë; in the fourth century Aeizanes calls himself king of the Bugaites (Beja or Blemmyes) as well as of Axum, and Axumites had fought with the Blemmyes in the Nile-valley against Aurelian in the preceding century (see above, p. 521). Like the Blemmyes, the Axumites seem to have had a considerable liking for Greek culture, and we find their kings setting up Greek inscriptions, to commemorate their deeds, at far-away Axum and Adulis (p. 572). With the power of the heathen Blemmyes fell that of the equally heathen Axumites, and in the sixth century A.D. we find Silko, king of the Nobadae, setting up a kingdom, which either then or shortly before had become christianized, in Ethiopia, with its centre at Dongola (see *ante*, p. 549), and reaching northwards beyond Aswân, southwards beyond Khartûm, where the Christian remains at Soba (see below, p. 574) attest its power and extent. This kingdom, separated from Christian Europe by Moslem Egypt from the seventh century onward, lasted well into the Middle Ages, and may have contributed to the formation of the mediæval legend of Prester John. We have seen (p. 521) that it was not till the fourteenth century that Islam was established in Lower Nubia. The Nubians remained, and still speak their language there, but the

territories of Napata and Meroë seem to have been entirely depopulated, the people being either exterminated or driven into Abyssinia, whose church is a lineal descendant of that of the Christian Nubians. Into the gap thus formed came the Monâsir tribes from Arabia, whose divisions still occupy the valley from Dongola to Shendi, and other Arab and Beja stocks. In the sixteenth century the *Fungs* or *Fûndyi*, a half-negro tribe from the south (p. 575), whose capital was Sennaar, attained considerable power, and conquered the whole Sudan. Their *meleks* or sultans were the lords paramount of Nubia (where their chief place was Shendi) till the Egyptian conquest in the reign of Muhammad Ali (1820). Nimr, the *mek* (= melek) of Shendi, did not, however, bear his new position as a vassal of Egypt well, and when, in 1821, Muhammad Ali's son and general, Ismail Pasha, was returning from his raid up the White Nile, he was invited to a feast by the treacherous mek, who set fire to the palace while it was in progress, and burnt Ismail and his Egyptian officers in it. Muhammad Ali sent a new army, which destroyed Shendi, drove Nimr into Abyssinia, annexed Kordofân, and founded the town of Khartûm, at the junction of the Blue and White Niles, which now succeeded Shendi as the capital of Upper Nubia (1822).

471 m., Shendi Stat., the old capital of the Fûndyi, and scene of the tragedy of 1821, referred to above. It has a large population. Nearly opposite, on the W. bank, is *Metemma*, the river end of the caravan route across the Gilif Desert from Ambukol, Korti, and MerÂwi (p. 550). 23 m. inland, on the route, is the battlefield of *Abu Tli'ḳ* or "Abu Klea," and S., on the river, is *Gubat* or *Abu Kru*. These places are well known in connection with Lord Wolseley's advance up the Nile to relieve General Gordon in 1884–5.

The Desert Column under General Sir H. Stewart advanced across the Gilif Desert from Korti, reaching Gakdul (p. 550) on Jan. 12, 1885. On the 17th the Dervishes, led by Abu Saleh, Emir of Metemma, and Muhammad Khair, Emir of Berber, attacked the column at the wells of Abu Tli'ḥ. The British force advanced in square to receive the charge of the Dervishes. The line held by the dismounted "Heavies," who were not used to this kind of infantry fighting, was broken; they were thrown into confusion, and roughly handled by the Dervishes. But the mistake was soon rectified by the infantry and sailors, and the enemy was compelled to retire, leaving 800 dead on the field. The British loss was 9 officers and 65 N.C.O.'s and men killed, and 85 wounded, mostly among the "Heavies." The loss of Col. F. C. Burnaby, the author of the 'Ride to Khiva,' among the officers, was a very severe one to the nation. Gen. Stewart advanced to the Nile, and on the 19th fought another battle at Gubat to obtain a foothold on the river. Here he was severely wounded, and two war correspondents, Mr. Cameron of the *Standard* and Mr. St. Leger Herbert of the *Morning Post*, were killed. Shendi was bombarded, Metemma taken (Jan. 21), and preparations for an immediate advance to the relief of Khartûm were being made, when two of General Gordon's steamers, the *Bordein* and the *Talkaweiya*, which had been cruising up and down the Nile between Shabluka and Berber, in order to communicate as soon as possible with the British relief force, arrived at Gubat. Sir Charles Wilson, who succeeded General Stewart in command, determined to go in person with these steamers to open communications with Khartûm before the advance of the army. He left on the 24th, and arrived off Omdurman on the 28th, only to find that Khartûm had fallen two days before, and that Gordon was dead. The two steamers suffered heavily from the Mahdist fire, and only got away with difficulty. On the return voyage the *Talkaweiya* sank and the *Bordein* struck on a rock, through the treachery of the native pilots. Sir Charles Wilson and his party were rescued by Sir Charles Beresford, in command of the Naval Brigade at Gubat. When the *Bordein* was wrecked Lieut. Stuart-

Wortley and twelve men were despatched in a boat to Gubat for assistance, and rowed forty-two miles in a few hours. Sir Charles Beresford immediately left in the steamer *Safia* for the scene of the wreck, where he was received with a heavy fire from the Dervishes, who had arrived on the E. bank. One of their shells pierced the *Safia's* boiler, but the damage was repaired under fire, and Sir Charles Wilson's party was safely brought back to Gubat. The *Bordein* was afterwards refloated by the Dervishes, and used by them till recaptured in the advance of 1898. It is now kept at Khartûm as a memorial of the defence. Gubat was the most southern point reached in the advance, as the first intention to take Khartûm and avenge Gordon's death was given up owing to the complications with Russia over the Penjdeh incident, which demanded the recall of our army from the Sudan to be ready for possible eventualities elsewhere. Gen. Sir Herbert Stewart died of his wounds at Gakdul on Feb. 16. In 1898 Metemma was abandoned to Gen. Hunter by the Dervishes after the battle of the Atbara.

Passing Shendi, the next Stat. is

496 m., Wâd Ben Naga. Since leaving the Atbara the country has considerably altered its character, becoming gradually less Egyptian in appearance. The train passes over numerous *khors* or dry water-courses which, unlike the wâdis of Egypt proper, actually receive water for a short time every summer. The desert has ceased to be true desert, and has become an *atmûr*, or steppe, covered with low brush, quite different from anything in Egypt. A large portion of this was formerly irrigated and cultivated to a considerable distance inland, and about 20 m. E. of Wâd Ben Naga, and 85 m. S.E. of Shendi, are the ruins of important Ethiopian temples at *Naga* in the *Wâdi Awateb*, and 14 m. nearer Shendi those of *Musdwwarât es-Sufra*. It is evident that in the days of the Kandakes the valleys of the Meroïtic *atmûr* were well cultivated and had a considerable population, and important towns must have existed in the Wâdis Awateb and es-Sufra, or such large temples would not otherwise have been built so far from the Nile.

These temples are most easily visited from Shendi. Leaving Shendi we journey for a distance of about 12 m. in a S.E. direction over a flat desert to a small *Temple*, consisting of a single chamber of sandstone with bas-reliefs of Ethiopian style. Leaving this we approach the blue line of mountains which has been seen in the distance since leaving Shendi. We ascend through *khors* studded with scrub-brush, and over rough ground to a gap in the chain of hills through which we pass into the circular basin in the hills, in which lie the ruined temples of **Musáwwarât es-Sufra** (over 20 m. from Shendi). The hill-mass with its depression, in which they lie, is known, from its resemblance to an Arab table with the usual circular brass tray on the top, as *es-Sufra*, "the Table." The word *Musdwwarât* means "sculptured" or "painted" ruins. There are here the ruins of two temples within a girdle-wall, and a small isolated temple (about ½ m. away). The smaller of the main temples is in a very ruined condition; on each side of the gateway is a colossal figure in high relief. The larger covers a great extent of ground, and is especially notable for its sloping ramps and fine colonnades. The pillars have a curious resemblance to those of Persepolis: we may perhaps ascribe this to some Eastern influence, which reached Ethiopia during the Roman period, to which the temple undoubtedly belongs. On the pillars of the small isolated temple are remarkable reliefs of men riding on elephants and lions, "and other barbarous scenes."

Leaving these curious ruins, we ride 14 m. (four to five hrs.) in a S.E.

direction through the valley of *es-Seliḳa* to the *Wâdi Awateb*, with the *Jebel Naga* on the *l.* Here are the ruins of the four temples of *Musâwwarât es-Nâga* (or **Nâga** simply). The best-preserved is in Romano-Egyptian style, and probably dates from the second or third century A.D. It is a rather handsome little temple, and its architectural details, with their combination of Egyptian and Roman motives, are interesting. The sculpture of two recumbent lions over the inside of one of the doors should be remarked. The temple close by with two pylons is of more orthodox Egyptian pattern, but its relief-decorations are of the barbaric Ethiopian type. On the left pylon we see the king with the protecting hawk flying above his head, slaying a group of prisoners, while a lion, placed between his feet, devours a prostrate enemy. On the right pylon is a queen, also slaying prisoners. The inner and outer walls of the main building are ornamented with reliefs of deities, &c. On the outer side of the end (W.) wall should be noted the figure of a barbarian deity with three lions' heads (probably really four; three only being represented in the relief) and four arms. This may have been the special deity of the Meroïtes, mentioned by Strabo. The processions of deities represented on the side walls are always headed by this lion-headed god, who is followed by Ra-Harmachis, Khnum, Osiris, and Amen, in the order named. That Amen was still worshipped here in the time of the Kandakes is shown by the remains of an avenue of stone Rams, usually erroneously called "lambs." These lead up to the Third Temple of Nâga, which is built on the side of the hill. It is evidently earlier in date than the two already described, and may belong to the Ptolemaic period. The walls are covered with reliefs of conventional Egyptian type, and over one of the gateways is a great winged sun of the type familiar to us in Ptolemaic temples. A single pillar of imposing form still remains *in situ*; it is also covered with reliefs of the king offering to Amen, Anhur, and other deities. In front of this temple, and in the midst of the avenue of rams, is a large altar built in Roman architectural style. Behind it, and still farther up the hill, are the chaotic ruins of the entirely destroyed Fourth Temple.

From Naga to Wâd Ben Naga stat. is 9 hrs.' ride (about 25 m.). On the way we pass two isolated hills (*l.*), one of which is named *Jebel Buêrib*. We then enter the *Wâdi el-Kirbekan*, which brings us to the Rly. On the Nile, beyond the Rly., are the ruins of the two temples of **Ben Nâga** (Musáwwarât el-Kirbekan); one of which has square pillars with relief figures of the god Bes. This is probably of Ptolemaic or Roman date. The village of Wâd Ben-Naga lies ½ hr. S.W.

Beyond **Wâd Ben Naga** the Rly. strikes across the steppe to avoid the *Jebel Rawiyan* or "Royan" ("the thirsty mountain"), which dominates the **Sixth Cataract**, of *Shablûka* (fine scenery). Stats. *el-Mêiga*, *Gebel Gerri* (524 m.), in a fine gorge. The mountains are not at all Egyptian in appearance, with their long isolated masses of gneiss and peaked volcanic summits. The surroundings generally are becoming more and more un-Egyptian. On the opposite bank is the high *Jebel Tyem*.

547 m., **Wâdi Ramla** Stat. Near here, at *Geila*, the veteran slave-dealer with whom Gordon had so many struggles and whom he wanted to make Governor-General of the Sudan, Zubêr Pasha, lived after the reconquest of 1898. The valley has again become flat and uninteresting. On the opposite bank are the *Jebel Sûrkab* or *Surgham* and the village of *Kerreri*, where was fought the decisive battle of Sept. 2, 1898 (see p. 568).

575 m., **Khartûm North** Stat. The terminus of the Rly. lies

opposite Khartûm, which is separated from it by the *Baḥr el-Azrak* or Blue Nile. (Ferry-launch P.T.5. There is also a steam chain-ferry.) Omdûrman lies on the W. bank of the Nile, beyond Tuti Island.

Kharṭûm and Omdurman.

The cities of **Kharṭûm** and **Omdurman** lie at the junction of the Blue and White Niles, in N. lat. 15° 40′, and at a height of 1240 ft. above sea-level. At the point of junction is the Island of *Tuti*, formed by the Blue Nile, which enters the White by two channels. Khartûm lies on the S. bank of the Blue Nile, opposite the E. end of Tuti Island; Omdurman, on the W. bank of the White Nile, opposite its W. end. Khartûm was founded as the capital of the Egyptian dominions in the Sudan after the expedition of the Defterdar Bey (Commander-in-chief) in 1821 to avenge the murder of Ismail Pasha at Shendi (p. 560); Omdurman in its present form dates only from the time of the siege of Khartûm in 1884, when it was made the camp of the Mahdist army. After the fall of Khartûm it became the Mahdist capital, Khartûm being abandoned till the reconquest in 1898. The name *Kharṭûm* is Nubian, meaning "Elephant's Trunk," from the shape of the long spit of land (*Ras el-Kharṭûm*) which runs out between the two rivers S. of the island of Tuti. *Omdurman* is Arabic, being properly *Umm ed-Durmân*.

Until the late 'sixties Khartûm was chiefly important as the centre of the Sudan slave trade, and one of the chief of the slave-traders, who carried on their traffic with practically no interference from Egypt, was the well-known Zubêr. In the reign of Ismail, after that would-be European monarch had opened the Suez Canal, and Egypt "ceased to be in Africa and was now part of Europe," it became obligatory to remove the reproach of barbarism implied by the existence of the slave-trade. Accordingly, in 1869, the year of the opening of the Canal, Sir Samuel Baker (Baker Pasha) was sent to the Sudan to abolish the traffic. He did so partially by bringing the Equatorial Province under Egyptian sway. In 1874 General Gordon, who had made his name as a leader of men famous in the service of the Imperial Chinese Government against the Taepings, succeeded him in the government of the Equatorial Province, and in 1877 was made Governor-General of the Sudan, with plenary powers to stop the traffic. In carrying out his work he came into conflict with the powerful Zubêr, who in 1874 had added Dârfûr to the Egyptian dominions. He found it necessary to arrest and exile Zubêr, and Gessi Pasha, his subordinate, executed Zubêr's son for rebellion. In 1879, at the deposition of Ismail, he left the Sudan, but his work against the slave-trade was carried on till the murder of Gessi Pasha in 1881. The disturbances caused by the arising of the false Mahdi Muḥammad Aḥmad, and the Arabist rebellion in Egypt proper, caused the whole of the work of Baker, Gordon, and Gessi to be undone. After the annihilation of the army of Hicks Pasha on the march to el-Obêid in 1883 by the Mahdists, it was determined by the British Government, which had now become responsible for the maintenance of order in Egypt, to send Gordon once more to the Sudan to restore peace, subdue the Mahdist rebellion, and again destroy the slave-trade. For this work no other troops were available than the Egyptians, whose morale had been affected by successive defeats at the hands of the English and the Mahdists. His suggestion that his old enemy Zubêr should be made Governor-General of the Sudan was refused. This suggestion was not understood at the time, because Gordon had previously attacked Zubêr as the chief of the

slave-traders, and was regarded by the latter as his personal enemy. The request was instanced as an example of Gordon's extraordinary inconsistency and even flightiness, when in reality, quite apart from its personal magnanimity towards an old enemy, it was a fine example of policy in entire accordance with oriental conditions: in the East you put in command the strong man, "whose word goes," quite irrespective of his personal antecedents, which there seem to be popularly regarded as beside the mark. Zubêr was the only man who could have made any headway against the Mahdi. The whole episode was in thorough accord with Gordon's character, which was such an extraordinary combination of the straitest Christian virtues with thorough comprehension of the ways of the East and the workings of the oriental mind.

Gordon was soon invested in Khartûm and Omdurman by the fanatical followers of the Mahdi, and it became necessary to send an expedition under Lord Wolseley to relieve him, with a regular flotilla of whale-boats, manned by sailors and Canadian *voyageurs*, to convey the troops. We have traversed the route of this expedition, we have seen the points, Dongola, Korti, Abu Tli'h, Kirbekan, Gubat, which mark the successive stages of the advance, and have passed the country of the Monâsir Arabs, where the ill-fated steamer *Abbas*, conveying Colonel Hamill Stewart, Mr. Power, the correspondent of the *Times*, and the French Consul at Khartûm, M. Herbin, sent to communicate with Egypt, was wrecked and its occupants murdered. We have already seen how the advance-guard of the expedition reached Khartum too late, only two days after the fall of the place and the murder of Gordon. Perhaps Gordon was too optimistic: his despatches were always to the effect that he could hold on almost indefinitely, so that the real pressing necessity for relief and the formidable nature of the Mahdist rebellion was not quite realized till just a little too late. On Jan. 15th the fort at Omdurman surrendered, and the fall of Khartûm became only a matter of days. Treason was rampant, and finally, on the 26th the traitor Faraj Pasha opened the gate at one end of the town when the attention of the garrison had been attracted to the other, and the Mahdist hordes entered the city from the side of the White Nile. Gordon was speared as he stood on the steps of the Governor's Palace, and his head cut off. Then followed the usual massacre.

Khartûm was abandoned, and the Mahdi established the seat of his power at Omdurman, which became practically a vast war-camp, a temporary camp, the Mahdi said, for it was fated that he should die at the Holy City. He was poisoned here, however, very soon, and was buried in the tomb, in semi-European style, erected over his body, which was destroyed in 1898. The rule of his successor, Abdullahi Taishi, the Khalîfa, was one long orgy of cruel massacres and every abomination of oriental tyranny exercised by an oriental. The details may be read in the books of Father Ohrwalder and Slatin Pasha. The legend, which had obtained some currency in 1885 (when the true condition of things in the Sudan had not been understood in England), that the Mahdists were "brave Arabs," "rightly struggling to be free," was finally exploded by Slatin. The vile tyranny at Omdurman was now seen in its true colours, and the necessity of its removal in the cause of civilization became obvious to all.

The progress of the second expedition of 1896–8, which resulted in the overthrow of the usurping power at Omdurman and the restoration of the Egyptian Sudan to the civilized world, has already been traced. On Sept. 2, 1898, was fought the decisive struggle on the plains of Kerreri, 7 m. N. of Omdurman, where 10,000 of the most fanatical Mahdists bit the dust, and the world was rid of 10,000 dangerous savages. On the same day Sir Herbert Kitchener entered Omdurman; the tomb of the original usurper was destroyed and his remains cast into the Nile, and on the 4th the general and his troops landed at Khartûm and hoisted the British and Egyptian flags over the ruined palace of Gordon, a solemn religious service being held on the river bank by the four military chaplains to mark the occasion.

"It was permitted to him to fulfil the long-appointed years:
Reaching the end ordained of old over your dead Emirs.
He stamped only before your walls, and the Tomb ye know was dust:
He gathered up under his armpits all the swords of your trust:
He set a guard on your granaries, securing the weak from the strong:
He said:—'Go work the waterwheels that were abolished so long.'
He said:—'Go safely, being abased. I have accomplished my vow.'"

Rudyard Kipling, 'Kitchener's School.'

It was decided to re-establish Khartûm as the capital of the Sudan, and to rebuild it on a regular and imposing plan, which is now being carried out. Omdurman still exists, though shrunken in size, as the chief market of the Sudan, on account of its favourable position with regard to Kordofân and Dârfûr.

The *Population* of Khartûm under the old régime was about 40,000, and it will probably not be long before it again attains that figure (now about 30,000). The town, as rebuilt according to the plan of Lord Kitchener, is in the shape of a half-disk or bow, with the Palace of the Governor-General in the centre of the chord of the bow, the Hotel being at the western end and the Gordon College at the eastern. The town-blocks are laid out geometrically, the smaller blocks forming a series of Union Jack designs; thus plenty of diagonal street lines are provided, as well as chess-board lines. The main E. and W. arteries are the *River Esplanade*, the *Khedive Avenue*, and the *Abbas Square* with its prolongations; the N. and S. arteries being the *Mohammed Ali Street*, the *Victoria Avenue*, and the *Abd el-Aziz Street*.

Steam Tramway from the market to the ferry at the Ras el-Khartûm; Japanese *kurumas* or *jinrikishas* ("Rickshaws"), stand for hire outside the hotel, Palace, &c.

Leaving the hotel, a long two-storied building with verandahs, and proceeding eastward, we have *l.* the *River Esplanade*; *rt.* the *Khedive Avenue*. In the latter, on the *l.*, are the *Mudiriya Buildings*, where are the offices of the Mûdir (Lieut.-Col. Stanton) and the *Zabtiya*, or *Police Station*. To the *rt.* are the *Markets*, and beyond them, facing each other across the street, the *Bank of Egypt* (*l.*) and *National Bank* (*rt.*). Behind the Bank of Egypt, and between it and the river, is the *Post Office*. E. of this are the *Sirdariya* (War Office) or *Government Buildings*, beyond a cross-street which leads S. to the spacious *Abbas Square*, in which stands the new *Mosque*, which is one of the finest buildings in Khartûm, with two lofty minarets. The Government Buildings are a structure in red brick, with very open and airy corridors, facing on the N. a square in front of the river, ornamented with guns, and on the S. the *Public Gardens* on Khedive Avenue. Here the new *Museum* is shortly to be erected. A Nubian shrine-wall from Bakarawiya has already been placed in position. Besides antiquities, the Museum will contain an exhibition of samples of Sudan produce, &c. Further E. and opposite the Palace, is the *Statue of Gordon*, a replica in bronze of the original statue by the late Mr. Onslow Ford, R.A., set up in front of the Royal Engineers' Mess at Chatham. Gordon is represented on his camel, with all its trappings complete, holding his little malacca cane in his hand. S. of the statue runs the *Victoria Avenue*; N. of it is the *Palace*, close to the river, designed by Col. Gorringe, R.E., a very effective building of brick covered with white plaster, with colonnades and flights of steps facing the beautiful gardens on the E. side. In the gardens is a colossal stone Ram of Amon, of the same barbaric style as those at

Nâga (p. 562). It was found among the Christian ruins at Soba, and has therefore usually been regarded as a Christian lamb. There is, however, no doubt that it is a heathen Ram, and was quite possibly originally erected at Naga, and transported thence to Soba. It bears an inscription in Ethiopian hieroglyphs in which the Egyptologist Dümichen thought he could detect the name of *Alua*; but this is doubtful; the name of the king in the royal cartouche in it cannot be read, as the Ethiopian values of the Egyptian hieroglyphs are uncertain; the collocations of hieroglyphs on this ram would be meaningless in Egyptian, and it is quite possible that they were mere senseless imitations of hieroglyphics uncomprehended by the later Ethiopians and used by them simply for ornament. Over the palace float the British and Egyptian flags side by side, and a Sudanese and a British sentry mount guard before it, symbolising the two masters of the country. Beyond the palace are the *Offices of the Works Department* and the *Sudan Club*, a building with comfortable verandahs. Beyond this are several bungalows belonging to British officials; the *Hospital*, and the buildings of the *Gordon Memorial College*, built in memory of the hero of Khartûm by means of subscriptions to the amount of £100,000 collected in England in response to an appeal made by Lord Kitchener on his short visit to England to receive his title and the thanks of King and Parliament in 1898, after the reconquest of the Sudan. The aim of the college is to give the better class of native boys higher education in order to fit them for administrative posts in the future, especially as schoolmasters and kadis, &c. Mechanical training is also given. There are workshops, equipped by Sir William Mather, and a chemical laboratory given by Mr. H. Wellcome. The director of the college is Dr. A. Balfour, under the Director-General of Education, Mr. Currie, who is assisted by Mr. J. W. Crowfoot. One of its treasures is the MS. journal kept by Gen. Gordon during the Taeping Rebellion. There can be no doubt that the education given by the Gordon College will be such as no Moslem of the class affected has ever received before, and the effects may be remarkable. There are about 150 boys now at the college, so that it is evident that the "Hubshee" (Indian name for a Sudanese, = *Habashi*, Abyssinian) has taken the advice of Kipling's Bengali schoolmaster and has gone with eagerness to "Kitchener's School" (*Madrissa*).

"Knowing that ye are forfeit by battle and have no right to live,
He begs for money to bring you learning—and all that the English give;
It is their treasure—it is their pleasure—thus are their hearts inclined,
For Allah created the English mad—the maddest of all mankind.

* * * * *

"Certainly they were mad from of old; but I think one new thing,
That the magic whereby they work their magic—wherefrom their fortunes spring—
May be that they show all peoples their magic and ask no price in return;
Wherefore, since ye are bound to that magic, O Hubshee, make haste and learn.

"Certainly also is Kitchener mad. But one sure thing I know—
If he who broke you be minded to teach you, to his Madrissa go!
Go, and carry your shoes in your hand and bow your head on your breast,
For he who did not slay you in sport, he will not teach you in jest."

(From the 'Five Nations,' Methuen & Co.)

Opposite the Club is the Rly. Stat. at *Khartûm North*. E. of the college are the riverward end of Gordon's old *Line* of circumvallation (*el-Istaham*), the *British Barracks*, and the native suburb of *Burri*. The native barracks are further along the lines to the W., where also is the *Cemetery*.

To **Omdurman** (4 m.) a ferry-launch (fare, P.T.5) plies every morning from the Ras el-Khartûm, 1 m. W. of the hotel (steam tramway), passing the island of *Tuti*, on which was a fort bravely defended during the siege. A donkey is necessary at Omdurman.

The entirely native city of Omdurman has a population of about 50,000. In the Mahdist time it had more than 100,000, as it was the policy of the Mahdi to collect here practically all of the faithful he could lay hands on, in a vast military camp, under his own eye, preparatory to an advance to the conquest of the infidel. The houses extend along the river for a distance of five miles. The central portion of the city, containing the walled town of the Baggara, fellow-tribesmen of the Khalifa, founded in 1885, and, outside it, the mosque and houses of the chief emirs of the Mahdi, was called *el-Bugâ*, "the Place"; the district to the N. is the *Hurrt en-Nasara*, where the Christians live; to the S. is the original village of *Umm ed-Durmuln*. The buildings of the Bugâ are of great interest as the scene of many of the episodes of the dominion of "Fire and Sword" in the Sudan. Nearest to the river is the prison of the *Saïer*, where Neufeld and other Europeans were confined in chains, besides many of the more important native victims of the Mahdist tyranny. Westward of this, to the left, is the *Bêt el-Amâna* or *Bêt el-Mâl*, the Treasury of the Mahdists (in it is an interesting collection of dervish arms); to the S. of it was the slave market; N. are the *Houses of the Emir Yakub, of the Khalifa, and of his son* the Shêkh ed-Din, who was afterwards wounded and captured at the Battle of Omdebrêkat (p. 581), where his father and other emirs were killed. These houses were the only two-storied ones allowed in Khartûm. The Khalifa's has a verandah supported on two pillars. Behind is the *Great Square* where the faithful were summoned to pray by the Khalifa. Close by is the *Mosque*, a building of white-washed brick in a large court. Let into the wall of a house near by is a tablet in memory of the Hon. Hubert Howard, son of the present Earl of Carlisle, who was killed here by a fragment of shell on Sept. 8, 1898, after the battle of Kerreri. He was acting as correspondent of the *Times*. Beyond are the ruins of the *Mahdi's Tomb*. This was a building erected with the help of Neufeld, the unhappy prisoner of the Saïer; it consisted of a square hall within a court and crowned by a high cupola. The actual tomb was surrounded by an iron grille of not ineffective design. The cupola was considerably damaged by shell fire from the gunboats and the British siege batteries on the E. bank after the battle of Kerreri, and it was decided to complete the destruction as an object lesson to the people of Omdurman. Accordingly the cupola was blown up, and the body of the Mahdi taken out of its tomb, burnt and the ashes thrown into the Nile. This act, which was fully understood by the Sudanese, was however not entirely comprehended in England by people ignorant of the East and its ways of looking at things. There is no doubt that it was the only possible thing to do; had the tomb remained intact with the Mahdi's body left undisturbed,

every native in the Sudan would have concluded that the English and Egyptians were still afraid of the Mahdi even when dead, and dared not touch him; the prestige of his name would have increased enormously; he would have been always revered as a powerful saint, pilgrimages would have been made to his tomb as before (the Khalifa had prohibited the proper pilgrimage to Mecca), and in a very short time it would have become the focus of a recrudescence of religious fanaticism and probably of a fresh rebellion and attempt to plunge the whole land back again into barbarism. As it is, the ruined tomb stands as a reminder to the Sudanese that Muhammad Ahmad was no true Mahdi (see p. [34]), but a criminal tyrant at the mention of whose name every honest Muslim should spit.

Slatin Pasha's House (now the telegraph office), in which that undaunted officer spent his weary years of confinement as a State prisoner of the Khalifa, lies to the S. of the Mosque. For the details of his residence here, and of the difficulties and dangers he underwent, the reader is referred to his book, 'Fire and Sword in the Sudan.'

The *Market*, in which extraordinary scenes of almost mid-African barbaric life may be seen, lies N.W. The great admixture of races brought together by the centralising policy of the Mahdi, and the preponderance of women in the population owing to the killing-off of the men in war, may be noticed. E. is the *Place of Execution*, where the gallows of the Khalifa stood. Here took place the continual "judicial" murders of which the Khalifa Abdullahi was guilty, including on one occasion the butchery of a whole tribe, the Batahin (see 'Fire and Sword in the Sudan,' p. 267).

The **Battlefield of Kerreri** lies 7 m. N. of Omdurman, near the *Jebel Surgham*. The advance of the Anglo-Egyptian army under Sir Herbert Kitchener was contested here, on the rolling desert steppe, by the Khalifa and his troops, numbering about 40,000 in all. The fanatical onrush of the Dervishes, led by their emirs, was shattered at long range by the steady fire of the troops, and then the advance to Omdurman, in a succession of squares in échelon, began. A second attack was made by the Khalifa, and for a time the Sudanese brigade of Gen. Sir Hector Macdonald had to bear the brunt of this last despairing attempt, but it was beaten off with great skill by Macdonald. A charge made by the 21st Lancers (who here received their baptism of fire, having never been in action since their formation) was somewhat unfortunate, on account of the existence of the *khors*, or dry watercourses seaming the plain, into one of which some of the troopers fell and were speared by the Dervishes lying in ambush in it. Here was killed Lieut. Grenfell, nephew of Gen. Lord Grenfell, the former Sirdar of the Egyptian army, who defeated the Dervishes at Toski (p. 535). An obelisk marks the scene of his death. The gunboats accompanied the troops in the march, and also, on the opposite bank, a battery of 40-pr. siege guns and the 37th British howitzer battery; all doing considerable execution among the Dervishes. The loss of the latter was altogether enormous; nearly 11,000 corpses being counted, and 16,000 wounded and 4000 unwounded prisoners. The British loss was only 25 killed and 99 wounded; that of the Egyptians 21 dead and 230 wounded. General Kitchener entered Omdurman the same after-



London: Edward Stanford, 12, 13 & 14, Long Acre, W.C.

noon; the Khalîfa escaping by the back-door of his house as the general approached it. He fled with his emirs on swift camels southwards into the country of his own tribe, the Baggara, where he and most of the rest eventually met their deaths at Omdebrêkat (p. 581).

ROUTE 29.

From Khartûm to Port Sudan and Suâkin (Red Sea), viâ Atbara and Berber.

[From Khartûm to Atbara and Berber, Rte. 28.]

From Atbara to Port Sudan and Suâkin; Rly. (295 m.) Thursdays and Sundays, dep. Atbara Junction 6.45 p.m., arr. Port Sudan 4.45 p.m.; Suâkin 4.20 p.m. Fridays and Mondays. Return Wednesdays and Saturdays; Suâkin dep. 12.0 noon, Port Sudan 11.50 a.m.; Atbara arr. 10.40 a.m. Thursdays and Sundays. At present there are no *trains de luxe* on this line. First-class passengers must take their own food and servants. The line at first follows the rt. bank of the Atbara to *el-Hudi* and then turns N.E. into the desert, passing between *Jebel Ogrên* (stat.) and *Jebel Zêiteb* to the wells of *Talgwareb* and *Thamiam* (stats.); thence N., leaving *Sinkat* and *Erkowêit* on the rt., and *Tamai* on the l., to *Sallom* (stat.), the junction for **Port Sudan** (307 m.). The Suâkin line proceeds S.E. *viâ Handûb* (stat.) to **Suâkin** (307½ m. from Atbara). The scenery between Thamiam and Sallom is fine, the line passing through rocky hills (Sinkat Pass). On account of engineering difficulties the route taken is not so direct as the camel-road. A line from Thamiam to Kassala is projected.

From Berber to Suâkin, camel-route; 241 m. *viâ Obak* (57 m. from Berber), shifting sand-dunes; *Rowêik* (glens with fine specimens of petrified trees, from 5 to 8 ft. high, still standing in the soil, while others lie strewn about as in the petrified forest near Cairo) or by *Ariab* (111 m.), a wâdi 5 m. long and 2 wide, good wells; to *Kokreb* (145 m.); and the remarkable ravines of *Wâdi Yumga* and *Wâdi Haratreb*, the sides of which are studded with pillar-like rocks of granite and porphyry, of sombre and forbidding aspect, and as weird as any creation of Gustave Doré's. Then by *Dissibil* (200 m.); *Otao*, *Tambuk* (219 m.); *Handûb* (230 m.); to **Suâkin** (241 m.).

Port Sudan is a creation of the last few years, and so consists at present of little more than a collection of sheds, shanties and a rest-house. It will, however, take the place of Suâkin as the Red Sea port of the Sudan, on account of the superiority of its harbour. Originally the place was named *Mersa Shêkh Barghût* ("Shêkh Flea's Harbour") but has been rechristened *Bandar es-Sûdân* (Port Sudan). "Shêkh Flea" was a local saint whose tomb is conspicuous on the N. entrance point of the harbour. 40 miles N. is the small port of *Muhammad*

Gol; 8 days' camel-ride inland from which are the mines of *Gebêt*, now being exploited by an English company. N. of this are *Râs Rowêy* and *Râs Elba* or *Edineb*, beyond which is *Halaib*, the most northerly Sudanese station. At *Bir Shalatên*, further N., is the administrative boundary between Egypt and the Sudan (see p. 213).

Suâkin (properly *Sawâkin*) or *Suakim* (pop. 11,000), the most important town on the W. side of the Red Sea, lies 36 m. S. of Port Sudan. The town is built partly on an island, partly on the mainland: the two parts are connected by a causeway. There is an Egyptian mûdir, and, since the town was never abandoned to the Dervishes by Egypt, the Egyptian flag here flies alone, unaccompanied by that of Great Britain. The "capitulations" are however not in force, and there is no "mixed tribunal." It resembles the other Red Sea towns, with its Arab houses of stone and coral with *mushrabiya* windows, and native huts of poles and grass. The gates ("Kitchener's" and "Gordon's") are not unpicturesque. The Mudiriya stands on the shore. Before the entrance are two mortars, which played a part in the fighting of the 'eighties. The harbour is dangerous to navigate at night, owing to the coral-reefs, and so is inferior to that of Port Sudan. It is dangerous to bathe in the sea, on account of sharks. Pearl-fishing is a great local industry, and lately its possibilities of development have been investigated for the Sudan Government. Cotton is cultivated locally, 7425 feddans having been under cultivation in 1904, with a large yield. There is now considerable trade with the Sudan, and this will be much increased now that the railway is completed from Atbara. The immediate result will be a great cheapening of necessaries in the Sûdân, especially coal.

Suâkin is especially interesting to Englishmen as the scene of the intermittent campaign against the redoubtable and elusive brigand, Osman Digna, who constituted himself the leader of the Mahdists in this part of the country. His one aim and object was the capture of Suâkin, which he was naturally never allowed to effect. He always obtained support among the local Hadêndua and Amarar Arabs, though the garrison of Suâkin was also supported by "friendlies" under Shêkh Mahmûd Ali. The war in the neighbourhood of Suâkin opened on Feb. 4, 1884, by the complete destruction of a motley and undisciplined Egyptian force under Baker Pasha at *el-Teb*, when on his way to relieve the garrison of Sinkat. This defeat was speedily avenged by General Graham in the second battle of el-Teb, on Feb. 29. On March 13 General Graham defeated Osman Digna at *Tamai*, and on the 27th at *Tamanieb*. But defeat could not cow the growing fanaticism of the Mahdists, and the successful siege of Khartûm gave Osman Digna new strength. After the disaster of Khartûm it was decided to concentrate our efforts at Suâkin to build a railway to Berber, and, apparently, to hold the country across to the Nile, preparatory to an advance on Khartûm. Before the railway could be made, however, Osman Digna had to be beaten again. Accordingly, General Graham, whose force was intended to be augmented by a contingent of Australian volunteers from New South Wales, as well as Indian troops, advanced again and defeated Osman Digna at *Hashin* (March 20, 1885). On March 22, at *Tofrek*, 6 m. from Suâkin, on the road to Tamai, a disaster nearly occurred. This fight is known as that of "M'Neill's Zariba." Gen. Sir John M'Neill was in command. The zariba or breastwork of thornbushes was surprised by the Dervishes, who got among the troops and transport and caused the utmost confusion till they were driven out. The British loss was severe, 6 officers (Lieut. Newman, R.N., Major von Beverhoudt of the Indian contingent, Lieuts. Newman, R.E., and Swinton of the Berkshire Regt.,

and Quartermaster C. Eastmead) and 94 men being killed, and 183 officers and men wounded and missing. 700 camels and mules were hamstrung, and the camp-followers were massacred. It was solely owing to the steadiness of the men, who fought in Inkerman fashion, Bluejackets, Regulars and Indians mixed up together, that the enemy was finally repulsed after half-an-hour of murderous hand-to-hand fighting. The fanaticism of the Dervishes was at full height, the bodies of 37 women and a number of boys were found among the slain, and the wounded refused quarter and tried to stab our ambulance men. During the next week the Australians arrived, but saw little fighting, as, owing to the complications with Russia over the unprovoked attack by General Komaroy on the Afghans at Penjdeh, the Home Government decided to abandon the Sudan, and in May the troops were recalled. A garrison was maintained at Suâkin, but trade with the Dervishes was impossible and the place stagnated. The Berber railway, which had been carried as far inland as Otao, was abandoned. Osmân Digna continued to raid the neighbourhood, and in 1891 Col. Holled Smith attacked him and occupied Handub and Tokar (Feb. 19). In 1896 he was again defeated by Col. Lloyd. He then went to Omdurman, and was present at the battles of Kerreri and Omdebrêkat, but escaped on both occasions, returning to his old haunts near Suâkin, where he was at last captured in the Warrita Hills (Jan. 1900), and sent to prison first at Rosetta and then at Damietta, where he is still.

The country round Suâkin has fine scenery: bare granite hills, with green scrub in the *khors*. Water in the *khors* dries up quickly, and wells are few. In travelling water must be carried on camel-back in *fantasses* (metal cisterns). With regard to sport, ibex can be obtained in the high hills, ariel gazelle in the khors and wâdis. Sand-grouse (*katla*), partridges, and long-eared hares are fairly common. Snipe occur on the flats by the sea. All provisions for shikar can be obtained in Suâkin, but it is cheaper to send tinned meats, &c., from England and pay the duty (8 per cent.). The natives, who are mostly Hadéndua "Arabs," are not very interesting. A dictionary of their peculiar language has been published by Almqvist. They wear the characteristic elaborate coiffure of the Bisharin, Ababda, and other cognate tribes, and are hence known as "Fuzzy-wuzzies."

The chief places in the neighbourhood of Suâkin may be briefly described.

Erkowêit is the summer headquarters of the Suâkin district, built among the granite hills 35 m. from the sea and about 3000 ft. above it. The summer climate is dry and healthy.

Tokar (P., T., mamûriya; pop. 3,000) is situated at the debouchure of the *Khor Baraka*, about 56 m. S. of Suâkin, and 10 m. W. of the port of *Trinkitat*. Route from Suâkin and Tokar to *Kassala* viâ Thamiam (Rte. 28). Rly. projected. S. of Tokar are the police-posts of *Agik* and *Karora*, the latter 28 m. from the sea on the Eritrean (Italian) frontier, which commences at *Râs Kasar*.

Massâwa, situated on an island in the *Bay of Arkiko*, S. of Râs Kasar, was handed over to Egypt by Turkey in 1866, and occupied by the Italians in 1885. It is now the port of the Italian colony of **Eritrea**.

[Rte. to Kassala (p. 557) *viâ* **Asmara**, the capital of the colony, *Keren*, *Agordat*, where the Italians defeated the Dervishes, Dec. 21, 1893, and *Sabderat* (p. 557). S. of Asmara are *Saganeiti* and *Coatit*, places well known in the rather sanguinary history of the colony, and the *River Mareb*, which

forms the frontier between Eritrea and Abyssinia. 80 m. S. of the Mareb is the famous *Adoua*, where on March 1, 1896, the terrible disaster occurred which put an end to the Italian dream of empire in Abyssinia. 10 m. E. of Adoua is *Aksum* or *Axum*, seat of the ancient kingdom of the Axumitæ, whose kings, Zoskales and Aeizanes, have been mentioned on p. 559, and whose inclination towards pagan Greek culture is so curious a fact in the history of this remote part of the world. The inscription of Aeizanes was found here by the traveller Salt. (Adulis, where the inscription mentioned on p. 519 existed, lies on the coast, at Annesley Bay; see below.) Adoua is the capital of the province of **Tigré**, which is bounded on the S. by the *River Takazze* or *Setit*, which joins the Atbara in the district of Hamrân between Gedâref (p. 576) and Kassala. Beyond it is the province of **Amhara**, the capital of which is *Gondar*, near Lake Tsana (Rte. to *Gallâbat*, on the frontier, p. 576). Gondar was sacked by the Mahdists under Zeki Tumal in the invasion of 1887. S.E. of Gondar is *Debra Tabor*, beyond which place the province of **Gojjam**, with its chief village *Debra Markos*, reaches to the Blue Nile, or *Abai*, as it is called here. S. of the Abai is the present royal province of **Shoa**, in which is situated King Menelek's capital, **Addis Abbaba**, with its suburb *Antotto*. Rtes. W. to *Belfodio* in the Beni Shangul country (p. 575), and so to *Famaka* and *Roseires* (p. 575), also to *Ilang* and *Nasser* on the Sobat (p. 583); E. to *Harrar* and *Zeila* or *Djibouti* (rly.), see below.

For journeys in Abyssinia permits must be obtained through H.M.'s Minister at the court of King Menelek, and the usual provision of porters, &c., must be made. Neither Indian nor Egyptian money is accepted in Abyssinia, where the Maria-Theresa dollar (value 1s. 9½d.) and Menelek's own dollars alone are current.]

Opposite Massâwa is the *Dahlak Archipelago*, and a few miles S. is *Annesley Bay*, an inlet at the end of which is the small port of *Zulla*, which was the base of the British expedition of 1868, which ended in the capture of Magdala and suicide of King Theodore. Zulla is the successor of the ancient *Adulis*, and here was erected the bilingual inscription of the Axumites, mentioned by the travelled monk Kosmas Indikopleustes in the 7th century A.D. Between Zulla and Adoua lie *Senafé*, in Eritrea, and *Adigrat*, in Abyssinia. *Magdala*, which is the capital of Tigré, is in the southern part of that province, over 250 m. as the crow flies from Zulla, and 150 m. N. of Addis Abbaba.

On the coast S. of Annesley Bay are the bay of *Howakkil* and *Assab Bay*, the first territory annexed by Italy on this coast (in 1884). Then come the *Straits of Bab el-Mandeb* with the British island of *Perim* (a dependency of Aden, and so of Bombay), and the *Gulf of Tajurra*, both sides of which are French territory; the settlements being *Obok*, *Tajurra* and Djibouti, the capital, from which a rly. has been built to *Hildessa*, on the Abyssinian frontier. It is proposed to continue it to Harrar and Addis Abbaba, as a result of a political arrangement concluded between Great Britain, France and Italy (Dec. 1906), by which all lines E. of Addis Abbaba will be built by the Sudanese Government.

Zeila, Bulhar, and **Berbera,** on the Somali coast, formerly belonged to Egypt, but are now the chief towns of **British Somaliland.** The town of **Harrar,** inland from Zeila, also once an Egyptian possession, is now held by Abyssinia (since 1887). Rtes. from Zeila to Harrar and thence to Addis Abbaba, the present capital of Abyssinia. From Addis Abbaba to Khartûm *viâ* Gondar, Lake Tsana, Gallâbat, Gedâref, and Wad Médani, see above, and Rte. 30.

ROUTE 30.

From Khartûm up the Blue Nile to Wad Médani, the Abyssinian Frontier, and Kassala.

[Government Rest-Houses exist at Soba and other places; for permission to use them application must be made to the authorities at Khartûm. Steamers throughout the year: enquiries as to times, &c., should be made at Khartûm.]

At Khartûm the traveller has left Egypt, and entered Central Africa. The long line of river flowing between its cultivated banks through the absolute desert, the Nile which is Egypt, has ceased, and we have reached a more normal and ordinary land. Many rivers flow from distant mountains to form the Nile before its long unaided course northwards through the desert to the sea. Some are great and perennial streams, while others only fill their rocky beds for a short time every year. Between them are either waterless desert-like steppes covered with low brush, or good land which, well looked after, might produce good cotton crops. South and east of Khartûm the rainless Saharan climate ends, and the Central African climate, with its periodic rainy season, begins. South of Khartûm also the population alters; the lands of the Blacks, the true negro tribes of Dinkas, Shilluks, and Nuers, being now reached; while south-west the Arabs are replaced by the Abyssinians and Gallas. The typical house of the country alters before Khartûm is reached; as early as the Sixth Cataract the mud house of the Egyptian begins to be replaced by the Central African *tukul* or conical straw-thatched hut. The fauna alters also; the crocodile and hippopotamus haunt the rivers, the elephant is seen on the banks of the White Nile above the junction of the Bahr el-Ghazal, in Kordofân roams the giraffe, towards Abyssinia the lion; the secretary-bird and the whale-headed crane (*Balæniceps rex*, called Abu Markub, "father of a shoe," from his extraordinary head) are seen. Travellers are reminded of the strict game laws of the Sudan; rhinoceros, giraffe, chimpanzee, eland, zebra, wild ass, ground hornbill, secretary-bird, and whale-headed crane may not be killed under any circumstances whatever; with regard to others, which may be killed at different seasons in different districts, information must be obtained at Khartûm. On the Abyssinian frontier a sanctuary has been reserved in which no animals may be killed at all, and in other places only the local officials may shoot.

The two main streams of the Nile are the Blue Nile, descending from the mountains of Abyssinia, and the White, coming from the great lakes of Central Africa, and having its ultimate source in the southern tributaries of the Victoria Nyanza about long. 30° E., lat. 3° S. The names of the Blue and White Nile are not misnomers; at the junction opposite Tuti Island the distinction between the lighter waters of the White Nile and the darker waters of the Blue Nile is quite visible. Two important tributaries join the Blue Nile, namely, the Rahad and Dinder, the former of which very nearly approaches the southernmost waters of the Atbara, and so forms the "island" of Meroë (p. 557). The Blue

Nile crosses the Abyssinian border above Famaka, in long. 35° E., lat. 12° N.; in Abyssinia it is known as the Abai, and ultimately rises S. of Lake Tsana, through which it flows to the Sudan, reaching the White Nile after a course of about 480 m. through Sudanese territory. The White Nile enters Anglo-Egyptian territory below Gondókoro, which is the first station in the British protectorate of Uganda; between Gondókoro (*rt.* bank) and Kiro (*l.* bank), 30 m. N., only the *rt.* bank is Sudanese, the *l.* being leased till his death to the King of the Belgians personally as sovereign of the Congo State. The N. boundary of the Belgian leasehold territory (the Lado Enclave) is lat. 5° 30'. This, the main stream of the White Nile, is usually known as the *Bahr el-Jebel*, or "Mountain River," to distinguish it from the *Bahr el-Ghazal*, "Gazelle River," which, flowing from the watershed separating the Nile basin from that of the Ubanghi and Congo, joins the main White Nile or Bahr el-Jebel in the waters of Lake No, in 31° E. long. and 9° N. lat. Above Lake No, on the White Nile, is the *Sudd Region*, described on p. 588, in which the waters of the river are almost hidden by the peculiar vegetable growth called "sudd," which has now been partially cleared away, in order to make a passage for steamers and prevent the absorption of much water which is needed for the irrigation of the lower valley. The conditions of the Upper White Nile and Bahr el-Ghazal are of course entirely Central African, and bear no resemblance whatever to those of Egypt.

In our description of the Sudan beyond Khartûm, we begin with the Blue Nile routes, in order to complete our survey of the "Isle" of Meroë, the northern part of which has already been described on p. 557, the subsidiary route from ed-Damer to Kassala.

Leaving Khartûm, the first place of interest on the Blue Nile is

(*E.*) **14 m., Soba** (village on *W.* bank). Here there are important relics of the Christian kingdom of Aloa, an offshoot of that of Dongola (p. 549), in the shape of the foundations of a basilican church, with remains of pillars and capitals, on which is sculptured the cross *patée*, &c. These remains were discovered by the German Egyptologist Dümichen in 1863, and identified by him with the ancient *Alwa*. Here was found the stone ram now at Khartûm (p. 565). The graves of the Christian cemetery have also been found. 20 m., *el-Afûn*, starting-place of a direct desert route to Kassala (p. 557).

(*W.*) *Kamlin* (64 m.), a town formerly known as a centre of indigo planting. Beyond (*E.*) *er-Ruf'a*, (*W.*) *Musalamiya* (6 m. inland), is *Abu Haraz* (114 m.), where the Rahad joins the Blue Nile, starting-place of the caravan route to Gedáref (see below).

(*W.*) **123 m., Wad Médani** (P., T. O.), a populous town (14,000 inh.), capital of the Blue Nile (Gezira) Province, and a great centre of trade. From it a route runs E. across the *Gezira* (the land between the Blue and White Niles), *viâ* the towns of *Managil* and *Abûd* (wells) to the White Nile opposite *ed-Duêm* (p. 581), the emporium of Kordofân. The Gezira province has both rain and sakiya irrigation; in 1904, 6,840 feddans of cotton were under artificial irrigation, 2,757 under rain cultivation. The land is very fertile. As in Kordofân, towns are found here at a long distance from the rivers. Above Wad Médani the Dinder joins the Blue Nile, and we reach

213 m., Sennaar, the former capital of the district, now partially

ruined. The remains of the ancient mosque (built by Sultan Baadi about 1650), with a good minaret, can be examined.

Sennaar was the centre of an important Moslem kingdom till the Egyptian conquest in 1820. This was the kingdom of the Fûndyi or Fûngs, a half-Arab, half-negro tribe, whose territory, the *Dar Fûng*, lies S. of the 12° parallel, and N. of the Burun negroes, between the two Niles. The tribe is now unimportant, but at the end of the 15th century (1498) the Fûngs started on a career of conquest which, in a century, made them the tyrants of the Sudan. Sennaar became their capital, and at the end of the 16th century was a most flourishing city. But after another century (in 1786) the dynasty and culture of the Fûngs came to an end; their empire fell apart into a number of small principalities, which easily fell victims to the invading armies of Muhammad Ali. The ancient kingdom of Sennaar and Dar Fûng was then exploited for slaves in the usual manner. Sennaar itself revolted, and was recaptured like most of the Sudanese towns. Under Ismail it was intended to be a great centre for cotton and indigo, but the Mahdist rebellion upset all such projects. The town was taken in 1885 by the Emir en-Nejûmi, and destroyed. It has never recovered, and its place as the capital of this part of the country has been taken by Wad Médani.

We have now entered the area of rain-cultivation. The Sennaar district bears the same relation in this regard to the Upper Nile-valley that Southern Palestine does to the Delta. The banks are fertile; cotton can be raised in great quantity. There are many trees (among which may be noticed the baobab, *dulêb* palm and tamarind), and plenty of pasture for cattle. But the Mahdist depopulation has severely affected the whole country between Sennaar and Abyssinia, and the people are needed to grow the cotton.

The river-banks become very picturesque here, with an impenetrable thorny jungle on each bank, beyond which, at some distance from the river, are the villages and dura fields, which in the Gezira stretch across to the White Nile. The chief places between Sennaar and the Abyssinian frontier are *Kabush*, **Senga** (206 m., P., T., mudiriya; headquarters of the Sennaar Province), *Kharab Dini* (rapids), *Karkoj*, **Roseires** (382 m., P., T., mamûriya and small garrison); *Fasokl* and *Famaka* (484 m.). At Roseires on Dec. 26, 1898, a Mahdist force under the Emir Ahmad Fadil was completely defeated by Colonel Lewis, the leader only escaping with a small number of men. The population of the Roseires district is chiefly composed of the half-negro *Hameg*. W. of Roseires is the *Dar Fûng* (see above): its chief places are *Gule*, on the road from Roseires to Renk (p. 581), *Soda*, and *Keili*; the latter place is 45 m. by road S.W. of Fasokl (see below), which, as well as the neighbouring Famaka, formed part of the original territory of the Fûngs and the related Hamegs. South of *Fasokl* is the country of the Beni Shangul (Shangalla) and of the Burun negroes, who in years past suffered much from the raids of a slaver named Ibrahim Wad Mahmûd, who was however captured and executed by Col. Gorringe, then Mûdir of Sennaar, in 1904. *All* game in this area is strictly preserved.

[The Beni Shangul country falls within the limits of Abyssinia. Rte. through it by *Belfodio* (60 m.), the headquarters of an Abyssinian official

(Fitaurari), who is here a Moslem; *Nekempti* (253 m.), residence of a powerful Abyssinian noble, the Dejaj Gabra Xiavrihir, and *Addis Alem* (399 m.) where British and Italian locations are being built, to **Addis Abbaba** (see above, Rte. 29), 430 m. from Famaka.]

From Abu Haraz, at the confluence of the Blue Nile and the Rahad, runs the caravan route to *Gedâref*, and thence, bifurcating, to *Gallâbat* and *Kassala*. The road runs N. of the Rahad, which is a stream like the Atbara, dry at certain seasons of the year, with only pools left in its bed to mark its course. Its upper course is like that of the Blue Nile, pretty, with its jungle on each bank, but rather monotonous. The road crosses the low steppe watershed between the Rahad and the Atbara. The villages of **Gedâref** (P. T., mamûriya; pop. 5,300; 156 m. from Abu Haraz) lie in an open steppe-valley, with a few wells. Godâref was captured by a column from Kassala under Col. Parsons in 1891, and held its own against the Emir Aḥmad Fadil till his defeat at Roseires. From Gedâref to the district and town of *Gallâbat* near the Atbara, on the Abyssinian frontier, is 94 m. (364 m. from Khartûm), *viâ Doka* (wells). **Gallâbat** (P. T., mamûriya; pop. about 1,500; the name of the town is, properly, *Metamma*) is picturesquely situated about 5 m. from the Atbara (here about 300 ft. wide), with the Abyssinian mountains in the background, and commanded by the old Dervish fort on a hill 150 ft. above the village. It has often been in the hands of the Abyssinians, and in 1889 was the scene of a great battle between the Negûs Negest (King of Kings) Johannes (John) and the Dervishes. The latter were defeated, but King John was killed by a stray shot as he was directing the pursuit from his palanquin; the Abyssinians immediately retired, and the Dervishes were enabled to claim a victory. The fort was handed over by the Abyssinians to the Anglo-Egyptian forces in December 1898.

The districts of Gedâref and Gallâbat have a heavy rainfall from May to October; the cotton grown by rain cultivation is good, but owing to the great lack of population, much cannot be grown, and much land which otherwise would be cultivated has to be left to the jungle.

25 m. W. of Gallâbat is *Meshra 'Abîd*, on the Rahad, which joins the Blue Nile between Wad Médani (see above) and Abu Haraz.

The road from Gallâbat to *Lake Tsana* in Abyssinia is picturesque, leading through forests of bamboo and over plains covered with high grass, with mountains on either hand. The watershed between the Atbara (called *Goang* by the Abyssinians) and Lake Tsana (Blue Nile) is crossed. *Goja*, on Lake Tsana, is 198 m. from Gallabat.

[Rte. from Goja to Addis Abbaba, passing on the W. side of the lake and viâ *Debra Markos*, or on the E. side viâ *Gondar*. By the former route Addis Abbaba is 403 m. from Gallabat.]

From Godâref to *Kassala* the road runs to the junction of the Atbara and Setit, which higher up its course leaves Sudan territory and forms the boundary between Abyssinia and the Italian colony of Eritrea. Thence it follows the Atbara generally northwards, often running away from the river in order to avoid its ravines, to *Khashm el-Girba* and *Fashor* (85 m.); from which to **Kassala** (40 m.; 395 m. from Khartûm), see p. 557. The whole country is overgrown with bush, but might be turned into good cotton-land were there more inhabitants and were the water supply better controlled.

[Desert route direct from Kassala to Khartûm (275 m.), viâ *Umm Rashîd* (well), crossing the Atbara at *Asubri*, between Fasher and Goz Rejeb, and reaching the Blue Nile a few miles S. of Soba. Another Rte. viâ *Goz Rejeb* and *Abu Delek*, see p. 556.]

The whole of this part of the country has lately been explored by Mr. C. E. Dupuis, who was despatched by Sir William Garstin to report on the irrigation possibilities of the Blue Nile and Atbara basins, and the junction of the headwaters of both and of Lake Tsana as affecting the Nile water-supply. Mr. Dupuis extended his investigation into Abyssinia, and explored the whole basin of Lake Tsana, coming to the conclusion that an arrangement should be made by which the waters of Lake Tsana and the Blue Nile should be utilized for the needs of the Sudan, a regulator for the water being made some ten miles from the exit of the Blue Nile from the lake. But in his official despatch enclosing Sir Wm. Garstin's report on the Upper Nile irrigation projects, 1904, Lord Cromer seems doubtful as to the possibility of regulating the waters of Lake Tsana, on political grounds, the lake lying wholly in Abyssinian territory.

ROUTE 31.

From Kharṭûm to Kordofân and Dârfûr.

A railway from Omdurman to el-Obêid is projected. The caravan road to el-Obêid starts from *ed-Duêm* (p. 581) on the White Nile. The chief place on the way is *Taiara*, about 100 m. S.W. of ed-Duêm and 70 m. E. of el-Obêid. The country traversed is rolling steppe (*atmûr*) with low scrub or bush, and a good many trees. Water is obtained from wells of great depth (70 to 80 ft.), and is stored in a manner peculiar to Kordofân, in the hollow trunks of trees. Good water-trees (*homr*) are valuable property. The Kordofân steppe is a plain lying about 1,800 ft. above the sea; there are hills rising about 500 ft. above the plain.

El-Obêid (pop. 8,000, P., T., mudiriya, 158 m. from ed-Duêm) is situated on a plateau about 1,800 ft. above sea-level, in lat. 13° 11′ N., long. 30° 14′ E. It was occupied, and Kordofân annexed, by the generals of Mohammed Ali in 1821. In 1883 it was besieged and captured by the Mahdi. An Egyptian army was sent from ed-Duêm to re-take it, under Hicks Pasha. This army was annihilated and Hicks Pasha killed, near *Lake Rahad*, S. of el-Obêid, in November 1883. El-Obêid was re-occupied in 1899, after the re-conquest of Khartûm, and is now on the way to become one of the most prosperous towns in the Sudan. The *Mudiriya*, a brick building with a (for this country) imposing entrance-gate, which still bears the marks of Dervish shot, dates from the time of Ismail.

165 m. W. of el-Obêid, and 80 m. from the Dârfûr border, is *en-Nahûd*

(pop. 7,000), a town founded by refugees from Mahdist tyranny at el-Obêid. It lies on the Dârfûr trade-route, and is a flourishing place. Other towns in the same direction are *Wad Banda* and *Dem Jamad*, on the Dârfûr boundary. The Arab population belongs to the Baggara, Danagla and Kababish tribes.

In the north and south is a *Nubawi* population, akin to the Nubians or Barâbra. The most important southern villages are *Fungor* (100 m. N.W. of Kodok), a picturesque place built on the side of a rocky hill, *Tendik*, *Talodi* and *Dem Bekir*. The "Dar Nûba" has fine scenery, which is a great contrast to the monotony of Northern Kordofân.

Kordofân is the great centre of the production of *gum-arabic*, of which in 1904 9,370,000 kg. (value £E.211,000) were exported. There are regular forests of grey gum acacias (*hashab*) in the central districts. There is also a large cattle trade. Ivory and feathers come from the west (on-Nahûd) and south and from Dârfûr.

Dârfûr (*Dar Fûr*, "Land of the Fûrs"), the capital of which is *el-Fasher*, some 380 m. W. of el-Obêid, is tributary to the Sudan. It was actually annexed to Egypt by Zubêr Pasha in 1874, and afterwards governed by Nûr Boy Angara, but naturally fell away during the Mahdist interregnum. The present sultan is Ali Dinar, who appears to be an intelligent ruler, and well-disposed to the government at Khartûm. But it is not considered advisable for Europeans to visit el-Fasher at present, in case of accidents. Though there are no Senussiya now at el-Fasher, there probably are many in western Dârfûr, towards Wadai, and the people are generally inclined to be fanatical. Dârfûr was always a dangerous place to visit, and the English traveller Browne, who went there in the guise of a merchant about 1794, met with considerable difficulties, and barely escaped with his life. He went by the old *Darb el-'Arba'în*, the slave-route from Asyût *viâ* the Oasis of el-Kharga (p. 282). Considerable trade, however, exists between el-Fasher and el-Obêid, the principal articles of export being ostrich-feathers, ivory and pepper.

[**Wadai**, further W., is in the French sphere of influence. The capital, *Abeshr*, lies about 300 m. W. of el-Fasher. The people are partly Senussiya. In 1900, **Kanem**, still further W. (between Wadai and Lake Tchad), which is strongly Senussi, was occupied by the French, with the result that in 1901 the *Jehad* (holy war) was proclaimed against them by the Shêkh es-Senûssi, who had in 1900 removed his headquarters from Kufra (p. 260) to *Kaw*, N. of Abeshr. The resulting war turned out badly, however, for the Senussiya, who were severely handled by the French, and the Shêkh died (May 1902), it is said, of anxiety. His successor has returned to Kufra, and there is no doubt that the prestige of Senussiya has suffered heavily in consequence. (See p. 261 with regard to the previous history of the Senussi sect and its connections with the oases of Siwa and Jarabûb in the N.)]

ROUTE 32.

Khartûm up the White Nile to the Bahr el-Ghazal and Gondókoro (Uganda).

WITH SKETCH OF FURTHER ROUTE TO ENTEBBE AND MOMBASA.

Since the re-occupation of the Sudan the only visitors to the White Nile other than officers and civil officials ordered there have been the naturalists and big game hunters, who can, in spite of the strict Sudan game-laws, find wonderful sport to reward them. But lately public attention has been drawn to the vast stretch of river between Khartûm and Uganda by the visit of Sir William Garstin, Under-Secretary of State in the Egyptian Ministry of Public Works, to the Great Lakes, for the purpose of studying the problem of the utilization of the White Nile waters for the benefit of Egypt. His conclusions are embodied in the despatch of Lord Cromer to the Marquess of Lansdowne, dated April 22, 1904, already referred to on p. 574. The great works necessary for the carrying out of Sir William Garstin's projects, which may involve the excavation of an entirely new channel for the Nile from Bor to the Sobat (in order to avoid the Bahr el-Ghazal bend to Lake No and the *sudd* region), have now directed the attention of engineers and of visitors to the Sudan generally to the White Nile.

The White Nile as far as the Albert Nyanza was secured for the Government of the Khedive Ismail by Baker Pasha, who founded the province of *Equatoria*. The chief Egyptian ports were at Gondókoro, Dufilé, and Wadelai. Of these Dufilé is now in the temporary possession of the Congo Free State; Gondókoro and Wadelai being included in the British Protectorate of Uganda, the northern boundary of which is the 5th parallel of N. lat. The southernmost Sudanese town on the rt. bank is Mongalla. On this bank Sudanese territory extends further S. than on the other, as the *Ladó Enclave*, temporarily leased to the sovereign of the Congo Free State, has its northern boundary below Kiro, on the l. bank N. of Mongalla. The towns of Ladó and Rejaf, besides Dufilé, are therefore now administered by the Congo Free State. The old Egyptian administration extended southwards as far as Mruli, on the Victoria Nile between the Albert and Victoria Nyanzas. The native state of Uganda, under the energetic king Mtesa, was more or less independent of Egypt. The Mahdist rebellion cut off the Equatorial Province from Egypt, and its governor, Emin Pasha, remained isolated from the outer world till his unwilling relief by the late Sir H. M. Stanley in 1890. The abandoned province then naturally gravitated towards Uganda, in which British influence had been established from British East Africa, and which was shortly to become a British protectorate, the intrigues of Mtesa's successor, Mwanga, with the French missionaries and the Mohammedan Baganda having become intolerable, and finally culminating in open war. The l. bank of the Nile as far as N. lat. 5° 30′ was abandoned to the Congo Free State, the rt. bank being regarded as appertaining to British Uganda. The abandonment to the Khalifa of the whole river from Gondókoro to Wâdi Halfa seemed to promise an easy conquest to the French, who had established themselves on the upper waters of the Ubanghi from their Congo colony, and at Obok and Djibouti on the Red Sea coast. After the defeat of the Italians at Adowa and the consequent abandonment of Italian claims to Abyssinia, it seemed feasible to the French to throw a chain of effective occupation athwart the Nile valley from the Ubanghi and Bahr el-

Ghazal to Abyssinia and Djibouti, then to annex the Upper Sudan and use its possession as a lever to eject the British from Egypt proper, if possible. This bold scheme was supported as far as Abyssinia was concerned by France's Russian allies, who, for some mediæval semi-ecclesiastical reasons not easily comprehended by the modern and secular British mind, had discovered that Abyssinian Christianity was first cousin to their own, and ought to be cultivated by them. In pursuance of this plan Colonel Marchand was sent from the Ubanghi to plant the tricolour on the Upper Nile in the vicinity of the Sobat, there to be joined by Abyssinians and French from Djibouti and Addis Abbaba. This he did, in Aug. 1898, but the whole scheme was brought to naught by the independence and common-sense of the Negûs Menelek and his consort Queen Taitu, backed by the straightforward diplomacy of our representative at Addis Abbaba, Captain Harrington; by the decisive yet politic action of Sir H. Kitchener when, immediately after the capture of Omdurman, he heard of Marchand's arrival on the Nile; and by the firmness of Lord Salisbury and the British Cabinet when the question had to be finally decided. The name of Fashoda has now been erased from the map, Kodók having taken its place; and this is as well, for its continuance would only have served to remind a great and happily now friendly nation of a diplomatic reverse which it had suffered only on account of the Chauvinism of one set of its rulers and their miscalculation of the length of British long-suffering. The plan was a bold one—nay, an admirable one from the French point of view—and it was within an ace of success. Had the Egyptian advance to Dongola in 1896 been delayed a year it would probably have succeeded, and Britain would either have had to give way, thus jeopardizing the future of her rule in Egypt, besides leaving the control of Egypt's waterway in non-Egyptian hands, or have gone to war with France.

By treaty with France the whole of the Baḥr el-Ghazal is left to the Sudan, the boundary between the French Congo and the Anglo-Egyptian Sudan being the natural one of the watershed between the Congo and Nile basins. Dârfûr also falls to England and Egypt, as originally it was an Egyptian tributary state; Wadai, which never was attached to Egypt, being French, and serving to link up the Ubanghi with the French Sahara and Algeria. The boundary between the French and Anglo-Egyptian spheres of influence is continued N.W. to the frontier of the Turkish pashalik of Tripoli, the Senûssi centre at Kufra (p. 260) thus falling to the Sudan. The expedition of Sir H. Kitchener to Fashoda in Sept. 1898 was the first re-occupation of the White Nile valley: garrisons were also established on the Sobat. The way southwards was barred by the vast accumulation of *sudd* (p. 583) during the Dervish misrule on the Baḥr el-Jebel and Baḥr ez-Zaraf; this was largely removed by Col. Peake a year later, and the river was clear to Gondókoro, hands being thus joined with the British protectorate of Uganda, and the whole Nile (with the temporary exception of the Ladó Enclave) being, as it ought to be for the safety and well-being of Egypt, in the hands of Egypt and the friends of Egypt. Political matters were finally straightened out by the annihilation of the last remnants of Mahdism at Omdebrêkat in Nov. 1899 (see p. 581).

[*Government Steamer* once a month to *Gondókoro*, leaving Khartûm on the 15th of each month, and leaving Gondókoro about the 20th, reaching Khartûm about the 10th. Two tourist-trips in the season. Fares to Gondókoro and back, £E.65; time taken, about 28 days. To Wau and Meshra er-Rek (Baḥr el-Ghazal) once a month, leaving Khartûm on the 1st of each month. To *Kodók* twice a month. To *Goz Abu Guma* weekly. For stations above Kodók a permit must be obtained at Khartûm. For *cargo* there are the steamers of *the Sudan Development Company*, to which the Khartûm hotel belongs. Steamer and barge traffic is under the general direction of Commander Bond, R.N.]

Leaving Khartûm and Omdurman, the steamer turns S. The river-banks are flat and uninteresting, and there are no palm-trees.

(*E.*) *El-Getéina* (P. T., mamûriya, 55 m. from Omdurman), in the cultivated and thickly-inhabited province of Gezira, which has a mixed population of Danagla and Jaalin Arabs and blacks. Here some pottery and bricks of the Christian period, inscribed in "Christian Ethiopic" (see p. 539) have been found, and are now in the Khartûm Museum. This is the most southerly "find-spot" of antiquities yet known in the Nile valley. Passing (W.) the volcanic *Jebel Arashkol* (109 m.) we reach

(*W.*) **ed-Duêm** (124 m., P., T.), 7,000 inh., the Nile entrepôt for the gum-arabic of Kordofân, and starting-place of the transport-road to *el-Obéid* (Rte. 31). From opposite ed-Duêm to *Wad Médani* viâ *Maatuk*, *Managil* (mamûriya) and *Abbâ* (see p. 574), 80 m.

(*E.*) *Kawa* (146 m.), an important village on the low river-bank, of the usual *tukul* construction.

We pass the island of *Abba* (163 m.), the birthplace of Mahdism, where the Mahdi lived before his revolt, to

(*W.*) *Fashi Shoya* (176 m.), the starting-place of Sir R. Wingate's expedition to destroy the Khalîfa's army at *Umm ed-Debrékat* or *Omdebrékat*, which lies about 40 m. S.W., beyond the villages of *Nefissa* and *Gedid*. This is the country of the Baggara, the following tribesmen of the Khalîfa and his chief emirs, and here he had sought refuge after the defeat of Omdurman. In Nov. 1899, more than a year after his expulsion from his former capital, he had resolved to make an attempt to recapture Omdurman, and sent forward his lieutenant Ahmad Fadil (the defeated of Godâref and Roseires the year before; see p. 575) to the Nile to occupy the original sanctuary of Mahdism, Abba. On Nov. 13 Ahmad Fadil was expelled from Abba and retreated to the Khalîfa's camp. Sir H. Kitchener despatched Sir R. Wingate against the rebels; he landed at Fashi Shoya, defeated Ahmad Fadil at Nefissa, and found the Khalîfa with his army at Omdebrêkat, where, on the 24th Nov., the final scene took place. The Mahdists, 4,000 in number, made the usual Dervish attack, with the Khalîfa and his emirs at their head. They were mown down, and the Khalîfa and his followers, spreading their sheepskins out beneath them, sat down to receive their death. The Khalîfa, Ahmad Fadil, Ali Wad Helu, two sons of the Khalîfa, and a son of the Mahdi, were killed. The Shêkh ed-Din, the Khalîfa's eldest son, was wounded and captured. Osman Digna actually succeeded in escaping once again, and fled to his old hunting-grounds near Suâkin, where, however, he was betrayed and captured early in 1900. He is now imprisoned at Damietta. 600 Dervishes were killed; the Egyptian loss being 4 killed and 29 wounded. Beyond Fashi Shoya:

(*E.*) *Gos Abu Guma* (192 m.); mamûriya; P., T.; from Gos Abu Guma to *Senga*, on the Blue Nile, 85 m. Then follows the remarkable *ford* of *Abu Zéd* (208 m.), where the Nile is extraordinarily shallow; (*E.*) *Jebelên* (238 m.), so called from two isolated hills, about 300 ft. high, close to the river; *Dar el-Ahamda*; (*E.*) *Renk*, 5 m. inland (298 m.; P., T., mamûriya). Here Sir H. Kitchener's Fashoda expedition caught up the Dervish steamers sent by the Khalîfa to attack Marchand; their vessels, among them the *Safia* (p. 561), were captured. From Renk a road runs viâ *Jebel Gule* to Roseires (p. 575), through the **Dar Fûng**, the country of the Fûng or Fûndyi tribes, who, under the

princes of Fazoḳl, ruled the Sudan, with their capital at Sennaar (p. 574), from the 15th to the 18th centuries. The Fûngs are now a comparatively unimportant tribe. We pass (E.) *Jebel Aḥmad Aghâ* (353 m.), a solitary cone 250 ft. high, near which are Dinka villages, to (W.) *Kaka* (391 m.), a Shilluk village. We have now reached the land of the Blacks, properly so-called, the Baggara being the most southerly Arab tribe, and the Shilluks and Dinkas the most northerly of the true negroes in the Nile valley. They are a thin and tall race, often gigantic (7 ft.), and their spindle shanks, the leg having no calf to speak of, are at once noticeable. They have a curious habit of resting standing on one leg, which makes them look like gigantic cranes. They are largely Moslems, the Nuers, to the south of them, being true pagans. Already among the Dinkas, Islâm ceases to be the religion of the people, and is only professed by chiefs with Arab blood or connections. The Nuers are pure savages, wearing no clothing whatsoever. (E.) *Melut* (413 m.), P., T. O. At (E.) *Denlemma* (416 m.) there are Dinkas as well as Shilluks. The next station is

(*W.*) *Kodók* (459 m.; N. lat. 9° 58′, E. long. 32° 8′), the successor of *Fashoda*, a little further S., which is now abandoned, owing to its unhealthiness. The visitor to the Sudan for pleasure will now note that he must be on the watch against the various ills of Central Africa, blackwater fever, for instance.

Fashoda was occupied on July 10, 1898, by Major Marchand (see p. 580), and finally evacuated on Dec. 11, the gallant explorer returning to France by way of the Sobat, Abyssinia, and Djibouti in order to complete his crossing of Africa. On hearing of the occupation of Fashoda by white men the Khalîfa had sent steamers up the Nile to find out who they were. They were fired on by the Senegalese tirailleurs on Aug. 25, and returned to Khartûm with Lebel bullets in their woodwork. One of the steamers fell into the hands of the British on Sept. 7, a few days after the capture of Khartûm. Kitchener's decision to nip the French project in the bud by an immediate rehoisting of the Egyptian flag at Fashoda and on the Sobat was instantly taken, and on the 10th he left, reaching Fashoda on the 19th. The historic interview with Marchand took place on board the Sirdar's steamer, the *Dal*. The British and Egyptian flags were hoisted by the side of the French at Fashoda, and steamers were sent to take effective possession of the mouth of the Sobat and of Meshra er-Rek in the Baḥr el-Ghazal. The subsequent history of the negotiations till Nov. 4, when Lord Salisbury announced that the French Government had given way, and would evacuate Fashoda, are within the recollection of all.

From opposite Kodók a track runs to *Nasser* on the Sobat (see below) viâ *Uryong* (40 m.). At (*W.*) *Lul* (477 m.), beyond Fashoda, is a settlement of the Austrian Roman Catholic Mission, which does good work among the Shilluks. The frontier of Islâm being practically passed, there is here no objection to Christian proselytism (see below).

At (*E.*) **Taufikia** (515 m.) is the mudiriya of Kodók, with cantonments for troops. 5 m. higher up is the mouth of the River *Sobat*, which comes down from the Abyssinian highlands. At *Doleib Hill*, 5 m. up the Sobat, there is a station of the American Mission in Egypt, and it is contemplated to found another farther up the river. The Church Missionary Society is also beginning work in these regions.

"Doleib Hill" is so called from the fine grove of "doleib" or dulêb palms among which the settlement stands. Cotton-growing and brick-making have been established here by the missionaries among

the Shilluks and Dinkas, who prove most docile pupils, and missionary enterprise in these regions is welcomed by the Sudan Government as a civilizing influence. The blacks of the Upper Nile and Sobat are heathen, and in the conversion of the heathen our missionaries will certainly meet with greater success than has usually attended attempts at proselytizing among Moslems, who are not heathen (p. [84]). Christian proselytism among the Moslems of the Sudan is not encouraged by the Government.

From *Uryong*, about 80 m. higher up, there is a track to Kodók (see above). The chief place on the Sobat is *Nasser*, about 160 m. further up the river. The Abyssinian frontier is at the junction of the Sobat and Pibor, beyond Nasser. The natives here are Anuak negroes. Large forests of rubber-vines exist on the Sobat. Further up, in Abyssinia, and beyond the junction of the Sobat with the *R. Aluro*, is the trading village of *Itang*, where there is an enclave of Sudanese territory for use as a commercial station. The *Pibor* was explored by Lieut. Comyn in 1904.

At the junction of the Sobat the course of the Nile turns W., and about 550 m. from Omdurman the junction with the *Bahr es-Zaraf* is reached. This is a parallel branch of the Nile which leaves the main stream at Shambé (see below). It has been explored by Mr. Dupuis. The main stream is now followed to *Lake No*, sixty miles further on, where the *Bahr el-Ghazal* joins it. The inhabitants here are Nuers.

The **Bahr el-Ghazal** itself soon divides into a number of streams, the most important of which is the *Bahr el-'Arab*, which flows from the direction of Dârfûr. It has been explored by Lieut. Bayldon, R.N., in 1905. On the Kordofân border it is called *Bahr el-Homr*, the name *Bahr el-'Arab* being restricted to the river otherwise known as the *Kir*, running south of and parallel to the *Bahr el-Homr*. The Kir rises in the hills of *Dar Fertit*, on the French border. The most important place on it is *Hofrât en-Nahas*, where there are important copper mines, occupied by the Egyptian Government in 1870, but abandoned six years later, and not revisited by a European till the arrival of Col. Sparkes in 1903. The main stream of the Bahr el-Ghazal is the *Jur*, on which a steamer is to be placed. The chief places in the Bahr el-Ghazal province are *Meshra er-Rek*, on the main stream, **Wau** (the capital; mudiriya), *Jur Ghattas*, *Dem Zubér*, near the French frontier, *Fort Hossinger* (the village of Sultan Támbura of the Niam-niams, lately visited by Capt. Bothell, R.A.), and *Rumbek*, which is usually reached from Shambé on the Nile. From Rumbek there is a road to Wau (165 m.). The Niam-niams used to have the reputation of being cannibals; the other inhabitants are Jurs, Atwots, Nuers, &c. The Niam-niams were finally pacified by the late Major Boulnois in March 1905, when the Sultan Yambio was killed.

At Lake No (597 m.) the White Nile, now called the **Bahr el-Jebel**, turns southward. We have now entered the region of the *Sudd*, the extraordinary growth of floating vegetation which covers and almost chokes the Bahr el-Jebel and Bahr ez-Zaraf from their northern to their southern junction and beyond as far as Bor. Channels have been cut through it, and the detached pieces towed out and sent adrift down stream, but it still chokes the flow of the Nile and causes great waste of useful water by sponge-like absorption and forming what is practi-

cally a huge swamp over 800 miles long. So difficult indeed is the problem of the Sudd that in his Report of 1904, on the Upper Nile irrigation projects, Sir William Garstin proposes to construct an entirely new channel for the Nile between Bor and the Sobat. Lord Cromer prefers this plan to the alternative one of improving the Baḥr ez-Zaraf, and it will quite possibly be carried out, if the survey shows it to be feasible. The roughly estimated cost is £E.5,500,000, and there is little doubt that the advantage to Egyptian irrigation will be worth the expense.

The stations in the Sudd country between Lake No and Bor are (E.) *Hellet Nuer* (726 m.), *Shambé* (888 m., on a small lake about 1 m. from the river: road to *Rumbek* in the Baḥr el-Ghazal; thence to *Wau*, 200 above), (E.) *Kentau* (888 m.), where there used to be an Austrian mission-station. We pass through *Lake Powendael* (930 m.) to (*E.*) *Bor*, about 960 m. S. of Omdurman, in N. lat. 6° 12', the last Dinka village. The inhabitants south of it are Baris. The Sudd region with its extraordinary floating bush and its swamps of papyrus and ambatch is now left behind, and the Nile becomes an imposing and stately stream once more. We steam past the Dervish fort (*E.*) held for so long by the Mahdist Emir Dafa'allah to *Bor Military Station*, 16 m. further on. The frontier of the **Ladó Enclave**, leased to the Congo State till the death of the present King of the Belgians, is passed on the W. bank (N. lat. 5° 30').

(*W.*) *Kiro*, 1,045 m., about 80 m. from Bor, is the first Congolese Station. (E.) *Mongalla* (a picturesque but unhealthy place, 15 m. from Kiro), the last Sudanese post. On the W. bank is the Congolese post of **Ladó** (1,068 m.), near the isolated mountain of the same name. At lat. 5° N. the **Uganda** frontier is reached, **Gondókoro** (1,070 m.), the terminus of the Sudan steamer service, and the most northerly British post, being 9 m. above Ladó, on the E. bank. A detachment of Uganda Rifles with a British officer is stationed here. Hippopotami are numerous hereabouts, from Shambé southwards, and at Gondókoro lions, leopards, rhinoceros, zebra, giraffe, hartebeeste, warthog, &c., abound. Elephants are also common in the Nile provinces.

Gondókoro to Entebbe and Mombása.—The remainder of the Nile journey is in British territory (from Gondókoro to Wadelai by road, owing to the rapids; from Wadelai to Butiaba by sailing-boat).

The chief places are *Ibrahimiya*; *Rejaf* (W., Congolese), commanded by a conspicuous volcanic cone—here the Dervishes were defeated by the Belgians; *Fort Berkeley*, *Bedden Rapids*; *Laboré* (W., Congolese); **Nimuli** (112 m.), capital of the Nile Province of Uganda (Assistant Commissioner), and headquarters of a wing of Uganda Rifles. Beyond Nimuli are the *Fola Rapids*, which are very fine; *Dufilé* (W., Congolese), Emin Pasha's old capital; **Wadelai** (207 m.), and the **Albert Nyanza**, about 240 m. from Gondókoro. **Butiaba**, pier and landing-stage on the E. shore, 265 m. Road from Butiaba to *Kampala* and *Entebbe* (see below) viâ *Hoima*, 180 m.

The Albert Nyanza receives its waters from the *Semliki River*, and this from the smaller *Albert Edward Nyanza*, lying just S. of the Equator, which is thus one of the principal sources of the Nile. The valley of the Semliki is dominated by the mighty mountain mass of **Ruwenzori**, partly in British territory, which was discovered by Stanley in the course of the Emin Relief Expedition, and first ascended by H.R.H. the Duke of the Abruzzi in 1906.

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Hotels: *Abbat*, in the P. Ste. Cathérine; P.T.60 a day; arrangements for a prolonged stay. Tel. V.372.

Khedivial, Rue Chérif Pasha (near Mohamed Bey Stat.); P.T.60-80 a day.

Hôtel Continental, 2, Rue de France; small hotel, but very clean. P.T.40 a day.

Hôtel des Voyageurs, 4, Rue de l'Eglise Ecossaise. Tel. V.591.

Hôtel Bonnard, 7, Rue Champollion.

Pension: *Mrs. Rowsell*; P.T.25 a day; comfortable.

Restaurants: *Pirens*, opposite the Post Office; *L'Univers*; *Pink*.

Cafés: The principal European are the *Paradiso*, on the E. harbour, and the *Alhambra*, Rue Toussoum.

During the summer months a *Casino* or *Club* is open at San Stefano, on the coast at Ramleh. It contains an hotel and restaurant, and provides good sea bathing, concerts, balls, &c.

Banks: *Bank of Egypt*, Rue Tewfik Pasha; manager, M. Luzatto. Tel. V.159. *Imperial Ottoman Bank*, Pl. Moh. Ali; manager, Mr. Reeve. Tel. V.581. *Anglo-Egyptian Bank*, Rue Chérif Pasha; manager, M Gonsalo. Tel. V.27. *Crédit Lyonnais*, Rue Chérif Pasha; manager, M. Escoffier. Tel. V.65. *Bank of Athens*, 2, Rue Tewfik. Tel. V.304.

Boats can be obtained at a fixed tariff by applying at the Port Police Office on the Marina Kadim.

Booksellers and Stationers: *Schuler*, Papeterie et Librairie Générale, 4, Rue Chérif Pasha. Tel. V.421. There are several in the Rue Chérif Pasha.

Bootmakers: *Strapani* (English boots), B. de Ramleh; *Cordonnerie Parisienne*, Rue Chérif Pasha.

Bourses: *Bourse Khédiviale*, Pl. Moh. Ali; *Bourse Commerciale de Minet el-Bassal*.

There are four Chambers of Commerce.

Carriages:—	P.T.
Short course, with 1 horse (within the town)	2
Short course, with 2 horses (within the town)	3
By the hour in the town, with 1 horse	6
By the hour in the town, with 2 horses	8
By the hour outside the town, with 1 horse	8
By the hour outside the town, with 2 horses	10

For long distances or by time make a bargain.

From station to quay, P.T.4, with 1 horse—a trolly for heavy luggage, P.T.6.

Chemists: *German-English Dispensary* (*Ruelberg*), Rue de la Bourse. *Otto Huber*, 35, Rue Chérif Pasha. Tel. V.251. *Pharmacie Galetti*, 12, Rue de France. Tel. V.306 and 367.

Churches: *St. Mark's* (English), Pl. Moh. Ali, Sundays, 11 and 6 P.M.

Presbyterian, 10.30 A.M. 6 P.M.

German and French Protestant. Service on Sundays at 11 A.M. in German and French alternately.

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Italian R. C. Church, near the Customs, belonging to the San Francisco Sisters.

St. Catherine and the Pères Lazaristes (Roman Catholic), &c.

There are also Orthodox Greek, Greek Catholic, Coptic, Armenian, and Maronite Churches and several Jewish Synagogues.

Clubs: *Cercle Mohammed Ali*, next to the English Headquarters, the oldest club; very good. Strangers can have their names put down at either Club by members for a fortnight.

Cercle Khédivial, in the Bourse Khédiviale.

Alexandria Sporting Club, 1½ m. from the town, at Ibrahimiya.

English Cricket, Football, and Tennis Club, immediately to the right of the Ramleh Terminus. Apply to Hon. Sec., H.B.M. Consulate.

Ladies' Club, where afternoon tea can be procured, opposite the English Consulate. Subscription, 8s. per annum.

Consulate—English: *Sir Eldon Gorst, K.C.M.G.*, H.B.M.'s Agent and Consul-General for Egypt, resides in Cairo. *K. J. Gould, Esq.*, Consul-General and Judge of the Consular Court, Alexandria. Vice-Consul, *A. D. Alban, Esq.*, Boulevard de Ramleh.

Dentists: *Dr. Love* (American), Rue Nebi Daniel; *Dr. Keller*, Rue Towfik.

Donkeys may be found everywhere; P.T.2 for a short course; P.T.4–5 for an hour: P.T.15–20 for a day.

Dressmakers: *Mme. Zanobetti*, 31, Rue de la Gare de Ramleh, patronised by the English; *Mme. Lucconi*, Rue Missalla.

Forwarding Agents: *Moss & Co.*, 4, Rue du Télégraphe Anglais. Tel. V.120.

Furnished Apartments: *Miss de Meck*; 10*l.* a month, with board; comfortable, and good sanitary arrangements.

General Outfitters: *Chalons, Hochapfel & Co.*, and *Davies, Bryan & Co.*, Rue Chérif Pasha.

Guides can be obtained at the hotels.

Gunmaker: *Redding*, Pl. Moh. Ali.

Hospitals, Charities, Societies: The *Hospital of the Deaconesses of Kaiserswerth*, outside the Moharrem-bey Gate, is well worth a visit. It is attended by English and German doctors, and the nursing is done by the deaconesses. There are three classes of patients; the first-class paying 6 frs. a day, the second, 4 frs., and the third, treated gratis. There are 13 private rooms at 10 frs. a day, which includes everything. There are no restrictions as to religion, and patients may be visited by a clergyman of their own persuasion. This hospital, which is in a very flourishing condition, is one of the many established in different parts of the world by the Kaiserwerth Deaconesses, but is hampered by being governed from Berlin instead of by a local committee. There is no English general hospital.

The *European Hospital*, in the Rue de la Mosquée d'Attarin, is managed by a committee composed of members of the European community. Patients are admitted by a ticket from the Consulate of the nation to which they belong. The charges are from 8 to 20 frs. per day. Sisters of Charity of the Order of St. Vincent de Paul are the nurses, and religious ministrations are conducted by the Franciscans of the Holy Land.

There are also the *Government Civil and Military Hospital* for natives, the *Greek Hospital*, attached to the Orthodox Greek Church, the *Jewish Hospital*, and the *Egyptian Hospital*.

There are several charitable Societies established at Alexandria, most of them in connection with the different European communities. They are chiefly for the purpose of providing help in various ways to poor fellow-citizens, such as giving them money for returning home, paying their expenses in hospital, &c. The Sisters of Charity have an *Establishment for Foundlings*, and also give assistance in various ways to the poor of all nations.

The *Victoria House and Nurses' Home*, B. de Ramleh.

Prevention of Cruelty to Animals, British Consulate.

Jeweller (working), repairs, *Ventrella*, Pl. Mohammed Ali.

Medical Men: *Dr. Legrand*, 4, Rue de la Gare de Ramleh; *Dr. Haddad* (Syrian—speaks English), 4, Rue de la Gare de Ramleh; Tel. V.119; *Dr. Berard*, Oculist, 21, Rue Chérif Pasha.

Merchant Seamen's Home: Opposite the landing wharf, maintained by voluntary contributions of shipowners, residents, and the Scotch Mission.

Photographers: *Lazzare*, Rue de l'Eglise Debbané, 7; Tel. V.1218; *San Stefano*, Tel. R.72; *Pettei*, Rue Tousoum Pasha, 1.

Views and *Picture Postcards* of Egypt and the Nile can be obtained at the booksellers' and tobacconists'.

Post Office: Opposite the German Church, open from 7 A.M. to 7.30 P.M., except for two hours after noon.

Avoid posting letters in the boxes placed in the smaller streets.

Provision Merchants: *Borman*, Rue Chérif Pasha, Tel. V.228; *Meller*, R. Ancienne Bourse, Tel. V. 104; *Monferrato*, 1, Rue Chérif Pasha; *Poppa*, Rue Chérif Pasha.

Railway Stations:—

The *Moharrem Bey* at Porte M. B., for all places except Ramleh.

The *Ramleh* at the Porte Neuve, top of Rue de la Porte de Ramleh.

Sailors' and Soldiers' Institutions: Near R. de Ramleh.

Schools: The *Government Schools* consist of a Primary and a Secondary school. The system of instruction in the Government schools

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generally will be found elsewhere (p. [69]). Les *Frères de l'Ecole Chrétienne* have a large establishment well worth a visit, near the Roman Catholic Church; there are nearly 600 pupils, of whom more than 300 receive gratuitous instruction: natives and Europeans of all creeds are alike taken. The *Greek Church* has large schools both for boys and girls, and there is a *Protestant School* in connection with the Scotch Church, which has more than 100 boys and girls, of whom many receive instruction gratuitously. The *American United Presbyterian Church* has a school attached to the Mission: there are about 300 boys and girls, Christians, Jews, and Moslems. The *Deutsche Schule* and the *Orischuna Mission* are well attended. There is also a *Freemasons' School*.

Steamers: Austrian Lloyd Steam Navigation Co., Office, Rue de l'Église Debbané, 5, Tel. V.139, with branch office in Cairo. Agent, *Mr. Dienisch*.

To *Brindisi* and *Trieste* (see p. [13]).

To *Syrian Ports, Cyprus*, and *Constantinople*, once a fortnight.

To *Syria* and *Cardamania*, once a fortnight.

P. & O. from *Marseilles* every fortnight, and from *Venice* every three weeks.

Prince Line to *London* and *Manchester* every three weeks.

Messageries Maritimes Steam Navigation Co., Rue de la Gare de Ramleh, 3; Tel. V.337:—

To *Marseilles* (see p. [13]).

To *Syria, Piræus, Odessa*, and *Constantinople*, once a fortnight.

Florio Rubattino Steam Navigation Co. (Comp. Gen. di Navigazione Italiana), Offices, R. de la Poste Italienne:—

To *Genoa* and ports on the W. coast of Italy, once a fortnight (see p. [13]).

Russian Steamship Co., Office, Rue de la Poste; Tel. V.282:—

To *Constantinople, Piræus, Smyrna*, and the *Syrian* coast, once a week.

Khedivial Mail Line, Rue de l'Ancienne Bourse, 2; Tel. V.454:—

To *Constantinople, Piræus, Smyrna, Dardanelles*, and *Gallipoli*, weekly.

To *Port Said* and all the *Syrian Ports*, weekly.

Hajji Daoud Farkuk, 10, Pl. Mohamed Ali.

Bell's Asia Minor Steamship Co., 17, Rue Chérif Pasha.

E. J. Moss & Co.: opposite the *E. Telegraph Office*. Tel. V.120.

Leyland & Co.: Agent, *M. K. Tumvaco*, Rue Sésostris.

Papayanni: Agents, *Barker & Co.*, Rue du Télégraphe.

Cunard: Agent, *Rodocanachi*, Rue Chérif Pasha.

These four lines all go to Liverpool.

Telegraph Offices; The *Eastern Telegraph Co.*, Rue du Télégraphe, despatch messages to all parts of the world. Tariff to England, 38 millièmes per word.

The *Egyptian Government Telegraph*, in the Rue Tewfik, is in operation throughout the whole of Egypt, and messages can be sent to and from most of the principal towns. The rate is 20 millièmes for eight words. Messages are sent *viâ* Constantinople to most of the principal cities of Europe, but the route is not to be recommended. The use of the Government wires is obligatory for the interior.

Reuter's Telegraph Co., R. Cléopatre, 3.

The Telephone Exchange is in St. Mark's Buildings.

Theatres: *Zizinia*, Av. Porte Rosette; Tel. V.967; *Abbas Hilmy*, Pl. Mob. Ali; *Alhambra*, Rue de la Gare du Caire.

During the winter months Italian or French Operas in Alexandria give performances in the Zizinia and Abbas Hilmy theatres.

Tobacconists: *Flick*, Rue de l'Anc. Bourse, 1; Tel. V.730; and many others.

Tourist Agents: *Cook & Son*, Av. Rosette, 2; Tel. V.30.

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Hotels: The *Savoy Hotel* (George Nungovitch Hotels' Company), on the north end of the island of Elephantinê. First-class hotel.

The *Cataract Hotel* (Cook's), first class; S. of the town, overlooking the river.

The *Grand* (Cook's), on the river-front. P.T.80 a day.

There is a small hotel, the *Khedivial*, opposite the landing-stage; clean. P.T.35–40 a day.

Pension Neufeld, P.T. 40–60 a day.

English Church: There is a resident English Chaplain throughout the season.

An English Doctor resides at Aswân during the winter: *Dr. Leigh Canney.*

Post and Telegraph Office near the river.

Ferry Boats, with minimum of 3 persons—

	P.T.
To Elephantinê and back, each person	3
To Grenfell Tombs and back, each person	5
Round Elephantinê, each person	5
For the afternoon	15–25

Boats down Cataract: Minimum charge for 6 persons, or less, P.T.120; above 6 persons, P.T.20 each.

Excellent donkeys can be obtained.

Tariff—

	P.T.
To Shellâl	5
To Shellâl and back	7
To Rest Camp and back	2
To Obelisk and Bisharîn Camp	3
Round the Bazaars	3
For the whole day	10
Bakhshish, for ride	1
For whole day	2

Carriages—

To Shellâl and back	97½
To the Reservoir works and back	45
Bisharîn Camp and Town	26
Course (in town)	5
By the hour (in town only)	10

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Hotel: *The New*, tolerable, P.T.60 per diem.

English Physician: *Dr. Henry.*

Dispensary near the Mudîriya.

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Hotels: **Savoy Hotel* (George Nungovitch Hotels' Company), Sharia Kasr-en-Nil. Tel. V.125. First-class hotel, under excellent management. Every convenience; suites of rooms. Restaurant. P.T.80 a day.

*The *Grand Continental Hotel*, in the Sharia Kamel. A restaurant, grill-room, and American bar are attached to it. Beautiful garden with lawn tennis courts. Band plays in the verandah during the afternoons. Terms, P.T.80 a day. Open all the year.

**Angleterre*, charming situation, close to English Church. Tel. V.299. Very well managed, good cuisine, baths. Most comfortable, close to the English Church. P.T.60-80 a day.

Semiramis, on the Nile bank, S. of the Kasr en-Nil Bridge (in Kasr ed-Dubbara). First class.

Shepheard's, Sharia Kamel. Tel. V.12. Rebuilt in 1891. P.T.60-80 a day; sitting-room P.T.60 and upwards; now managed by a company. Frequented chiefly by Americans.

The above-mentioned hotels have both lifts and electric light.

Hôtel du Nil et Bristol, in the Ezbekîya. P.T.60-80.

New Khedivial Hotel, in the Sharia Kamel, opened 1906.

Hôtel Royal, in Sharia Wagh el-Birket.

Hôtel des Voyageurs, in Sharia Wagh el-Birket.

Hôtel National, Sharia Suliman Pasha.

Palace Hotel, in the Ezbekîya.

Hôtel Métropole, in Harat Zogheb. P.T.50 a day.

Villa Victoria, 14, Sharia el-Manâkh. Tel. V.207. P.T.60 a day, or 400 francs a month.

(Besides the above there are some *smaller hotels*.)

**Gezira Palace Hotel*, on the other side of the Nile. From P.T.80; servants P.T.40 a day. Well managed. Restaurant. Anglo-American bar. Barber. Dispensary. P. and T.O. Large gardens. Four-horse drags run every half-hour between the Place de l'Opéra and the hotel, except when the bridge is opened for river traffic from 12.30 to 1.30 P.M., when the drags will run to Bûlâk, where the hotel steam ferry-boat is at the disposal of the visitors.

**Mena House Hotel*, 9 m. from Cairo, and situated beneath the Great Pyramid. From P.T.80 a day; monthly, from P.T.70; servants, P.T.40; sitting-room from P.T.60. A mail coach leaves Cook's office daily at 11.45 A.M. (Sundays excepted), and leaves Mena House for Cairo at 4 P.M. Return fare, P.T.25; box seat extra. A char-à-bancs leaves for Cairo daily at 10 A.M., and returns from the Mena House Office at 4 P.M. English chaplain, physician, and nurse are resident during the season.

Hotel Abbas, at Abbasîya, on the edge of the desert.

Pensions: *Carlton House*, Midan Ismailîyeh; *Nationals*; *The Misses Prisell*, Rosemore House, Sharia el-Madabegh; *Pink*, 48, Sharia Suliman Pasha; *Sima*, Sharia el-Maghrabi; and others.

Restaurants: *Savoy Hotel*; *Santi*, Ezbekîya Gardens, déjeuner, P.T.12, dinner, P.T. 14, full board for a month, P.T.520-720; *Anglo-American Grill Room*, Sharia el-Maghrabi; *New Bar*, Place de l'Opéra; *St. James'*, Sharia el-Maghrabi; *August Gorff*, Sharia Wagh el-Birket. Also a small pension, P.T.10, clean, open all the year round.

Cafés: In and around the Ezbekîya Gardens are innumerable *cafés*; not suitable for ladies. Many have *gaming tables and cafés chantants*.

Agents for Forwarding Goods: *Caffari*, Sharia Kamel; Tel. V.308; *Butler & Lencini*, near English Church; *Crosier*, opposite to Shepheard's.

Arab Woodwork, &c.: *Malluk*, in the Muski, for brass-work, embroideries, old and modern Oriental silks, and carpets. Fixed prices; goods marked in plain figures. *Hatun*, in the Muski; *Parvis*, in a court near entrance to Muski—very expensive; *Philip*, opposite Shepheard's Hotel; and the Bazaars.

Bankers: *National Bank of Egypt*, Sharia Kasr en-Nil. T. 60. *Bank of Egypt*, in Sharia Kasr en-Nil. Tel. V.58. *Crédit Lyonnais*, near the Post Office. Tel. V.644. *Anglo-Egyptian Bank*, in Sharia Kasr en-Nil. Tel. V.298. *Imperial Ottoman Bank*, Sharia el-Manâkh. Tel. V.187. *Crédit Foncier Egyptien*, Sharia el-Manâkh. Tel. V.30. *Bank of Athens*, Sharia el-Maghrabi. Most of the banks of Alexandria have agencies at Cairo.

There are *money-changers* (*serâf*) in most of the streets, but the traveller had better be well acquainted with the value of the different coins before dealing with them.

Baths: The Cairo baths are hardly worth visiting, because of their general dirt, squalor, and stench. They can certainly not be recommended for the use of any European in search of clean-

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lineas. Some of them are very old, and contain well-built domes supported by Byzantine pillars.

For those who desire such a Turkish bath as can be enjoyed in London, there is the *Hammam Schneider* (for ladies and gentlemen), near Shepheard's Hotel, where also douches and massage can be obtained with or without medical supervision.

Every species of bath will be found in this establishment. The prices are as follows:—

	P.T.
Swimming or douche	5
Hydro-therapeutic	6
Bath-room	6
Hydro-therapeutic and swimming	8
Hydro-therapeutic, swimming, and frottement	12
Frottement and Hydro-therapeutic	12
Turkish bath, complete	16
Russian bath	16
Medicinal bath (from)	12
Private Turkish bath for families	100
Massage	20–70
Medicinal massage given by the doctor	40–100

Booksellers and Stationers: *Barbier*, 52, Sharia el-Manâkh; *Boehme & Anderer*, Sharia el-Magharbi; *Diemer*, near Shepheard's Hotel; *Hohl*, Sharia Bûlâk; *Rosenfeld, Zacharia, & Livadas*, opposite Shepheard's; *Horne's Anglo-American Book Depôt.*

Bootmakers: *Callicopoulos*, Mêidân et-Teâtro; *Juster*, in the Muski.

Cab Fares.

By Distance.

If hired and discharged within City circle*—

	P.T.
1. For 1 kilom. or less	3
2. Exceeding 1 kilom.	4

If hired within and discharged without—

	P.T.
Per extra kilom. or less	1

* A circle of 2 kilom. (about 1¼ m.) radius from Gouvernorat.

By Time.

	P.T.
For 1 hr. or less	6
For 1 hr. or less between midnight and 6 A.M.	8
Above 1 hr.—every 15 min. or less	1
By the day, from 8 A.M. to 8 P.M.	60
By the night, from 8 P.M. to 8 A.M.	80

Special Fares.

	Single. P.T.	Return. Waiting. hr.	P.T.
Polo ground	5	1	15
Gezira Hotel	5	1	15
Grand Stand (Race days)	10	2	20
Giza Gardens	10	2	20
Pyramids	50	3	77
Fûmm el-Khalig	6	1	12
Old Cairo	8	1	16
Abbasiya Barracks	7	1	15
Kûbba	10	1	20
Heliopolis	20	2	40
Citadel	7	1	15
Tombs of Khalifs	10	3	30
Shûbrah (Kasr el-Nosah)	7	½	10
Bûlâk (Printing Office)	5	½	7

Extra Payments.

Whether hired by distance or time—

	P.T.
For each package carried outside	1
If more than 3 persons carried, each extra person	1
Frl. and Sun. between 4 P.M. and 8 P.M., per hour extra	4
If hired by distance, for each wait of 15 min.	1
If hired by distance, for each wait under 5 min.	–

Unless otherwise specified hiring shall be by distance.

Carriages taken from outside the large hotels are always charged more than those from the stand or at a short distance from the hotel. It is better to walk a little way down the street before taking a carriage unless visitors do not object to pay exoribitant prices. The Cairene driver is notoriously extortionate, and it is always well to have a clear understanding with him beforehand. The regular tariff should be adhered to in general, but sometimes the driver expects a little more, and will take less if a bargain is made. It is better for travellers to settle with the driver personally than through a dragoman. More is expected after dark, and on Sun., Frl., and holidays. The continually increasing number of broad roads and streets makes it possible to get about a great deal in carriages; but for the Oriental parts of the city a donkey will still be found to be the pleasantest means of conveyance.

Chemists: The *New English Dispensary* and *Kippar's Anglo-American Pharmacy*, both in the Mêidân et-Teâtro. The *British Pharmacy of Joannovich*, and *Kaiser's German Pharmacy* (*Nardi*). *Myrialaki*, in the Hâlim Buildings. All these can be safely recommended.

Churches: *English Church: All Saints*, Sharia el-Madabegh. Sun. Services, 10.30 A.M. and 6 P.M. *St. Mary's*, next to the Headquarters of the Egyptian Army, and attached to the English schools in connection with Bishop Blyth's mission to the Jews. The new Church and schools of St. Mary are in the Sharia Kasr el-Aini (Rev. N. Odeh).

German Lutheran Church, in Sharia el-Magharbi. French Service on last Sunday in the month.

Presbyterian Church, attached to the American Mission in the Esbekîya.

Several *Roman Catholic Churches*, in the Frank quarter to the l. of the Muski.

Coptic Cathedral, in the Copt quarter near the Esbekîya.

Orthodox Greek Church, in the Hamzâwi.

Coptic Jacobite Church, between B. Clot Bey and the Esbekîya.

Jewish Synagogues.—There are 13, situated chiefly in the Jewish quarter.

Circulating Library open daily for a few hours during the season in Shepheard's Hotel. *Mlle. Barbier*, Sharia el-Manâkh.

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Clubs: The *Turf Club*, in the Sharia el-Maghrabi. The *Khedivial Club*, 22, Sharia el-Manâkh. The *Khedivial Sporting Club*, in the Ismailiya quarter. The *Gezira Sporting Club*, in Sharia Malabegh.

Confectioner: *Gyss*, M. el-Teâtro.

Consulate: *Consul-General* and *Minister Plenipotentiary*, Sir Eldon Gorst, K.C.M.G., &c., Kasr ed-Dûbara. *Vice-Consul*, A. D. Alban, Esq., Sharia Maghrabi. Office hours, 10–4.

Cycles: *Maring & Co.*, Rondpoint Soares; the *Cycling Club*.

Dahabiyas and Steam Launches for Hire: *Thos. Cook and Son (Egypt), Ltd.*, Sharia Kamel; *Anglo-American Nile Navigation Company*; *Hornstein & Peristiani*, Sharia el-Manâkh; and the other *Tourist Agents*.

Dentists: *Mr. Waller*, Sharia Bûlâk. Tel. V.587.

Doctors: The following is a list of some of the Englishmen practising in Cairo:—

Drs. F. R. and H. M. N. Milton; A. A. W. Murison, M.B.; H. Philips; F. M. Sandwith, M.D., M.R.C.P.; Dr. Toller; W. H. Wilson, M.B.

There are several other resident English doctors, who do not practise, and there are many Europeans of repute, some of whom speak English, such as—

Dr. Hess, Swiss; *Dr. Heymann*, Austrian; *Dr. Urbahn* and *Dr. Wâdi*, German.

Donkeys: For the whole day in the town, P.T.10–16; short course, P.T.2; excursions for the whole day outside the town, P.T.25. Arrangements for these last must be made beforehand, as no police tariff for the hire of donkeys exists.

Dragomans for the river trip, see pp. [13], 383–7.

Dressmakers: *Madame Cécile*, Sharia el-Malabegh; *Miss Roberts*, opposite Shepheard's Hotel; *Mrs. Farrow*, Sharia el-Manâkh.

General Outfitters: *Cola*, Mûski en-Teâtro; *Davies Bryan*, Sharia Maghrabi.

Guides: The names of good guides for Cairo and the neighbourhood can always be obtained at the hotels. They charge P.T.30–40 a day.

Gunsmith: *Baiocchi*, near the Crédit Lyonnais.

Horses (saddle): *Bonnici*, behind Shepheard's. P.T.30 for half-day, P.T.50 for whole day.

Hospitals: The *Kasr el-Aini*, the Government native general hospital, with 400 beds, situated on the E bank of the Nile between Old Cairo and Bûlâk. It is very large, and has the advantages of an extensive garden, and being surrounded by open spaces. An English physician, Dr. Milton, is the Director of it, and under his supervision it has wonderfully improved. The nursing is done by six English Sisters, with native nurses under them. There is a native School of Medicine attached to the hospital.

The *Citadel Government Hospital* for soldiers and officers of the British Army; it is nursed by the Army Sisters.

The *European Hospital*, in the Abbasiya, and supervised by the European Consuls, very well managed.

The *Victoria Hospital*, under the charge of the German Deaconesses of Kaiserwerth. It is in the Ismailiya quarter, and was opened in 1884, and is chiefly intended for sick foreigners in Cairo. It is admirably managed.

Italian Hospital, behind the Hotel Abbas at Abbasiya, to hold 60 patients.

Paying Patients are received in the European Hospital, charge 6–12 fr. per diem, and in the *Victoria Hospital* at rates varying according to accommodation. Full particulars about the latter can be had from Dr. Murison, who lives in the Sharia Kasr en-Nil.

Military band plays at *Shepheard's Hotel* on Saturday afternoon during the season.

Newspapers: *Egyptian Gazette*; *Journal Egyptien*; *Phare d'Alexandrie*; *Progrès*; *The Sphinx*; *la Réforme*; *La Chronique*. The principal Arab journals are the *Courrier du Nil*; *Journal du Caire*; *el-Ahram*; and *el-Moayad*.

Optician: *Siemann*, in the Mûski.

Photographers: *Abdullah Frères*, Rue Kamel Pasha; *Diemer*, Sharia Kamel; *Lekegian*, near Shepheard's Hotel.

Post Office (see p. 93): S. of the Opera and the Mixed Tribunals, open from 7.30 A.M. till 9.30 P.M. Letter-boxes at the hotels and at other places. Full particulars as to the hours of posting letters for Europe are given in all the hotels.

People who intend to travel about in Egypt had better have letters addressed either to the Poste Restante, the hotel to which they are going, or to their banker's, who will forward them to Upper Egypt.

The principal mails from Europe arrive on Tues., Thurs., and Mon.

The principal out-going mails close on Sun. or Mon., usually at 10.45 A.M., but sometimes earlier or later; Wed. at 10.30 P.M.; Fri. at 10.30 P.M.; Fri. (also) at 9 A.M.

N.B.—This last must bear the annotation "*viâ* Constantinople."

* The time of departure of these mails is notified to the public at the Post Office.

During the season branch offices are maintained at the *Continental*, *Shepheard's*, *Savoy*, and *Gezira Palace Hotels*.

Private Nursing: *Miss Jessee* has a Nursing Home near the Continental Hotel, and this is now the only one in Cairo. A Nursing Fund provides English nurses. All particulars may be obtained from the Hon. Sec., Dr. Sandwith. French Sisters are also occasionally employed.

Provision and Wine Merchants: *Zigada*, near Shepheard's Hotel; *Mortimer &*

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Co., near the Turf Club, Tel. V.1383; *Walker* and *Meimarachi*, near the Royal Hotel (Sharia el-Bawaki) and Sharia Moghrabi, Tel. V.276; *Fleurent*, in the Esbekiya (Square Halim Pasha), for wines, Tel. V.34; *J. B. Caffari*, Sharia Kasr en-Nil, Tel. V.575.

Railway Stations:—

The *Central Station* for all lines, except the Helwân and Matarîya trains.

The *Abbasiyeh Stat.*, on the near side of the Ismailîya Canal, for *Abbasiya* and *Matarîya* (for the obelisk of Heliopolis), and *El-Merg*.

The *Bab el-Lûk Stat.* for *Helwân*.

Saddler: *Sauer*, Sharia Abdîn.

Schools: The *Native Government Schools* can be seen by permission from the Minister of Education. *American Mission*, in the Esbekîya. This Mission works chiefly amongst the Copts. The American Presbyterian Mission has 119 schools in flourishing condition, with 7925 pupils, of both sexes. Every province in the Delta has its school, and teachers are supplied from the graduating classes. In two of the girls' schools a boarding department is successfully carried on, where the pupils are taught cooking and housekeeping in addition to their studies in Arabic, French, and English. These schools are partly self-supporting. The Mission College is located at Asyût, and is the principal training school for young men who are to become teachers and preachers. It is of the grade of the Government Colleges in mathematics, the sciences, and languages. In Biblical and secular history its course of study is very full. At present there are 342 pupils in attendance, and some 2000 have received instruction in this College during its existence.

German School, used by different nationalities and sects; and several *Roman Catholic Schools*.

Tailors: *Philipps*, Sharia el-Maghrabi; *Collacott*, Sharia el-Manâkh; *Davies Bryan*, next Continental Hotel.

Theatres and Amusements: *Opera House*, in the Mîdân et-Teâtro. During the season French and Italian companies hire it for a time. Actors on their travels sometimes take it for two or three nights.

A *small open-air theatre*, in the Esbekîya Gardens.

English and Egyptian *Military bands* play frequently in the kiosque to the N.W. of the Esbekîya Gardens, and a military band plays on the terrace of Shepheard's Hotel on Saturday afternoons during the season.

Across the Kasr en-Nil bridge is the *Gezira Sporting Club*, where several acres of grass are laid out in polo, golf, lawn-tennis, cricket and football grounds.

There is a leaping and riding course, and race meetings and gymkhanas take place every winter.

Visitors may become members of the club on payment of 2*l*.

A military band plays several times during the week.

The fashionable drive is round Gezira; Fri. and Sun. being the crowded days from about 4.30 P.M.

Telegraph Offices (p. 93): *Eastern Telegraph Co.*, near the Mîdân et-Teâtro. Messages to all parts of the world. *Egyptian Government Telegraph*, in Sharia Bûlâk, with sub-offices in the Muski, Abdîn Palace, and at the Rly. Stat. Messages can now be sent in European languages to all important towns in Egypt. *Havas Telegram Co.*, 2, Haret Faid (Abdîn). *Reuter's Telegram Co.*, 31, S. Zerrudachi.

Telephone Co. of Egypt, *Sharia et-Telefân*.

Tobacconists: *Flick*, Sharia Kamel, and the well-known firms of cigarette makers.

Tourist Agents: *Thos. Cook & Son (Egypt), Ltd.*, next to Shepheard's Hotel, Tel. V.68; *Anglo-American Nile Navigation Company*, Tel. V.233; *Hornstein & Peristiani*, Sharia el-Manâkh.

Tramway (*Electric*) from Bûlâk to the Citadel, with extension to the Pyramids. See p. 89.

Fare (in the city) for the whole distance, 1st class, 10 mill.; 2nd class, 5 mill. For a shorter distance the fares are reckoned at 2 mill. a section, with 2 mill. in addition for 1st class; the minimum fare being 6 mill. 1st class, and 4 mill. 2nd class.

There is an electric tram to Abbasiya and to Masr-el-Atika, with branch from Kasr el-'Aini to Giza, crossing the Nile by the new Kasr Bridge (p. 593).

A tram runs from Kasr en-Nil Bridge (W. side) to the Pyramids. Cab fare from the Esbekîya Gardens to the bridge, P.T.4.

Watchmaker: *Suridis*, in Halim Buildings.

Wine Merchants: *E. J. Fleurent*, Halim Pasha Square; *Mortimer*, Sharia el-Maghrabi.

Zoological Gardens on the Giza Road. Tram Station. Open daily. Admission; see p. 143.

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Banks: *Anglo-Egyptian* and *Bank of Egypt*.

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Hotels: *Winter Palace*, on the Nile, looking west; tariff as at Luxor Hotel; opened Jan. 1907: First class. The *Luxor*, P.T.90 a day during Jan., Feb., and Mar.; P.T.60 before Jan. and after Mar. Omnibus to meet every train. The *Karnak* (quiet and small), P.T.60 a day during Jan., Feb., and Mar.; P.T.40 before Jan. and after Mar. (usually not opened before Dec.). These are under the supervision of M. Pagnon, assisted by M. Schalch. The *Grand*, P.T.65 a day with reduction for prolonged stay. The *Savoy*. The Luxor hotels have good gardens.

Antiquities (see p. 379):—Inspector: *A. E. Weigall, Esq.*

Carriages: To Karnak. Tariff, P.T. 80 per day, P.T.40 per half-day. To Kûrna and the Tombs of the Kings by special arrangement.

Chemist: A chemist's shop is open during the season. It is close to the entrance to the Luxor Hotel.

Churches: *English Church*, in the garden of the Luxor Hotel. Services on Sun., 8 A.M., 10.30 A.M., 6.30 P.M.

Roman Catholic Church, next to the Austrian Consul's behind the Grand Hotel.

Doctors: An English doctor is resident at the Luxor Hotel during the season; fee, 1*l.* 1*s.* for the first visit, 10*s.* 6*d.* subsequently; and a European doctor at the Grand Hotel.

Donkeys: P.T.10 per day, P.T.5 per half-day, not including bakhshîsh.

English Consular Agent: *Said Bey Ayad, jr.*

European Barber: *Moscato*, in the Luxor Hotel.

Ferry-boat: *Native ferry-boats* to W. bank, P.T.½-1. Ferry-boats belonging to hotels, P.T.5 return.

Guides: *Sayed Abd el-Rahim; Mohammed Yusef; Driss Awad Allah; Shamand el-Shami; Hamid Abdu; Mansur Mohammed; Ahmed Abd el-Salam; Abd el-Galil.* P.T.20 per day, P.T.10 per half-day.

Hospital for *natives* opened in 1891. It receives no State aid, but is entirely dependent upon the donations and subscriptions of travellers on the Nile and the annual donation of Messrs. Cook.

Missions: American Presbyterian, with school for natives attached.

Nurse: Visitors staying in the Luxor Hotel can obtain the services of a *trained nurse*, who is resident during the season.

Post Office: Behind the American Mission. Mails daily during the season.

Railway Stat. to S.E. of the town. Passengers for Aswân change here, and proceed by the narrow gauge line.

Three trains daily from Luxor to Cairo during the winter season; one slow train in the morning, reaching Cairo in the evening; one ordinary night express and the "train de luxe" (see p. 295).

Shops: There are some small Arab and Greek *provision* shops. There is also a market held every day.

Steamers: *Cook's*, and *Anglo-American Co.'s*, calling several times during the week in the winter season.

Telegraph: Near the Luxor Hotel. It is in communication with other parts of Egypt, and with Europe and America. Telegrams are transmitted in English, French, and Arabic. For tariff, see p. [12].

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Hotels: *Royal*, close to the river, *café* attached; *Grand*.
Restaurant: *l'asticcieria Miciano*.
British Vice-Consul.
Inspector of Antiquities: *J. E. Mayer, Esq., M.A.*

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Cafés Chantants: *Casino*, and *El Dorado*.
Consuls: English, American, German, and French.
Bookseller: *Horne's Anglo-American Book Depôt.*
Doctors: There are 2 English doctors.
Boat from ships to shore, 30 centimes.

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